



RELIGIOUS PRISONERS IN THE



Foreword by
Irina Ratushinskaya

TON COLLEGE

**RELIGIOUS
PRISONERS
IN THE
USSR**

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RELIGIOUS PRISONERS

IN THE

USSR

A Study by Keston College

GREENFIRE BOOKS
Keston College

Religious Prisoners in the USSR

English Edition

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Front Cover Photo: Women unfurling banner in Moscow Baptist Church during Billy Graham service, May 10th 1982. "We have more than 150 prisoners for the work of the Gospel." © UPI

Foreword

'I was in prison, and you visited me,' said Our Lord. The real meaning of these words became clear to me when I found myself in a Soviet labour camp, where every attempt was made to break the prisoners by convincing them that they were alone, that they had been forgotten by the outside world and that nobody cared about them.

Surrounded by institutionalised brutality, tortured by cold, hunger, untreated illnesses and deprived of correspondence with family, the women of our small "political" zone within the Barashevo camp complex drew strength and support from two Bibles, which had passed from one "generation" of prisoners to another, and which the camp administration did not dare confiscate, for they knew we would immediately refuse all food – such as it was – and drink, prepared to fast unto death if these Bibles were to be taken away from us. Drawing spiritual strength from the Gospel, we were able, in turn, to sustain one another even in the most frightening and desperate moments. Drawing closer to God, we all – even those who formally could be called unbelievers – discovered an amazing experience that visited each one of us at different times, but most commonly in the gruelling conditions of punishment isolation cell. Quite simply, we experienced, physically, the support of prayer. I repeat, this was not some mystical experience induced by bodily debilitation, but a concrete physical sensation – that of being surrounded by warmth in the freezing cell into which we were confined wearing only a flimsy, very loose and wide-sleeved shift – the only clothing permitted a prisoner in the isolation cell for alleged wrongdoing. There was no physical source of warmth in these icy stone boxes, yet, periodically the warmth would come. And we all knew, without a shadow of doubt, that this was the force of prayers being offered on our behalf to the Almighty, a force which no amount of barbed wire or stone walls could withstand.

Since my release, I have often been asked: should one write to prisoners if there is little chance that the letters will ever reach them? Furthermore, might not letters from abroad make the prisoner's situation even more difficult? My reply to the first question is an unqualified yes: even if the prisoner does not get the letters, the amount addressed to him will be very carefully noted by the

authorities, and it is important that they know that the world is not turning a blind eye to the persecution of people for their beliefs.

The second question is a little more complex: certainly, evidence of concern in the West on behalf of this or that prisoner of conscience may, in the short term, mean that that prisoner will be under more pressure. But, at the same time, we all felt this worthwhile, because we knew that sudden upsurges in severity meant that something was being undertaken in our defence; this boosted our morale more than I can say. In any case, we all knew that in the long run, pressure on our behalf was our one chance of coming through alive, so we were able to face any temporary intensifications of pressure with equanimity. The GULAG is vast, and it is frightening to contemplate how many people—unknown and therefore undefended—it swallows, by comparison with the paltry numbers who manage to survive and emerge. The names of the people in this book are only a tiny part of the whole, but in defending them we also defend those of whom we know nothing. As well as the names of prisoners, you will find the names of their relatives. They, too, need support, occasionally even more than the prisoners themselves, for they must try to lead some semblance of normal life, while constantly worrying about the fate of their imprisoned loved ones whom they are virtually unable to defend other than by calling attention to their plight.

So I would ask all who read these words to extend to these prisoners and their families the same support without which I would not be alive and free today: write to them, and about them. 'Visit them in prison' by raising your voices on their behalf. And, of your charity, pray for them. They will know, and be sustained.

Irina Ratushinskaya

Introduction

The year 1987 marks the tenth anniversary of the production of Keston College's first *Christian Prisoners in the USSR*, while in November 1987 the USSR will be celebrating the 70th anniversary of the October Revolution. Over ten years the number of Christian and religious prisoners known to Keston College has fluctuated considerably, with a low of 180 Christian prisoners in 1979. The high point was reached in November 1985 with a total of 411 including 338 Christians. The actual number of prisoners is always in fact higher than the number we can list. The news of most arrests takes weeks or months to reach the West, and so details of the newest prisoners cannot be included in this book. There are other prisoners whose names we do not know, but whom we hear of indirectly. And we can be sure that there are also those we never hear of at all.

Seven decades of Communism

If the figures for the whole seventy years of Soviet rule could ever be compiled, they would surely show a similar pattern of fluctuations, though at some periods the number of prisoners would be very much higher than today. Religious faith has been under attack in the Soviet Union from the earliest days of Communist rule. Thousands of clergy and lay-people perished as victims of the wave of revolutionary terror unleashed by the Bolsheviks to bring the country under their control. Some were sentenced to death in show trials, many were summarily shot.

The assault continued and intensified under Stalin. Death by firing squad was replaced by death by starvation and exhaustion in labour camps for countless thousands of "potential enemies"—religious activists included.

Miraculously, some survived. World War II, with the Nazi invasion of the USSR, brought a reversal of Stalin's policy of the physical annihilation of religion and the reopening of thousands of places of worship in an effort to promote national unity; but even so by no means all the religious prisoners were released. They were joined in the camps by those conscientious objectors who were not sentenced to death. Even though the institutional life of the religious bodies maintained the war-time gains, Stalin's last years saw further widescale arrests with savage sentences of up to 25 years

imposed on religious activists. Almost all of those who outlived Stalin were offered an amnesty and rehabilitated after his death.

Nevertheless, there was still no fundamental alteration in the government's basically hostile attitude to religion. Khrushchev's anti-religious campaign from 1959 to 1964 brought about drastic cuts in religious institutions—the Russian Orthodox Church, for example, losing five out of eight seminaries and over half its parish churches. However, the accompanying arrests were by no means on the Stalinist scale. Khrushchev's successors sought to maintain the *status quo*, although the fall in the number of prisoners (after the signing of the Helsinki Agreements in 1975) was reversed after 1977 with the arrest of members of groups set up to monitor the implementation of the human rights aspects of the Helsinki Agreements. Many of these were Christians or Jews. From 1979 there was a general crackdown on dissent, including unauthorised religious activity.

Present Soviet leader Mikhail Gorbachov has sought to present himself in the Soviet Union and the world at large as a dynamic new broom. Following the release from internal exile of leading dissident Dr Andrei Sakharov, two decrees of February 1987 provided for the pardoning of prisoners of conscience convicted of "anti-Soviet agitation and propaganda" and "slandering the Soviet state and social system". Generally the pardon was made conditional on an undertaking by the prisoner not to engage in anti-Soviet activity in the future. Among those released were a number of religious dissidents listed in previous editions of this book.

What of the Future?

It is still not clear whether pardons will be extended to prisoners of conscience convicted of other offences. The majority of known religious prisoners are serving sentences imposed under articles of the criminal code not covered by the February 1987 decrees, in particular under two articles concerning unauthorised religious activity (see pages 13–26 for a description of these and other articles under which religious activists are imprisoned).

Such prisoners could be released under a general amnesty expected to mark the 70th anniversary of the revolution. An amnesty has become a Soviet tradition for major anniversaries, but hitherto the exceptions to the amnesty have always been framed in such a way that hardly any prisoners of conscience—including religious prisoners—ever benefited from them.

Furthermore, the criminal justice system in the USSR is

reported to be under review, as is legislation governing the activities of religious congregations. New or revised criminal codes could remove religious offences from the category punishable by imprisonment. More flexible legislation permitting religious congregations a wider range of activities might reduce the number of individuals and groups engaging in unauthorised activity and thus running the risk of imprisonment. Such measures, if adopted, could considerably reduce the numbers of religious prisoners. However, for the time being this is all still in the realm of speculation.

About this Book

The present situation is that there are 296 religious prisoners of conscience known to Keston College, excluding those due for release by the publication date of this book. Of these, 217 are Christians of different denominations, the largest group being Baptists. We cannot take account of arrests that are not reported before we go to press: the book aims to provide the most accurate information available as close to the time of publication as possible.

The list of known religious prisoners is preceded by a number of sections. Firstly, the laws under which religious prisoners are prosecuted are outlined and some of the major offences illustrated (**What Religious Believers Are Arrested For**). In the following section (**There Is No Other Way**) those who run the risk of imprisonment explain why their consciences will not allow them to "toe the line".

The regulations which govern every aspect of prisoners' existence and some of their experiences in imprisonment are documented in **Conditions of Imprisonment**. Finally, **Testimonies From Prison** explores, in the words of prisoners' letters, some of the spiritual aspects of imprisonment.

The list of prisoners which follows is divided by denomination or religious group and then alphabetically within each group. An index at the end of the book enables the reader to find which denomination a particular prisoner belongs to and thus in which section the details are to be found.

Where available the following information is given for each prisoner:

- Surname and first names, date of birth and position held in their religious community;
- Dates of arrest and trial, length of sentence and regime of camp, and offences for which the sentence is imposed;

Address of place of imprisonment;
 Family situation; if married, number of children;
 Name and address of near relative;
 If known, the due date of release.

Under the Soviet legal system sentences always run from the date of arrest. However, over the past decade it has become more common for prisoners to be rearrested before expiry of their sentences, so a due date of arrest is no guarantee of release on that date. Keston College's *Keston News Service* regularly publishes news of prisoners and periodic updates are produced.

At the end of the list there are some suggestions about how you might do something to help prisoners. Letters and cards can provide great comfort and encouragement to prisoners and their families, but so too can the knowledge that people are thinking of them and praying for them. Soon after her release from prison in October 1986, Irina Ratushinskaya spoke of the help that prayers and expressions of support gave her: "All of us in the women's political zone felt this support and prayer in a way that is impossible to describe in mere words; it is practically a physical sensation, a sort of screen that protects you from everything that is being done to you."

The effect of support from Western Christians on the attitude of the Soviet authorities in individual cases is very hard to quantify. However, some prisoners have clearly been released as a gesture to Western public opinion. Among those listed in previous editions of this book who have been released over the past two years ahead of completion of their sentences, *individually* (that is, not as part of a general pardon), are Irina Ratushinskaya, Anatoli Shcharansky and Vladimir Poresh; several women prisoners had exile sentences cancelled on completion of the part of their sentences to be served in labour camp. Opinion in human rights circles in the Soviet Union is almost unanimous that Western awareness expressed through campaigns and individual letter-writing is an important restraint on the Soviet authorities, even if results are not always visible in each individual case.

*Michael Rowe,
 Keston College*

What Religious Believers Are Arrested For

Many hundreds of religious believers are arrested each year, but only a small minority are prosecuted. Some are released after investigation, most are dealt with "administratively"—the equivalent of minor motoring offences. Fines of up to 50 roubles (£45/\$65) may be imposed for organising or leading unregistered worship. 10–15 days detention can be ordered for failing to obey instructions to disperse when a service is interrupted by militia (police). Many believers suffer "only" bruises from rough handling by police, discrimination in housing, employment or education, or confiscation of precious religious literature.

There are two basic groups of religious prisoners. The first is those sentenced for purely religious activities, such as organising religious meetings for worship or study, teaching religion to children or printing religious literature. These "offences" are covered by two articles of the Criminal Codes of the Soviet republics (see I p 14). While religious belief itself is not, of course, a crime under Soviet law, many actions taken in accordance with religious beliefs which would be regarded as quite normal in most countries (including some other Soviet bloc Communist countries) are punishable under Soviet Criminal Law.

The second group is those sentenced for other actions arising from their beliefs. These include conscientious objectors (see II p 15) and those who protest at violations of human rights, including freedom of religion (see III p 16). In some cases prisoners have been convicted both for religious activities and for protesting at religious persecution. In other cases it is sometimes hard to define the extent to which religious faith has motivated human rights activities. Where there are definite indications of religious sympathies we have given the prisoner the benefit of the doubt.

Prisoners of both groups have also been convicted under articles of the Criminal Codes covering offences that are neither religious nor political, such as "parasitism", or "prohibited trading" (see IV p 18).

Articles of the Criminal Code of the RSFSR (Russian Republic)

The equivalent articles for the other republics are listed on page 26. Here and throughout the list the paragraphs of each article are indicated by /1, /2 (e.g. 142/2). Some articles were added to the code after it became law and rather than being added at the end, they were inserted next to the articles covering related offences. This is indicated by -1, -2 (e.g. 190-1).

I. Religious offences

Article 142. Violation of the laws on the separation of church and state and of school and church.

/1 "is punishable by correctional tasks for a period not exceeding one year or by a fine not exceeding fifty roubles."

/2 "The same actions committed by a person previously sentenced for violating the laws on the separation of church and state and of school and church, and likewise organising activity directed at the commission of such actions are punishable by deprivation of freedom for a period not exceeding three years."

Article 227. Infringement of the person and rights of citizens under the guise of performing religious rituals.

/1 "Organising or leading a group whose activity, carried on under the guise of preaching religious doctrines and performing religious rituals, is connected with causing harm to citizens' health or with other infringements of the person or rights of citizens, or with inciting citizens to refuse to do social activity or to fulfil obligations, and likewise with enticing minors into such a group, is punishable by deprivation of freedom for a period not exceeding five years or exile for the same period with or without confiscation of property."

/2 "Active participation in the activity of a group such as described in the first part of this article, and likewise, systematic propaganda directed at the commission of the acts described therein, is punishable by deprivation of freedom for a period not exceeding three years or exile for the same period or correctional tasks for a period not exceeding one year."

(By a twist of penal law, article 209 in Ukraine can carry a sentence of five years' imprisonment *followed* by five years exile.)

Under Article 142 it is an offence to organise any activity of a religious group and to teach religion to children (except one's own). Article 227, introduced in 1959, was initially directed mainly at

Pentecostals. It was soon, however, also applied to Christians of almost all denominations, and even to Buddhists and most recently to Hare Krishna followers and adherents of Yoga. The essential features are "causing harm to health" (frequently stated to result from speaking in tongues by Pentecostals) and "inciting citizens to refuse to do social activity", for example, urging members not to take part in secular cultural activities.

Recent indictments under Article 227 have been detailed, but the evidence of damage to health and infringement of rights seems rather contrived. The indictment of two Moscow Pentecostals, Stepan Kostyuk and Richard Tsimmermann, in December 1983 stated:

On the pretext of preaching Pentecostal doctrine Kostyuk, together with Tsimmermann, systematically circulated among members of the group ideas of an anti-social nature: they preached the separation of believers from the "world" and from an active stance as builders of communism; they conducted propaganda against Soviet law, calling for non-observance of the legislation on religious cults, as a result of which the group of Pentecostal sectarians was not registered with the local *soviets* [councils] of people's deputies; they systematically encouraged the uncontrolled production of ideologically harmful literature ...; and they preached against marriage with non-believing citizens, thus infringing citizens' rights.

Their activity was:

accompanied by causing harm to the health of members of the group. They deliberately aroused religious prejudices connected with the belief that the "Holy Spirit" can enter a person, resulting in the ability to speak "in other tongues". They incited members to systematic performance of ecstatic religious rituals with the aim of arousing religious ecstasy. This led to pathological personality changes in members of the group and therefore caused harm to the health of members of the group.

II. Military Offences

Article 80. Evasion of regular call to active military service

"is punishable by deprivation of freedom for a period of one to three years."

Article 198-1. Evasion of training courses or musters and of military registration by person subject to military service

“is punishable by deprivation of freedom for a term not exceeding one year.”

Article 249. Evasion of military service by maiming or any other method.

(a) “The evasion by a person in military service of performance of military duties by causing himself any kind of injury (maiming) or by malingering, forgery of documents or any other deception, or a refusal to perform military duties is punishable by deprivation of freedom for a period of three to seven years.”

(b) “The same acts committed in wartime or in a combat situation are punishable by death or by deprivation of freedom for a period of five to ten years.”

Refusal to be drafted into the armed forces is likely to bring an automatic conviction under article 80, and the military authorities might subsequently repeat the call-up. Under article 249 “a” refusal to swear the military oath (which is unacceptable to many Christians) can be construed as refusal to perform military duties, on the grounds that many duties cannot be performed by soldiers who have not sworn the oath. However, prosecution is not automatic and Christian soldiers are often transferred to units engaged in construction projects.

People who have become conscientious objectors subsequent to completing military service may refuse to do reservist training and are punished under Article 198-1. Christians and Jews wishing to emigrate may fear that reservist training may block their emigration on the grounds that they have had recent access to military secrets.

III. Political offences

Article 64. Treason

Offences under this article include escaping from the country and “conspiracy for the purpose of seizing power”. Maximum sentence fifteen years plus five years exile or death.

Article 70. Anti-Soviet agitation and propaganda.

/1 “...is punishable by deprivation of freedom for a period of six months to seven years, with or without additional exile for a period of two to five years, or by exile for a period of two to five years.”

/2 “The same actions committed using monetary means or other material resources received from foreign organisations or from foreign individuals acting on behalf of such organisations, or

committed by a person previously convicted of especially dangerous crimes against the state ... are punishable by deprivation of freedom for a period of three to ten years with or without additional exile for a period of two to five years."

Article 190-1. Circulation of deliberately false concoctions, slandering the Soviet state and social order.

"...is punishable by deprivation of freedom for a period not exceeding three years, or by correctional tasks for a period not exceeding one year, or by a fine not exceeding one hundred roubles."

Article 70 and especially Article 190-1 are frequently applied to believers who have written or spoken of religious persecution or been involved in the circulation of documents detailing violations of religious freedom and other human rights.

The maximum penalty under Article 190-1 is less than that under Article 70—three years' deprivation of liberty (irrespective of whether the accused is a first-time offender or not) to be served in labour camps for common criminals.

Because camps for common criminals are very numerous in the Soviet Union, the authorities have no difficulty in avoiding a concentration of prisoners of conscience in one camp.

Both Article 70 and Article 190-1 specify that information slandering the Soviet Union disseminated by the accused must have been known by the accused to be false. In practice the courts regularly fail to investigate the truth of statements made either by the accused, or in confiscated material. They do not even consider whether they were *known* to be false.

Article 70 covers a wider range of "subversive" propaganda. The hollowness of accusations made under this Article is exposed in a letter about the trial of Fr Sigitas Tamkevičius, written by a fellow priest to the Lithuanian daily paper *Tiesa* (*Truth*). Fr Tamkevičius had been sentenced to ten years of camp and exile under the Lithuanian equivalent of Article 70. The letter follows.

An open letter to correspondent Mockuviene

Upon reading your article entitled "The Rosary in One Hand, a Stick in the Other," published on December 3rd, 1984, I was surprised by its bias. The purpose of the article was to disinform the public, libelling a good and zealous priest in order to justify the transgressions of the atheists of Lithuania...

You write that Fr Tamkevičius was punished for "Anti-soviet agitation and propaganda", but what did he do specifically?

You write, "Sigitas Tamkevičius, as a priest, broke Soviet laws at various locations in the republic. Since 1971, he has had twelve warnings for organising various parades, for teaching children in a group, for writing statements libellous in content, for collecting signatures under them in church and for arranging events unrelated to religious ceremonies."

And here is another terrible offence which Fr Tamkevičius, according to you, committed: He arranged a Christmas party for the children in the churchyard!

So these are the offences for which Fr Tamkevičius has been sentenced: carrying out his direct priestly duties—catechising of children, funeral and All Souls' processions to the cemeteries – and organising a Christmas party where Santa Claus spoke with the children about matters of faith and Christian morality, and gave them gifts.

Moreover, Fr Tamkevičius was punished for writing petitions to government officials and collecting signatures in defence of believers' rights with regard to discrimination against them by the atheists; for participating in the Catholic Committee for the Defence of Believers' Rights and for sending information abroad. But all of these rights are guaranteed by the Soviet Constitution and the Declaration of Human Rights.

*Fr Gustavas Gudanavičius
Žagare, January 30th 1984*

(The circumstances of his trial are described in detail on pp 35–37. Extracts from his letters appear on pp 61 ff.)

IV. Other articles

Article 162. Engaging in a prohibited trade.

/2 "...if committed on a significant scale ... is punishable by deprivation of freedom for a period not exceeding four years with or without confiscation of property."

The unofficial printing or distribution of religious literature is considered a "prohibited trade".

An Orthodox priest, Fr Alexander Pivovarov, was imprisoned for four years under this article. This account of his trial and the substance of the charges against him is adapted from

a *samizdat* (underground) document received from the Soviet Union:

The trial of Fr Alexander lasted from August 9th to 17th 1983, in Novosibirsk, following a year's investigation and his subsequent arrest in April 1983. Bibles, hymn books and devotional material, printed in Moscow by Orthodox Christian Viktor Burdyug and friends and distributed by Fr Alexander, were taken in several searches, preceding his trial.

Throughout the trial, it was the prosecution's aim to show that, in distributing the illegally printed material, Fr Alexander was acting for his own material gain. A witness, Olga Starostina, was called and she testified that Fr Alexander had left for Moscow with an empty suitcase but had returned with one full of prayer books and New Testaments. She said she often went to Moscow for Fr Alexander, to meet up with Viktor Burdyug. She declared she knew exactly what she was bringing back. Another witness, Fr Remerov was called as a witness and accused of making and selling Church calendars. However, it transpired that he distributed them free of charge to his parishioners. The main witness for the prosecution testified that Fr Alexander gave her and her friend a Bible each, which they both sold. Instead of giving him the money, she gave him literature on art worth about £30, which was a fifth of the value they sold the Bibles for.

In his summing up speech, the defence lawyer asked that the defendant be released on grounds of insufficient evidence. However, Fr Alexander was sentenced to four years' strict regime camp on charges of being an accessory to speculation and engaging in a forbidden trade.

Remarkably, the trial was an open one and therefore full of his relations, friends and parishioners. On entering, Fr Alexander gave the traditional Easter greeting, "Christ is Risen" and it was as if the entire Hall responded, "He is Risen Indeed!" After the reading of his sentence, Fr Alexander knelt to bless everyone, and then he was led away.

Article 188-3. Malicious disobedience to the requirements of the administration of a corrective labour institution.

"...by a person serving a sentence of punishment in places of deprivation of liberty, if that person has in the course of a

year been punished by transfer to the cells (solitary confinement) or to prison, is punishable by deprivation of liberty for a period of up to three years."

"the same acts, if committed by an especially dangerous recidivist or by a person convicted of a serious crime, are punishable by deprivation of liberty for a period of one to five years."

This article, introduced in the RSFSR on October 1st 1983, enables the Soviet authorities to impose an additional period of imprisonment solely on the evidence of camp officials. Acts of disobedience can include helping other prisoners.

The ease with which a list of infringements of camp regulations can be compiled by the administration and the contrived nature of many of the accusations is illustrated by the case of Sergei Khodorovich:

Sergei Khodorovich is a practising Russian Orthodox Christian and a former administrator of the "Russian Social Fund" set up by exiled writer Solzhenitsyn to help political prisoners and their families. He was tried in December 1983 under article 190-1 of the Criminal Code of the RSFSR ("slandering the Soviet state and social system") and sentenced to three years' labour camps.

He was rearrested in camp shortly before the expiry of his sentence, which was due to end on April 7th 1986. He was charged with "malicious disobedience of the orders of camp personnel" (Art. 188-3 Criminal Code RSFSR) and sentenced on April 15th to a further three years of labour camps.

Keston College received an account of the appeal hearing in which it was stated that the indictment listed six charges, one of which the Prosecutor agreed to drop. The remaining charges were as follows.

Charge 1: That on November 27th 1985 Khodorovich broke ranks from the column of prisoners on the way back from the day's work. However, witnesses testified that Khodorovich was called out of the column by the camp doctor, who, as an official, must be obeyed. It was also stated that as punishment Khodorovich had been ordered to clean out lavatories, which is not listed among the punishments to which prisoners may be subjected under Art. 53 of the Corrective Labour Code.

Charge 2: On November 29th 1985, Khodorovich, who had just been released from isolation cell, was ordered to sew 16 flannel robes by December 2nd. But he was unable to complete the work and was punished again as above. Khodorovich at no time refused to do the work he was set, either in the camp or in isolation cell.

Charge 3: That on December 9th 1985, Khodorovich "silently refused" to assist in relocating four pipes on the territory of the camp. For this, a hundred prisoners were turned out, but only four were required to take the four pipes from one location to another. This was all that the task required, the rest of the prisoners did nothing. Only Khodorovich was punished.

Charge 4: Khodorovich had to be reprimanded twice for sleeping on the floor close to heating pipes. On both occasions he returned to his bunk as ordered.

Charge 5: That he continually failed to fulfil production quotas, which the court construed as deliberate attempts to stop camp administration being able to fulfil the overall work plan. All the times named relate to periods when Khodorovich was in either an isolation cell or the camp prison where prisoners work outside the framework of the camp plan.

Khodorovich at no time refused to work, but had pointed out that the tools which prisoners had to use were in bad condition.

The defence counsel at the appeal hearing pleaded that Khodorovich was not guilty as charged at his trial in Norilsk, and called for a setting aside of the sentence as no criminal offence had been committed.

The information received by Keston College records the following exchange between the presiding judge and the defence lawyer:

Judge: "Why did everyone apart from Khodorovich fulfil the labour plan?"

Lawyer: "Not everyone fulfilled their quotas."

After conferring, the appeals court ruled to allow the sentence passed in Norilsk to stand unchanged, and to dismiss the appeal.

Article 190-3. Organisation of, or active participation in, group actions which disrupt public order.

“... is punishable by deprivation of freedom for a period not exceeding three years, or by correctional tasks for a period not exceeding one year, or by a fine not exceeding 100 roubles.”

This article can be applied when believers assemble in public, for example when locked out of a church or conducting an open-air baptism.

Article 191. Resisting representative of authority or representative of public fulfilling duties of protection of public order.

“... is punishable by deprivation of freedom for a term not exceeding three years, or by correctional tasks for a term not exceeding one year, or by a fine not exceeding 60 roubles.”

Article 191-1. Resisting policeman or people's guard (Druzhinnik).

/1 “... is punishable by deprivation of freedom for a term not exceeding one year, or by correctional tasks for the same term, or by a fine not exceeding 100 roubles.”

/2 “... the same acts committed with violence or the threat of employing violence ... are punishable by deprivation of liberty for a period of one to five years or by corrective labour for a period of one to two years.”

These charges are used to justify the breaking up of religious meetings or peaceful demonstrations and unprovoked assault on believers.

Article 206. Hooliganism.

“Hooliganism, that is, intentional actions violating public order in a coarse manner and expressing a clear disrespect toward society” ... “is punishable by deprivation of liberty for a term of six months to one year...”

“Malicious hooliganism, that is, the same actions distinguished in their content by exceptional cynicism or special impudence ... is punishable by deprivation of freedom for a term of one to five years.”

Peaceful demonstrations and other non-violent actions may be considered “malicious hooliganism”.

Article 209. Malicious evasion of fulfilment of decision concerning arrangement of work and discontinuance of parasitic existence.

“... is punishable by deprivation of freedom for a period not exceeding two years or correctional tasks for the same period.”

Some religious believers cannot work because of discrimination; others are supported unofficially by fellow believers. In either case prosecution is possible under this article if work is not found within one month of an order issued to that effect.

These, then, are some of the articles under which religious believers are arrested year by year. But sometimes religious believers are imprisoned on charges that appear to be totally fabricated, or at best a distorted version of events. Naturally, one has to be very careful in asserting the innocence of someone accused of what would be a crime under any legal system, but in certain cases extensive accounts of the circumstances under which believers have been imprisoned are available. In one such case documents that reached Keston College asserted the complete innocence of four members of the independent Baptist Church in Kiev (of which Georgi Vins was once a leader), who were sentenced to long terms of detention in labour camp in December 1979. The four—Ivan Kirilyuk, Vyacheslav Zayats, Viktor Litovchenko and Viktor Drage—were sentenced to 12, 10, 7 and 3 years respectively on charges of embezzlement of state property. The lack of evidence dragged the case out for 15 months.

The four were arrested in September 1978 following house searches in their homes and in the homes of three other Kiev believers on August 30th 1978. Although the search warrants were issued in connection with an embezzlement case, most of the material confiscated was religious literature. In particular all literature printed by the clandestine *Khristianin* press was impounded. Initially the investigators concentrated on implicating the four in the operation of a printing press that had been discovered in Kirovograd region (Ukraine) in January 1979. In the course of a hearing lasting a month, the two defence lawyers completely demolished the prosecution case, and the judge refused to go on with the hearing and walked out of the court. The KGB had already recognised the weakness of the evidence and offered the four their freedom in exchange for an agreement to become informers in the church. Not surprisingly the four refused. Under KGB pressure, the hearing was suspended for further inves-

tigation to be made. When the nine-month maximum pre-trial detention period expired in May 1979, the KGB insisted on the continued detention of the four against the wishes of procuracy officials.

It was during this second period of investigation that the charges of embezzlement were elaborated. Basically it seems that the four were accused of making excessive profits on contracts to supply timber to collective farms and a furniture factory. However, the contracts were of a standard form and the sums paid were similar or rather less than the amounts received by other teams doing the same work. When the hearing was resumed on September 7th 1979, this time in the Kirovograd regional court, the prosecution demanded much heavier sentences than before. In the case of Kirilyuk they wanted 15 years plus 5 years exile instead of 5 years. As before, all the witnesses (70–80 of them) spoke in favour of the defendants, and many of them complained that they had been forced to sign statements against the four under duress. The defence lawyers (the original two plus two more) unanimously declared their belief in the innocence of the defendants: "In the actions of the accused there is no embezzlement, no physical or other evidence of any crime or of any intention to commit a crime. Our clients are exceptionally honest and worthy people. To keep them in detention is dishonourable and unprincipled. They deserve to be released immediately." During an interval in the proceedings the two "people's assessors" (lay people who act as a kind of jury and in theory outvote the judge) told relatives of the defendants that they would not sign a guilty verdict as they believed the four to be innocent.

However, the judge ignored the protests of the defence lawyers and the fact that all the prosecution witnesses had retracted any incriminating statements they had signed, and found the four guilty. In addition, at the suggestion of the prosecution, the judge sent a complaint about the defence lawyers to the Ministry of Justice of the Ukrainian SSR, the Kiev regional college of advocates and the Belaya Tserkov city party committee accusing them of "terrorizing" the court and the witnesses! [In fact it was the procurator and the judge who tried to intimidate the witnesses – Ed.] One of the KGB investigators told Kirilyuk's son that their lawyer would pay for his actions by losing his job and his party membership.

Corresponding Articles of the Criminal Codes of the Other Republics

Each of the fifteen Soviet republics has its own criminal code based on guidelines valid for the whole of the Soviet Union. Thus most crimes, including the ones of which religious prisoners are usually accused, exist in the codes of all the republics. The entries in this list refer to the articles in the appropriate criminal code. The table on the next page shows which articles in the individual republics correspond to those of the Russian code described on the preceding pages.

<i>RSFSR</i>	<i>Ukr</i>	<i>Bel</i>	<i>Uzb</i>	<i>Kaz</i>	<i>Georgia</i>	<i>Lith</i>	<i>Mold</i>	<i>Latv</i>	<i>Kirg</i>	<i>Arm</i>	<i>Est</i>
64	56	61	54	50	65	62	61	59	58	59	62
70	62	67	60	56	71	68	67	65	64	65	68
80	72	77	70	66	81	79	77	75	74	75	78
142	138	139	145	130	148	143	142	137	141	141	137
162	148	160	179	164	172	162	164	151	165	162	148
190-1	187-1	186-1	191-4	170-1	206-1	199-1	203-1	183-1	196-1	206-1	194-1
190-3	187-3	186-3	191-6	170-3	206-3	199-3	203-3	183-3	196-3	206-3	194-3
191	188	187	192	171	207	201	204	184	197	207	182
191-1	188-1	187-1	192-1	171-1	207-1	201-1	204-1	184-1	197-1	207-1	182-1
198-1	192	199	199-1	182	218	211	213	194	206	214	189-1
209	214	204	220	201-1	234	240	221	211	239	225	201-1
227	209	222	147-1	200-1	233	144	143	212	136-1	244	201-1
249	243	238	237	236	267	263	250	238	255	257	224

Corresponding Articles of the Criminal Codes of the Other Republics

There Is No Other Way

The Soviet authorities constantly maintain that nobody is imprisoned in the USSR for their beliefs. However, this formula hides the fact that people are imprisoned for acting in accordance with their religious beliefs.

In this account which reached Keston College, Tengiz Gudava, a Georgian Catholic, explains how his conscience would not let him remain silent. Tengiz Gudava, 31, and his brother Eduard are members of the Georgian unofficial musical ensemble "Phantom". Both brothers, their mother, and Tengiz's wife Marina have been under pressure from the KGB since 1978 for their religious and human rights activities. On June 30th 1985, Tengiz Gudava and another member of the "Phantom" group, Emmanuel Tvaladze, were arrested, having previously been charged with "anti-Soviet agitation and propaganda":

On May 29th 1985, I was formally charged. The crime with which I am charged is considered to be serious, and the formulation of the charge is so monstrously absurd that I feel like a boxer reeling from a knockout blow. I know, however, that it is imperative to reply, lest any silence on my part be wrongly construed.

Let me say immediately that the accusation is not surprising in view of the problems my family has encountered from the KGB since 1981... We had thought ourselves well enough acquainted with the true nature of the Soviet regime and, indeed, felt its effects on our own backs on countless occasions ... yet evil, it would seem, can shock one again and again, exposing even more revolting facts....

I am forcing myself to speak up ... The mind counsels not to respond to the absurd, to the blind brute force which breathes from every line of the indictment.... Did not Christ remain silent when He, the Son of God, was accused of trivial, earthly transgressions? ... There is no place for words of reason where violence is supreme.

Violence is mute and stupid, it knows neither word, nor reason, nor thought; its primitive essence is incapable of comprehending their multi-faceted nature and therefore rejects them. A robber holding you at gunpoint is deaf to your perception of his actions in the light of law, morals and ethics.

They have now placed a gun to my head and say: your ideas,

thoughts, feelings and convictions are “anti-Soviet agitation and propaganda”, they “undermine” and “weaken” the Soviet government. What can I say in reply? Should I say “yes”? Should I say “no”?

I can do neither ... I wrote and said what I thought, felt, and experienced. Maybe I am at fault by not having an internal “censor” in my brain which would stifle thought at its very conception? Or does my fault lie in that I am repelled by the nondescript, the monotonous, the grim? ...

I am charged with my *samizdat* brochure *On the Primacy of Matter and its End Results*. I shall not launch into disputing the conclusions of the prosecution [about this work], moreover as I see nothing criminal in calling for “declaring a holy war on faithlessness”. I will only say that one of the main reasons behind the writing of this brochure was the desire to clarify—to myself in the first instance—the stance which a believer should adopt in a society which rejects God, for this is how I perceive a society based on Marxism-Leninism. I believe this question is one of vital importance for sincere believers and all honest citizens alike.

Yes, the question is a complex one—perhaps the most complex in the history of humanity. Yet it is one that must be faced by everyone who steps across the threshold of a church, who has suddenly perceived the radiance of being one of God’s children, and who wishes to witness to Christ in word and deed, everywhere and always. I wrote my thoughts on this matter, without trying to impose my views on anyone.

The nature of the Soviet government’s reaction is more an indictment [of the regime] than thousands of books or brochures such as mine. It is a classic illustration of the basic thesis outlined in my work: it is equally impossible to avoid a confrontation between belief in God and a godless regime as it is to combine ice and fire. In this I see the cross which is borne by every Christian living in an atheist empire. Christians in the West have their problems too, but here this is the first problem we encounter...

I have already been in prison and labour camp, so I know what to expect. I do not want to rot within their walls, while the years, youth and life slide by with no return... I hate imprisonment, barbed wire, handcuffs, guards, desecration of human souls and bodies, violation of human dignity and deprivation of all meaning in life! I am 31 years old, the last seven of which could hardly be termed “normal existence”. I am tired. Like everyone, I yearn for simple, human joys—work, a family, peace... The thought of 12

years of imprisonment fills me with dread.

But there is no other way.

My soul, the very essence of me, is to be placed on trial. To deny that of which I am accused would be to deny myself. In my right mind, I cannot do it (although I cannot answer for what might happen under the influence of drugs or similar "persuasive" measures).

I pray God that He will grant me strength to bear my sufferings with honour, and I ask for the support in prayer of all who care for the fate of our family.

I appeal to all people who cherish liberty to increase their efforts in defence of this sacred ideal. Let all know in both East and West: the accusations levelled at me today may be levelled at them tomorrow if they remain silent now.

*Tengiz Gudava
May 30th 1985*

Family Support

To run the risk of imprisonment for the sake of acting on one's convictions is a decision that affects also the believer's family. This account by an anonymous Russian Baptist illustrates poignantly the support given by wives, husbands, parents and children to those who stand up for their principles.

It was my brother's birthday. We invited our friends round and they wished him a happy birthday. Then someone suggested singing a hymn:

May God go with you on the long road!
May God go with you to work and suffering!
A light can be seen in the distance,
May God go with you, brother, until we meet again!...

It was an unusual birthday. It was also a day of parting because my brother was leaving his home and his home church and going away to work full-time, in secret, for the church. Those present realised that they might not see him again for some time.

Mama felt this occasion especially keenly. She knew very well that the business of spreading the gospel, for which she gave her son her blessing, can lead to imprisonment. Nevertheless when they parted she said,

"If you don't go, my son, then who will? Although they might

not say it, many people think to themselves, 'Let someone else go...' But how shall we look in the Lord's eyes if each of us says, 'Let my son stay at home'? Shall I be glad and thank the Lord, because my son is at my side and in church? Shall I say, 'Let someone else go...?'

"No my son, you go ... I want you to know that if I hear the news that you have been arrested, it will be difficult for me; but if I hear that you have not stood your ground and have been unfaithful to the Lord, I could not bear it..."

We saw my brother off to his sacred work with fervent prayers, wishing him faithful unto the end, unto imprisonment, even unto death.

And he went, supported by our prayers.

The moment arrived when the news came to our house that, together with other church workers, my brother had been arrested. Friends came to find out about him and asked that the worrying news not be spread about for the time being in the hope that he might still be freed.

But how could we not tell our mother, whose prayers were so precious and needed by her son at that time? Who, if not a mother, would kneel before God and ask that the Lord bless her son's first steps in captivity? And if this separation was to last a long time, then her prayers were needed all the more, that the Lord might give him fortitude and faithfulness.

I visited Mama and said, "Mama, you need to take away everything personal ... there may be a search..."

"What's happened?"

"He's been arrested."

"You mustn't cry!" I comforted my mother. "The Lord will not abandon him..."

"Of course! I knew that I would not see him before a prison visit. Only you can't order your heart to stop feeling."

She began to pray. "Lord! May Your will be done! Grant my son faithfulness."

On Trial

Trials in the Soviet Union are generally recognised—increasingly even in the Soviet media—as being weighted against the defendant. This is especially obvious when the charges arise from religious activity.

Judges are known to be most unwilling to find a defendant not guilty whatever the nature of the charges. After all, the indictment has been prepared by responsible state officials and approved by the office of the procuracy, which is responsible for monitoring the course of justice. Many judges see their role as determining the degree of guilt and passing an appropriate sentence. If the evidence presented is unconvincing many judges prefer to send the case back for further investigation rather than take the responsibility for setting somebody free.

Where charges involving religious or political activity are concerned, judges rarely examine the question of whether the actions of the defendant are in fact criminal—they assume that if they were not, the case should have been dropped before it ever came to court. Often the prosecution merely needs to prove that the actions were carried out by the defendant—something that is rarely contested.

Ignati Lapkin

The trial of Ignati Lapkin, an Orthodox Christian apparently with links with the underground True Orthodox, illustrates the futility of trying to raise the question of whether confiscated material is in fact slanderous of the Soviet state and social system.

Lapkin was tried in Barnaul, Western Siberia, from June 10th to July 10th 1986 on charges of “circulation of deliberately false concoctions slandering the Soviet state and social order” under Article 190-1 of the RSFSR Criminal Code. He was sentenced to two and a half years ordinary regime camp with confiscation of property. The following extracts are from a *samizdat* transcript of the trial. The impatience of the judge and the lack of thoroughness on the part of the expert witnesses, whose testimony is crucial to the charges of circulating deliberately false concoctions, comes over very clearly.

[P. Rogozin is a Russian Christian living in the West who has written a number of books that are popular in evangelical circles in the Soviet Union; Earl Poysti is one of the most popular radio preachers broadcasting in Russian to the USSR over several West-

ern Christian radio stations; Fr Dmitri Dudko is an Orthodox priest through whose ministry many seekers came to faith in the 1970's. Ed.]

July 1st, 10 am local time

Judge: The court has decided to invite to the hearing the experts who gave us the results of their scientific and religious examination [of the materials Lapkin was charged with disseminating]. It was necessary to summon them because Lapkin, in his statement of June 26th 1986, questioned some of their conclusions.

Lapkin's statement

"I asked repeatedly and now demand urgently a full expert re-evaluation of all materials alleged in my indictment to be deliberately false and slanderous of the Soviet state and social order. I have made this request since the very first day of my arrest. To all appearances there has been no examination at all. At least two experts must listen to and pronounce judgement on each item. The experts are charging 210 roubles for listening to the tapes. That means that barely 80 hours have been listened to. But there were 355 hours of listening. How could they listen to 355 hours in 80 hours? As for the description of *The Twentieth Century of Christianity* and *The Tragedy of the Russian Church* as invention and deceitful concoctions, what about everything that was acknowledged at the 20th Party Congress? [Khrushchev's denunciation of Stalin's crimes in 1956 in his famous "Secret Speech", Ed.] It's all history, facts, not concoction. Rogozin, Earl Poysti, Dudko—these are all purely religious tape-recordings.

"'False concoctions'—this is the charge in my indictment, as though I know that these works contain lies, but still disseminate them. No. I truly, sincerely believe that everything in these materials that I am charged with disseminating is the truth. Glory be to God for everything. (signed) *Lapkin*."

Cross-examination of the experts

Judge: Lyudmila Korneyevna Nagornova, leader of the commission, and Nadezhda Ivanovna Antonova, member of the commission, have been invited to the hearing. Lyudmila Nagornova, please, there are a few formalities to be completed. What is your full name and what is your job?

Nagornova: Lyudmila Korneyevna Nagornova.

Judge: In what year were you born?

Nagornova: 1944.

Judge: Address?

Nagornova: Sverdlova 11, flat 28.

Judge: Tell us your work.

Nagornova: Lecturer in the department of philosophy at the Altai State Medical Institute.

Judge: Level of education?

Nagornova: Higher.

Judge: How long have you worked at your speciality?

Nagornova: 18 years.

Judge: So that we don't have to return to this, we'll do you now, Nadezhda Antonova; where do you live?

[Reply inaudible]

Judge: Place of work and position there?

Antonova: I am a lecturer at the Altai Polytechnical Institute, a master of philosophy.

Judge: Level of education?

Antonova: Higher.

Judge: We have warned you both about giving false testimony... My first question: what is your opinion now of the statement given by you in the course of the preliminary investigation? Do you maintain those conclusions today?

Nagornova: Yes, without a doubt. The conclusions given are correct.

Judge: Can you dispel Lapkin's doubts about your listening to the recordings in the allotted time?

Nagornova: Well, first of all four people examined the material together, at the same time. Some tapes were studied from beginning to end. I personally examined *Father Arseni* right through, and *The Testimony of Mariya Yevlampievna*, and *Freemasonry* and others. The next point that can be singled out here...

Judge: And the rest?

Nagornova: Yes, the rest were done at the same time. Nadezhda Antonova examined *Freemasonry*, and so forth. Some tapes were examined just enough for us to draw conclusions. The picture was absolutely clear. And a final point: a number of the tapes were completely identical to the texts which were given us: for example, the books by Rogozin. Of course, this was verified. The texts and tapes correspond. So, we examined enough of everything.

Judge: Good. We have not found in your statement mention of your conclusions on several works—Rogozin's *Is There Life Beyond the Grave?*, *The Totality of Perfection*, and *Who Is This?* Then there are some sermons of Dmitri Dudko: *In Time and not in*

Time was mentioned, but what about his *Conversations* and the sermons of Earl Poysti? Do these contain slanderous concoctions in any form—veiled or direct? If so then where exactly? There are a number of items...

Nagornova (interrupts): Well, I know Rogozin's *Is There Life Beyond the Grave?* in principle, and *Who Is This?* It seems to me that if this is a problem then we will need more time so that everything can be proved in full. For this we will need...

Judge: So that it can be proved?

Nagornova: Yes, so that it can be proved, literally page by page. In any case, I can speak about *Is There Life Beyond the Grave?*

Judge: That means you have examined this work?

Nagornova: Yes, of course, of course. Pages 15, 19 and 18. In the preface and not only in the preface, where, quite clearly... In Rogozin's *Is There Life Beyond the Grave?*, from the point of view of apologetics, we can quite...

Judge: So how much time would be needed for additional examination?

Nagornova: Three days so that everything...

Judge: The experts have examined the works. You yourself have heard that there are answers on a number of items. The experts have examined the material to a certain extent, in any case answers have been given to a lot of questions. And you yourself have observed that there was a complete examination of Rogozin, haven't you?

Lapkin: There has been nothing about Rogozin, no answers at all.

Judge: There have been no answers because the examination is not yet complete.

Lapkin: There has been no expert examination, and there can be none. We shall see this for sure in three days time. I would like to ask a question about Earl Poysti. If, according to Rogozin, there is...

Judge: Lapkin, Lapkin! Wait a minute. It's not only you that has investigated this; the court has too. And we came to the opinion that as answers had not been given to all questions we would invite the specialists, whom we now see in court. The names have been given of the works that need to be examined, so have you anything else to ask that is unclear about the examination?

Lapkin: Yes, it's not clear what they mean about *The Totality of Perfection*. They should show specifically what relates to the indictment, and not just say that it contains expressions like, for example, "atheism contains nothing moral on which a genuine and

future life could be built.” This sentence has nothing whatsoever to do with the indictment. I would like...

Judge (interrupts): That means you are asking a question of the expert: are there any specifically slanderous concoctions in the works of Rogozin?

Lapkin: Yes, that's right. Of course, if she does not believe in God...

Judge [addressing the experts]: If, as you say, it does contain something, then give just one line, indicate which one.

Lapkin: Yes, show it specifically. But, if she doesn't believe in God, then she will say: "You believe in God—that's slander". That's all. You can make things mean whatever you like. And that is the point I want to make.

Judge: The question is understood.

Lapkin: Now, about Earl Poysti. There are no books of course...

Judge: There are tapes.

Lapkin: You see, there are no Earl Poysti books. There are 135 hours of Earl Poysti to listen to. And we listened to a bit here and a bit there and you asked me: "Well, is it much the same further on?" Yes it is the same. I know. To listen to 135 hours is not the same as examining it, as you put it. You don't need to examine tapes, you need to listen to them.

[*Note*: Ellipses indicate that the speaker broke off or that the words were inaudible in the recording.]

A "Public" Trial

The KGB often tries to hide the injustices that are committed in religious and political trials by attempting to prevent family and friends of the accused from being present. They do this by keeping the time and place of the trial secret, packing the courtroom with a hostile audience or by intimidation, as this account of the trial of Fr Sigitas Tamkevičius illustrates. (See also pp 17 and 61.) It was published in the clandestine *Chronicle of the Lithuanian Catholic Church*:

On November 29th 1983, in the Supreme Court of the LSSR in Vilnius, the trial began of Sigitas Tamkevičius, Pastor of the parish of Kybartai and member of the Catholic Committee for the Defence of Believers' Rights.

The KGB had prepared very carefully in advance. During the previous summer, diocesan offices received written instructions forbidding the collection of signatures of protests and petitions out-

side churches. The Chief Judge of the Supreme Court, speaking over Lithuanian television, threatened penalties for those collecting signatures and even for those signing. In more than one place the KGB took direct brutal action against those collecting signatures. Several times, disinformation was spread among the people to the effect that the trial had already taken place outside Vilnius, and Father Tamkevičius had been sentenced to twelve years. Hence, many people on hearing the correct date for the trial, thought they were being misled and arrived late for the trial, or never came.

With the approach of the trial date, most factories and offices were warned that they should not let their employees off from work at the end of November and the beginning of December. Some students and school pupils were warned by the school administration that if they wished to avoid unpleasantness, and wanted to continue their studies, then they should not attend the trial, and should postpone even personal business in the area of Vilnius.

Strict monitoring of written excuses from work was introduced. Priests and lay people sympathetic to Fr Tamkevičius were warned in advance not to attend the trial; alternatively, during the trial, they were summoned to various agencies under one pretext or another, some for interrogation.

Even Fr Tamkevičius' brothers were not informed about the trial. Only three of his brothers were admitted into the courtroom. The KGB would not admit to the courtroom his sister-in-law, who had raised Sigitas Tamkevičius after he was orphaned in childhood, as in their opinion a brother's wife was not a relative.

During the trial, all the churches of Vilnius and the surrounding area were kept under surveillance by the KGB. In order not to attract attention, the pavement in front of the courthouse was clear. Almost everyone who came was allowed into the courthouse vestibule, where officials would politely inform them that they should go home, because they would not be allowed into the courtroom ("There is no room"!).

If they came back, the militia and KGB would take them for interrogation to the Militia Department, where they sentenced them to jail, or detained them for the rest of the day, and warned them not to show their faces in Vilnius during the trial, and took them to bus terminals or railroad stations.

The priests and faithful who came for the trial each day used to gather at the shrine of Aušros Vartai (Our Lady of the Dawn Gate), and in the Church of Saint Theresa nearby, where they would pray

almost the whole day. They would assist at Holy Mass, make the Way of the Cross, recite the rosary and sing hymns.

While praying, the little group of faithful which sometimes totalled about one hundred people was under constant surveillance by the KGB or agents they sent. On November 1st 1983, the Commissioner for Religious Affairs, Petras Anilionis, telephoned Fr Algirdas Gutauskas, the Administrator of the Archdiocese of Vilnius, demanding that he "straighten things out" at Aušros Vartai, and Saint Theresa's Church.

On November 29th, the first day of the trial, six women were detained in front of the Supreme Court chambers. Before they even had a chance to find out whether Fr Tamkevičius was really being tried, officials flooded them with questions: "Where are you from?" "Why are you here?" "Do you have permission?" "Your name?", etc.

When the women explained that they had come for the trial of Fr Tamkevičius, and requested to be allowed into the courtroom, or at least stay a while in the vestibule to warm up, an order was given to detain them all. Seating them in a bus, the officials checked their passports, asked from where and why they had come, and wrote down the information several times over. The six women detained were guarded by thirteen uniformed and civilian officials, who finally took them to a school, where they spent the whole time interrogating and lecturing the detainees.

On the morning of December 1st Joana Bukaveckaite was detained and interrogated by the KGB. About noon, a larger group of people was detained and were also interrogated by the KGB. Officials took Brone Valaityte and Janina Judikevičiūte to the Militia Department, and sentenced them to ten days in jail.

Those who received jail sentences were kept in unsanitary conditions ... The colour of the jail floor could not be seen in places on account of the dirt, and in spots it was completely black. Those under sentence had to sleep on that floor. No one gave them anything to spread under them, or to cover themselves. They did not get a towel or a piece of paper. They were allowed to go to the toilet twice a day. In the corner of the cell stood a malodorous pot with an ill-fitting lid. Not only the air, but even the walls of the cell were permeated with the peculiar stench. The cell doors were opened only twice a day, for a few minutes at a time. The ventilator was turned on once a day, for just a few minutes, or sometimes not even that much.

Conditions of Imprisonment

The Soviet Union has an extensive system of penal institutions, most of which are labour camps of varying degrees of strictness. According to the seriousness of the offence and the number of previous terms of imprisonment prisoners are given sentences, in decreasing order of severity, of either: prison; special, strict, intensified or ordinary regime labour camp; exile; or a combination of these. For lesser offences, sentences in penal settlements, of forced labour or corrective labour can be given. Labour camp sentences may be suspended or deferred. Soviet legislation asserts that these sentences are not just chastisement for the crime, but also a time for "correction and re-education" and that "the execution of sentence shall not aim at inflicting physical suffering or degradation of human dignity". Nevertheless, inflicting suffering is not forbidden and exists in the form of chronic hunger, lack of medical care and overwork.

Transportation of Prisoners

Transport to and from prisons and camps and into exile is considered one of the more severe aspects of imprisonment. Broken limbs and heart attacks have been suffered during journeys in uncomfortable, overcrowded, poorly-ventilated prison vans called "black ravens" travelling along rough roads. Longer trips are made by train with 15 and sometimes as many as 30 prisoners in a compartment meant for 8 or 10 people. Even during hot weather the windows are closed when the train is in a station and the statutory provision of water every four hours and warm meals every four days is rarely adhered to. Transit prisons are usually crowded, filthy, infested with insects and often underground.

Prison

Prisons are the most punitive institutions where lack of exercise, nourishment and hygiene lead to a rapid deterioration in health. Cells are usually cement-floored and have iron blinds which cut off the daylight and a light which burns day and night. Most cells are damp, inefficiently heated and have poor or no ventilation. Some have a toilet and sink, some just a bucket. The prisoners are fed through a trough in the cell door. For sixty minutes a day the prisoners are allowed to exercise in a small yard surrounded by a high

brick wall with an iron grille on top where sunlight can rarely penetrate. All new arrivals are placed on strict regime and can be returned there as punishment for violation of regulations. On strict regime the rations are lower and the exercise period cut to thirty minutes.

Labour Camps

Only those in special regime camps live in cells of three to five prisoners in conditions similar to prison. In other camps prisoners live in barracks with up to 200 prisoners in each one. Lack of privacy and disturbance by the public address system make it impossible to study; the toilets are sometimes situated too far from the barracks for invalids and the elderly to reach without difficulty; and temperatures of 8°C have been reported which is 10° lower than the official norm. Even in exceptionally bad weather the prisoners are not allowed to use more than one blanket and have to wear nothing more or less than the regulation clothing in all conditions. If the soap supply is sufficient the prisoners generally wash their clothes every week and bath every seven to ten days.

Work

All prisoners are woken at 6 am and can be punished for not rising immediately. They are not allowed to return to the barracks till after work. The eight-hour day is often extended by overtime as the camp administration enforces maximal output with little investment in machinery or facilities. Safety provisions for work rarely meet the legal standards. Camps usually specialise in one area of production, e.g. timber-cutting or sewing and most prisoners do manual work even if they are disabled or above retirement age. The law specifies that those in special regime camps should do heavy labour. Prisoners earn a little money and are permitted to spend a certain amount per month on the limited range of goods in the camp shop.

As part of the re-education process prisoners should have vocational training but this is quite rare and what happens more often is that prisoners lose touch with their original profession and skills. This, together with the general discrimination against ex-prisoners, makes it very hard for them to find a good job on release. Political education is a compulsory part of prison life and is usually of a very low level and resented by all prisoners.

Privileges

Those in ordinary regime camps can write as many letters as they like, but other prisoners are limited to one to three per month and those in prison on strict regime to one every two months. The number of visits from close relatives ranges from five per year in ordinary regime camps to none in strict regime prison. A prisoner can lose any of these privileges, as well as the right to buy goods in the camp shop, for not fulfilling his work quota or for infringing the camp regulations.

Food

Article 56 of the RSFSR Corrective Labour Code states: "convicted people shall receive food ensuring the normal vital activity of the human organism." This is quite far removed from the United Nations' standard of giving "food of nutritional value adequate for health and strength, of wholesome quality and well prepared and served." There are 13 different diets from which the camp authorities can choose one to suit the prisoner's category, the nature of his work and any punishments imposed. The basic daily menu should average 2500 calories and 65 gr. of protein.

Rye bread	650 gr
Wheatmeal flour	10 gr
Cabbage and vegetable	200 gr
Vegetable oil	15 gr
Groats	110 gr
Macaroni	20 gr
Potato	450 gr
Tomato Paste	5 gr
Fish	85 gr
Fat	10 gr
Sugar	20 gr
Meat	50 gr

Extra porridge and oil should be given to those doing strenuous work. This might be an adequate diet if the prisoners always received what they should. But due to food shortages in the provinces the camp staff take the better food, especially the meat, and the prisoners are fed on mostly low quality foods (often rotten) lacking in vitamins and fats. If a prisoner does not fulfil his output norms then he or she can be put onto reduced rations reaching as

low as 1300 calories. The World Health Organisation recommends a calorie intake of 3100–3900 for a man doing active work. Those serving their sentences in prison live for the first month on reduced rations of officially 1200 calories and often in reality less. Inmates of punishment cells receive about 1400 calories per day and on alternate days are given no warm food, only 450 gr of rye bread, hot water and salt.

The reality of camp rations has been described by a prisoner in camp 37 in the Urals—a strict-regime camp reserved for political prisoners:

The food situation is as follows: for breakfast, the prisoners get a thin skilly ["soup" which is practically just hot water—Ed.] with two to three blackened pieces of potato. Lunch is the same skilly and a serving of either boiled wheat or buckwheat. Evening meal is a serving of the same wheat or buckwheat. A serving of potatoes, usually rotten ones, is given once a week. Also once a week there may be a serving of macaroni. The macaroni and grains issued to the camps are usually those which have been stored too long and declared unfit for sale to the 'free' population. On the rare occasions when meat is delivered, it is usually heads of cattle, crawling with maggots. Prisoners ordered to cut up this meat have been sickened to such a degree that they have risked punishment by refusing to touch it. Bread is black, hard and indigestible. The only time normal bread is available is if the above mentioned kind is in short supply, and the camp administration has to make up the shortfall by getting some in from the bakery in the nearest town. The only foodstuff normally on sale in the camp shop is a thick jam. Sometimes, in autumn, onions will be available for short periods, or even butter. Camp food is cooked in artificial fat, and even that in minimum quantity.

Extra food rations through parcels and the camp shop are closely regulated by the camp authorities and do not include meat or milk products, sugar, chocolate or oil. Prices in the camp shops are high and the prisoners may spend only 3–7 roubles a month. Prisoners can receive a maximum of three 5kg parcels a year after half their sentence has been completed. Even when prisoners try to supplement their diet by eating grass, wild flowers and nettles they are stopped. Prisoners are never put to work on farms, despite desperate manpower shortages in many country areas.

Clothing

Despite the fact that many camps are located in areas affected by extreme cold, the authorities forbid prisoners to use more than the standard issue of one blanket, even in winter. Uniforms must be worn and this cannot be supplemented in the winter nor removed in the summer. Throughout the year women are required to wear a short sleeved striped dress of dark grey or brown cotton, a plain cotton headscarf, thick stockings and heavy black boots. In the cold weather they are given short black quilted cotton jackets. On the chest and sleeve of their uniform the prisoners wear an identity label stating their name, length of sentence and the article under which they were convicted.

Health Problems

The poor diet often leads to swelling joints and stomach ulcers and aggravates existing illnesses. Each camp has its own medical unit, though inadequately staffed with under-qualified doctors and supplied with medicines often past the recommended date of use. On the rare occasions when the doctor's recommendations are accepted by the administration, ailing prisoners can be sent to hospital, given lighter or no work and possibly a special medical diet of about 3300 calories including milk.

Punishments

These are issued at the discretion of the prison warders for a variety of misdemeanours, such as not fulfilling a work quota.

Prisoners on strict regime are entitled to receive three visits a year and write two letters a months. However, these "privileges" may be withdrawn. Irina Ratushinskaya did not see her mother and husband for three years. However, the most feared punishment which she also suffered is detention in the special punishment and isolation cell—*shizo*.

Here each cell has a shelf on which the prisoner sleeps, but it is raised and locked into the wall during the day. Light bedding is issued at night and taken away in the morning. While strictly the temperature should not drop below 16°C, prisoners have measured temperatures of 8°C and report instances of snow lying on the insides of the window ledge. It is the intense cold that is most feared. To make matters worse, prisoners receive the usual amounts of food only on alternate days. On "empty" days prisoners are given 3 hot drinks and bread. During their short stay in the

punishment cell—*shizo*—(up to 15 consecutive days) prisoners are not permitted toiletries or any diversion such as books, paper, pens, and they do not work.

Any time of isolation or removal from camp is considered to be dangerous because prisoners are more likely to be beaten when separated from their fellows, who offer support by collective hunger strikes and protests.

Grigori Goldstein

This account of the experiences of an imprisoned Soviet Jew, Grigori Goldstein, confirms many details about life in Soviet labour camps.

I was convicted in March 1978 by the Lenin regional People's Court of Tbilisi on a charge of parasitism and sentenced to one year of ordinary regime labour camp. During the court proceedings it became quite evident that there had been no proof of criminal activities established. Therefore the sentence, including the illegal sentencing of myself to serve the term in the far North instead of in Georgia, is ample indication that the Soviet legal system is a tool of the KGB, acting in accordance with so-called "state interests" as loosely interpreted by the KGB.

I spent more than two and a half months on prison trains and in transfer prisons on my way to the labour camp which was located in the Arkhangelsk area, below the Arctic circle. I travelled on a prison train where a sleeping compartment normally containing 4 persons was packed with 17–20 persons. The only meal between transfer prisons, usually located two to three days from one another, was herring and bread. Water was obtained only at the discretion of the guard, as was permission to use the toilet. The guard often refused one or both, which was a torture to the prisoners. Several times during that trip I was both insulted and beaten by the guards. In the transfer prisons, a chamber built for 25 inmates contained 60–70 instead. Conditions were extremely unsanitary. The mattresses were full of lice. As a result, when I arrived at the labour camp, my body was covered with lice bites and lice.

Upon my arrival at the labour camp I couldn't get rid of my feeling of encountering something familiar to me. Then I understood. I was viewing the camp as if through the wrong end of binoculars, as a microcosm of Soviet society except with all vices exaggerated. In the same way as opportunists in the larger Soviet society, prisoners are encouraged by the authorities, supervise other prisoners

and are rewarded by not working themselves. As in Soviet society, these prisoner-opportunists are given additional privileges including the official benefits of food, extended visitation rights and the unofficial benefits of tea, vodka and narcotics. Also, as in society at large these prisoner-supervisors are able to violate regulations which are obligatory for all others, without any punishment. All prisoners try to steal what they can and where they can. Bribery is prevalent and is used to obtain small privileges as well as early releases.

Again, similar to Soviet society "outside", there exists among inmates the same system of shadowing and denunciation. Also, there is the same constant communist indoctrination in the form of movies, lectures, and discussions, all of which are mandatory. Everywhere there are placards and slogans. The anti-Semitism similar to that in Soviet society in general exists among inmates as well as officials.

Like the Soviet border, the camp is surrounded by barbed wire and violators are shot.

The system of labour camps is highly profitable to the Soviet state. Camps are located mainly in areas with extremely harsh weather which lack a sufficient labour force. Prisoners are used for the most difficult physical labour and receive minimal remuneration. Half of the "salary" is taken by the state. Part of the other half pays for prison clothing and for meals. Approximately 15 roubles are taken out of the salary per month for meals, an average of 48 kopecks (about 50 pence) per day. Anyone familiar with food prices in the Soviet Union knows very well that inmates are constantly suffering from hunger.

Camp officials attempt to increase labour efficiency. For this reason they encourage physical abuse of those inmates who fail to fulfil their work quota. Officially, beating is forbidden. Therefore, the system of prisoner-supervisors is encouraged. Instructions are given to these prisoner-supervisors to beat other prisoners so that no marks show. If a prisoner refuses to work, he is subject to incarceration. Such special confinement subjects prisoners to unheated chambers in extremely cold weather with no proper sleeping facilities. Prisoners receive one meal per day consisting of bread and water. Every other day this "meal" includes one bowl of hot soup. Unofficial beatings are frequent.

The level of on-the-job safety is very low, and there are frequent accidents at work. Medical care is almost purely symbolic. All kinds of illnesses are often treated with the same pills. If a prisoner

doesn't have a high temperature, he is accused by the physician of faking his illness and incarcerated. As an example, when my right cheek was swollen with infection a doctor by the name of Grobov refused to treat me and threatened to send me to incarceration. Only after the intervention of higher officials did the doctor treat me for five days.

It is obvious that this successful and convenient labour force is legally provided by Soviet judicial systems. For a minor violation of the law, loyal Soviet citizens are given harsh sentences. For example, one of my fellow inmates, a sailor in the Soviet merchant marine, was given three years in a labour camp for the crime of stealing a bottle of cognac. Another of my fellow inmates, who was a local leader in the youth section of the Communist Party in the Red Army, was sentenced for beating those unwilling to join the Komsomol.

According to prisoners who had been imprisoned during the Stalin years, conditions then were better than they are today. Political prisoners in the Soviet Union are treated harsher than criminals. Officially there are no political prisoners at all.

Tbilisi, April 15th 1978

In a Cell

Life confined in a cell, whether in prison or in labour camp on special regime, can be even more unpleasant, as Lithuanian Catholic Viktoras Petkus explained in a letter from Perm region camp no. 36 in the Ural mountains.

There is hardly any food one can prepare without water. But we have a problem with water. It has continued to haunt us throughout our stay. The water here is very bad. On its surface floats some sort of grease. For months on end, it is more like cocoa. Hence, it is impossible to drink water without boiling it. Formerly they used to bring clean water from the village, at least for cooking, but then, obviously, someone had the bright idea that after a couple of years we should have adapted even to swamp water, so we have to eat and drink it as it is.

Secondly, there is a constant shortage of even such water, especially during morning toilette. Moreover, there is a strange problem also with the toilets. Nowhere are there water tanks; the water flows in a thin stream through narrow pipes. Hence, it is first necessary to collect a bucket-full of water, so that it might take the place of a tank. The toilets in all the cells are open to view. The only

ventilation is through a single air vent in the cell window. Somewhat earlier, in some of the cells the toilet was separated from the table by a panel, and now, they have put up a similar panel in the work rooms, but just on the side toward the door. Never did it enter my mind that I would one day live and work in a toilet.

The most severe conditions are in the punishment cells. Baptist pastor Mikhail Khorev has described a refinement of the regular punishment cells which he encountered in a strict regime labour camp in Omsk in Siberia:

A few times they've put me in the "African" cell. I was there two days and nights in June, 8 in October, and 15 in November. It's a cell for people who have broken isolation cell regime. The first time I was in, it wasn't so bad because the weather was warm. But the 8 and 15-day spells were a real test of endurance.

The cell has two doors. One leads outside, the other into a corridor. Often the guards open both doors a crack on purpose, so as to create a draught. The temperature in the cell is about 8°C. When I was there I only had my underwear and my robe. It was very cold—really unbearable. I could almost never sit down. If I wanted to get warm I had to do exercises constantly. No sooner had I warmed up my body a little than I had to rub the feeling back into my hands. And by the time I'd finished with them, my feet would be numb. And so it went on, day in, day out.

The "African" cell is different from ordinary cells in that, although the floor is wooden, iron pins have been hammered into it at 30 cm intervals along its length and across its width. These pins therefore form a pattern of squares, in which there is room for only one foot. This is so that the prisoner cannot lie or sit on the floor. You can only move round the cell by carefully placing your feet in these squares.

But the worst thing of all is the cold.

At night you're supposed to fold down metal shelves, but no-one does this. However tired the prisoner might be, he would never lie down on them, even at night. You're given no mattress, and if you lie down on the iron grating you wouldn't wake up in the morning—you'd be frozen solid. All this is common knowledge. Usually people don't come out of such a cell in very good shape.

The cell is called an "African" cell because the prisoners get exhausted from walking around and fall onto the pins on the floor,

so that their whole bodies get covered in black blood-bruises. You go into the cell white, but you come out black as an African.

To Die in Camp

Accounts by prisoners have referred to a high mortality rate in the camps in Perm and Mordovia, some by suicide, others through medical neglect. The bodies of deceased prisoners are not generally given to their families, but buried in the camp grounds in graves marked only with the official number of their case. This is particularly tragic for a family who would wish to give their loved one a Christian funeral in their home town.

The family and friends of Baptist Yakov Dirksen have described the circumstances leading to his death on June 2nd 1985 in strict regime labour camp UB-14/10 in Zmeinogorsk in the Altai province of Siberia:

Yakov Kirksen was born on March 9th 1924 and in October 1951 he turned to the Lord.

Yakov was arrested for the first time even before he had been baptised for witnessing about Jesus Christ, and sentenced to 25 years deprivation of freedom with confiscation of property. In the summer of 1957 he was freed in an amnesty. That summer he was baptised. Within a short time he was commissioned by the laying on of hands for the service of the church.

On June 2nd 1972 he was again arrested for faithful service to the Lord and sentenced to five years deprivation of freedom. In 1977 at the end of his term Yakov returned home. On March 17th 1981 he was arrested once more and sentenced to five years deprivation of freedom in a strict regime camp with confiscation of property. After the trial he was sent to a camp in Omsk to serve his term. Here, he underwent an operation. Soon afterwards, his wound as yet unhealed, he was transported out of the camp on special instructions. When Yakov asked the guard where he was being taken, the latter replied, "You are going to the back of beyond."

When, after a difficult journey, he finally arrived at the camp, Yakov met with hostility from a special contingent of young criminals. The first time he went to the canteen he had only a small share of bread and ate it with water, since the hungry prisoners divided between themselves the rest of his allocation. He suffered sharp pains in his stomach from constant hunger. When the authorities saw that Yakov was becoming so emaciated that his life was threatened, they prescribed him a special diet, but this only lasted

for a short period, and he was condemned to suffering again.

In time people got to know him and began to respect him. Yakov began to receive his portion of food in the canteen. But the general conditions in this camp were very hard, and he suffered greatly during this final term of imprisonment of his life. With 9 months and 17 days to go until the end of his term, on the morning of Sunday June 2nd 1985 Yakov was found dead on his bed in the hut.

The Lord had taken him to his longed-for heavenly home, where there are no tears, no suffering, no grief or illness, and where he saw face to face the beloved Jesus Christ, in Whose name he bore suffering and deprivation while on earth.

Yakov Dirksen's body was given to his relatives. The funeral took place on June 6th 1985 in Apollonovka.

To Live in Camp

The dehumanising effect of Soviet prison and camp life has been graphically described by Orthodox Christian Alexander Ogorodnikov in a letter to his friends smuggled out of camp:

For violation of camp regulations I have been confined (often without justification) in isolation or punishment cells, and I have now been sentenced for a further three years (a sentence which reimposes the original punishments, increasing their severity). These camp regulations are the alpha and omega of the whole system of corrective penal measures taken against prisoners. At the root of camp regime lies an immoral and insatiable desire for power per se. Camp regime embodies the ideologues' secret intent to create a finished design for the Soviet society of tomorrow. It decrees uniformity in clothing, appearance, behaviour, and way of thinking as an interim measure until full control over these areas can be achieved. Its painstaking and absurdly detailed system of regulations carves up consciousness and living flesh into paragraphs, orders, rules, and secret instructions, regimenting and reducing to uniformity every minute of the day with precision and a kind of inevitability. Camp regime deprives a man of choice, rules out any possibility of his exercising moral choice in his behaviour, and forbids (on pain of severe reprisals) any manifestation of such Christian impulses as mercy, compassion, defence of the persecuted, or love.

This remnant of Stalinism—and prison veterans testify that that is what it is—which was worked out in the silent depths of prison “academies” and tested on several generations of prisoners over

almost seventy years of *gulag* history, now pushes men beyond the limits of physical and psychological endurance. Today's version of camp regime has become so totalitarian, so hostile towards the idea of the individual, that in its practical application it is in the process of creating a new anthropological type. The main objects of the regime's hatred are God, the spirit, the word, and man's need to live in a cultural context.

Any scribbled thought, any summary of Soviet literature or of other books, any scrap of paper with characters inscribed on it, are taken away and confiscated. All the notebooks which I had filled over seven years with notes on various subjects (philosophy, philology, history, foreign languages), and even lists of books I had ordered through "Books by Post", and a notebook listing when I had received or sent off books and letters—have been confiscated.

Since it cannot actually rule over our consciousness and yet thirsts for our souls, camp regime struggles to prevent any objective embodiment of thought, stretching forth its heavy hand to snatch up anything written, seeking by relentless confiscations to wean us away from the fundamentally human urge to put thoughts into words. For if thoughts are not put into words, they disappear in the stream of consciousness, and drift away in the face of grey, oppressive, dismal reality of the passing days—days filled with the exhausting work demanded in exchange for rations and carrying out the requirements of camp regime, only to be followed by fitful sleep in the stuffy overcrowding of the barracks, crammed from wall to wall with exhausted prisoners.

It is because of this fear of the word, which bursts through the stout walls and the fine mesh of electrified barbed wire, through the maze of warning devices and the high fences, that the censors are tightening their control over our correspondence with our families...

Of course, all the prayers that I had written from memory, the poems, the quotations from the Bible and theological works, have been taken from me. There were more than 45 notebooks.

Exhausting slave labour, in return for which we receive rations and foul camp soup, is the basic means used to keep us down. Mindless, mechanical, monotonous, back-breaking work, with very high production quotas, chains you to the work bench ... tormenting you, snuffing out the flame of life itself, stupefying you, reducing you to no more than an automated appendage of your bench. Dragging on the whole day long, such work turns the day into a dismal, agonising nightmare in slow motion.... The

crippling work, the camp regime, the food, sleep, the monotony and inevitability of every action are all designed to bring you down from your rightful status as one made in the image and likeness of God and reduce you to a dull, indiscriminating, slavish, animal-like condition, so that you are capable only of grabbing at any slight chance of filling your clamouring belly.

Camp regime is regulated in such detail that it is impossible to avoid violating it, especially since the authorities have absolute power, and can provoke a prisoner into breaking the rules without the prisoner having any redress against their caprice. The least violation can result in confinement in a punishment cell. The punishment cell is the educational method most favoured by those who seek to reform us.

When you've been driven into that grim shut-in space, cut off from the world, hermetically isolated in that deathly silence which is broken only by the cursing of the "screws" and the clanking of keys; when the cold drives you to pace out, in tiny steps, the long agonising day—it's then that you become most acutely aware that your spirit is imprisoned in your body, and that you are only a pitiful little lump of flesh, tortured by hunger and cold...

Exile

Sometimes after a camp sentence the prisoner is assigned to a town or village and given a job there—usually one of the lowest paid and most difficult available. There they can live with their relatives (though the family runs the risk of losing their residence permit if their permanent home is in one of the major cities, so often the family only visits) and receive as many visitors, letters and parcels as they like. But the exiles are confined to a limited area and need permission to go even to the next village. They also have to report to the authorities at regular intervals of one or two weeks and representatives of the authorities can and do call at any time.

The experience of Tatyana Velikanova, serving a five-year exile sentence as part of a total ten-year sentence for "anti-soviet agitation and propaganda", is typical of many. This account is based on a *samizdat* report compiled by her friends:

Tatyana Velikanova has lived in three different places during her period of exile in Kazakhstan. In her letters, she tells that she was forcibly transferred from the district centre, Shepta (where she worked as a nurse and had only recently settled down and made a life for herself), to Tauchik, a small settlement with a 100% Kazakh

population, approximately 100km from the centre of the district. She was given no warning or explanation for the move, nor was any official document produced.

Exiled persons are allowed to move freely only within their district. As the journey from Tauchik to the district centre passed through other districts, Tatyana was prohibited to travel there even though it was her right to do so. She demanded a transfer to the district centre, but after a period of six months, she was moved to a small place called Beineu. Comparing the settlement to her previous "homes", she describes Beineu as "the most loathsome". Although there are very reasonable flats around, she lives in barracks which were built when the settlement was founded, with very poor conditions. She has to get her water from an outside well, and even in October, there are flies everywhere. Sometimes the heat is so intense that the temperature reaches 45°C in the shade. She has to take a shovel along to the outside toilet, which has no door and which she shares with people from several other barracks.

There are no telephones and no doctors. She is forced to work as a book-keeper, which she finds extremely boring. [She is a computer programmer. Ed.] She has been deprived of seeing her family and because the conditions in Beineu are so harsh, she would rather her grand-children did not come to her.

Another long-term prisoner, Gintautas Iešmantas, sentenced in 1980 to six years in camps and five in exile for the poems and articles he contributed to the unofficial Catholic journal *Perspektyvos*, has just begun his period of exile in the small town of Podcherye in the Komi ASSR. In a letter to friends in Lithuania, Iešmantas says:

While in camp you think to yourself, "You're going to get out and somehow or other things will be better." But when I saw the place to which they had brought me, I was downright shocked. The only job is cutting timber, hauling it and floating it.

In other words, the work was as heavy as in the camps, for a man who had already injured his hand. However, he was fortunate enough to find a sympathetic doctor, who recommended that he should be given lighter work.

That's how I ended up with the duties of a guard (in the saw-mill). I don't know whether to laugh or cry.

Iešmantas discovered he was the only prisoner of conscience, “the only bird of this kind”, in the town and thus found it difficult to make friends. The town itself was slightly bigger than the usual Soviet place of exile—with 3,000 inhabitants and three foodstores. Living in a dormitory with other ex-prisoners to begin with, Iešmantas was trying to find a private room to rent, in preparation for the winter.

If only the winters were not so cold! There’s no way I can get used to the cold and here it drops to 50 degrees below zero.

He feels, however, that “even here, a good angel still watches over me”.

Iešmantas expresses his gratitude to those who sent him letters while he was in the camps. Although only some of the letters were given to him in camp, and on release the camp officials confiscated those he had saved, he writes:

but I feel that the senders exist, helping me to live and not to lose faith and hope.

For five years now, your words and good wishes have kept me company on the difficult road of suffering. They have given me strength and the comfort that my sacrifice has not disappeared in the darkness of anonymity, and that there are people who are concerned for the fate of someone they don’t know.

Penal Settlements and Forced Labour

A penal settlement provides more normal working conditions, often in a factory with free workers, with accommodation in a hostel. Prisoners are free in the evenings and at weekends. Forced labour (or “work for the national economy” or “compulsory allocation to work”) is similar to exile, but usually involves heavy work on a construction site. Both detention in a penal settlement and forced labour can be imposed instead of a labour camp sentence, and a prisoner whose behaviour is deemed satisfactory can be transferred from camp to a penal settlement or forced labour for the remainder of the sentence.

Corrective Labour: A Pair of Socks is a Celebration!

We have not included as prisoners those who have been sentenced

to corrective labour which involves assignment to a particular job within daily travelling distance from home with up to 20% of wages deducted. Nevertheless, their circumstances can be almost as bad as those of prisoners in camp as this letter from Orthodox Christian Ivan Martynov illustrates:

Three months have passed since the trial and our situation gets worse with every day that passes ... Since April 2nd I have been forced to work (under the threat of camp!) putting boxes together in a factory.... For one box I get 2½ kopecks, so for an eight hour day it would be a miracle if my monthly pay were to be as much as 20 roubles! As you know it is impossible to live here on 20 roubles a month...

Once a day we eat potatoes, pickled cabbage and tea. For the time being our money stretches to this. Owing to this Varya [his wife—Ed.] has already collapsed several times. My teeth are falling out from scurvy and every week I have an attack of angina (the injections are free!). In a word they are killing us slowly, inexorably, sadistically. And we have at least another one and a half years of this life, if compulsory labour doesn't after all become camp at some point...

You can understand how difficult it is for a scholar, used to earning his own keep, at the age of 46 to be reduced below the breadline and dependent on charity to exist. For us now a pair of socks is a celebration and a tin of stew is a real feast.

Conditional and Deferred Sentences

A court may impose a labour camp sentence but suspend its implementation for a probationary period. A conditional sentence is put into effect only if there is a conviction for another offence committed during the period of probation. A deferred sentence may be implemented if the convicted person's behaviour has, in the view of the court, not improved sufficiently. Persons whose sentences have been suspended or deferred have not been included as prisoners in this book.

Psychiatric Hospitals

Internment in psychiatric hospital is possibly the worst form of imprisonment as those put there for their religious or political beliefs have to live with the violent and mentally deranged. Powerful drugs with strong side-effects are used. Each case should be

examined and reconsidered twice a year, but these examinations are often merely perfunctory.

We Don't Shoot You, But...: Women Prisoners in the USSR

At present, there are about eighty women prisoners of conscience in the Soviet Union whose names and cases are *known*: the real total may well be much higher.

About half are imprisoned for religious activities, irrespective of what the formal charges against them may have been. Until recently (November 1985), the oldest (known) prisoner was Ukrainian Catholic Oxana Meshko, who is now 82. Labour camps were not new to this indomitable member of the unofficial Ukrainian Helsinki Monitoring Group: she had been a prisoner in Stalin's camps from 1947 to 1954, then spent a further two years in internal exile. After all that, she was rehabilitated! Oxana Meshko's sister and husband were also victims of Stalin's repressive measures and her son was imprisoned under Brezhnev, during a wave of mass repressions in Ukraine in 1972. This was not the last blow to be inflicted on Oxana. In 1980 she was forcibly interned in a psychiatric hospital and in 1981 (at the age of 76!) she was sentenced to six months of strict regime labour camps to be followed by five years internal exile. One can imagine what an outcry there would be if such treatment were to be meted out to an old lady in the West.

In keeping with the usual Soviet punitive practice, Meshko was sent to serve her sentence in a part of the USSR farthest from her native Ukraine.

Oxana Meshko was by no means the only woman to serve more than one prison term.

For instance, Lithuanian Catholic Jadvyga Bieliauskiene was imprisoned from 1946 to 1956, then in 1982 sentenced again to seven years strict regime camps and exile.

Lidija Doronina (60), a Baptist who worked as a nurse in the Latvian capital Riga, has been sentenced three times in the post-Stalin period. Her current sentence of five years labour camps plus three years of internal exile was pronounced in August 1983, when she was tried on charges of "anti-Soviet agitation and propaganda".

Women who are imprisoned also fall victim to family difficulties. Apart from the fact of physical separation, psychological tensions of various kinds are bound to occur with husbands and children, and inevitably families suffer. For instance, Lithuanian Catholic Edita Abrutiene (35) was arrested in 1982, shortly after her

husband Vytautas was released from prison, and sentenced to four years strict regime camps plus two years internal exile. Their son, who was just becoming used to having two parents, was again left with only one. The boy is rarely able to visit his mother, because the camp authorities have regularly deprived her of the right to see him as a punitive measure. Women are often persecuted together with their husbands or other relatives, so it is not uncommon to find several members of the same family imprisoned. Indeed, whole families may be targeted for repression, as was the case with the reform Baptist Georgi Vins' family through three generations.

Imprisonment is particularly agonizing for pregnant women. Hare Krishna adherent Olga Kiselyova was arrested in 1983 when she was pregnant and tried in the last month of the pregnancy, despite protests by her defence lawyer. She was sentenced to four years labour camp and the baby—a girl—was born in the prison infirmary, only to die eleven months later in the crèche of the labour camp to which Olga was sent. Human rights activist Tatyana Osipova, a member of the Moscow Helsinki Monitoring Group, was arrested in 1980 at a time when she was receiving medical treatment to help her have a child. The investigator handling her case cynically offered her a deal—she could continue with the treatment in prison if she pleaded guilty to the charges against her. She refused, and the treatment was stopped on orders of the KGB.

The constant psychological burden which is the lot of all women prisoners is aggravated by purely physical deprivations in everyday life. For example the regulations state that an imprisoned woman may not wear her own underclothing, but only flimsy prison or camp issue briefs, which are totally inadequate in the cold. Because of this, the women would sometimes try, during visits by family members, to change into the underwear of their relatives and smuggle it into the camp in this way. Now, however, new regulations have made any such exchange impossible: a prisoner about to receive a visitor is issued with a special set of clothing which must be returned, after the visit, to the same guard.

The secret and harsh world of women's *Gulags* in the USSR is full of violence, indignities, cold, hunger, untreated illnesses and shattered lives. Outside there is the ripple effect of husbands or relatives having to cope with children who are deprived of their mothers for years on end, occasional infidelities which lead to the tragic breaking up of marriages which would have endured otherwise, and alienation upon release because traumatic experiences—and a term in labour camps is at least that—do not always “make” a

person: some people are broken, permanently. As the head of the women's camp in Barashevo (Mordovia), major Shorin, put it succinctly: "We don't shoot you any more now, but we have other methods to ensure that you won't leave this camp alive."

This poem and drawing, by Irina Ratushinskaya, depict a little of the suffering of the Christian women and human rights activists in Soviet prison camps who continue to witness and campaign while serving long sentences. Irina, who has now been released and allowed to travel to the West, was one of the prisoners listed in the previous edition of *Religious Prisoners in the USSR*.

Our terms have not yet been served
 Our spirits have not been proved
 And when the birds take flight
 We are not ashamed of our songs
 Through this lunatic town we wander
 In the ugly clothes of the age
 And our small sorrows
 Twist on little dry paws.
 Harmless witnesses!
 We're not worth a shot in the back.
 Unprompted, we leave in silence
 Snuffing the candles behind us.

How we love to guess what will be
 What will follow our mute departures!
 Perhaps the nights will be different
 And no one will notice the wind?
 Maybe summer will turn out cold—
 And our poets will be forgotten?
 And our tears will remain unrealised
 And our faces will be dispersed
 And our lips will not be remembered
 That have known no kisses!

Hapless children of the age
 We depart, wishing only this
 That someone, from pity,
 Should burn our letters, unread.

With what care we extinguish the candles
 So that wax should not spot the linen!



Visiting

One of prisoners' most important privileges is the right to receive visits from family members. Visits are either "short"—for up to four hours—or "long"—for up to three days.

"Short" visits take place in a room with a guard present for the whole time and often several other families are meeting in the same room. Many camps have equipped visiting rooms with glass screens with telephones to speak through. Even where there is no screen, physical contact is forbidden and the visit may be cut short if this rule is broken. In ordinary regime camps three such visits may be permitted annually (although they may be cancelled as a punishment), while in intensified and strict regime camps two visits and in special regime camps one visit are permitted. In ordinary regime prison two visits a year may be granted, but there are no "long" visits. In strict regime prison no visits are permitted at all.

"Long" visits take place in special accommodation within the camp where the prisoner can live with a number of visitors for up to three days. During this period the prisoner is not required to go to work, and may eat food brought in and prepared by the family. There is no direct supervision, though some rooms are believed to have surveillance equipment installed. Two such visits are possible each year in ordinary and intensified regime camps and one a year in strict and special regime camps. Prisons do not have facilities for "long" visits.

The family of Baptist pastor Yakov Skornyakov, who was imprisoned for eight years before his release in July 1986, has described a short visit to him:

On May 10th 1984 we were granted a "short" meeting with Papa. When we walked into the room and saw Papa behind the glass screen, his appearance pierced our hearts and our eyes filled with tears. After praying and greeting each other through the glass, we looked at one another for a long time. Before us was a very thin, weak man; he had even become quite short.

Asking about his life, we discovered that his false teeth had broken a long time ago, and that he had been without teeth for over a year now, so that he has to swallow his food without chewing it. And that is very bad for his sick stomach. There is no chance of having the dentures repaired in the camp. Eczema is worsening on

his hands which makes them very itchy and painful. A stomach ulcer completely takes away his strength, and gives him constant nausea and heartburn. He suffers pain in his liver and heart...

Papa's work is not hard but he cannot fulfil the quota because his hands will not work quickly and they become numb. Moreover he cannot sit bending over his work for long. Father's job is in the workshop. He winds string onto shuttles from which nets are made. On one shift he has to do 86 shuttles. He cannot fulfil the quota and so has to work until lights out and also on Sundays. Recently his sight has got considerably weaker but there is no chance of him getting stronger lenses.

Spiritually he feels cheerful; he says that more than once he has seen into heaven. He wishes to remain faithful to the Lord until the end, and not pay attention to any difficulties or threats. He feels the constant prayer support of God's people and their intercession for him.

During our visit Papa said, "I am almost unaccustomed to 'free' life. I am used to these clothes, and reaching the Lord is just the same from these conditions; there are no barriers that prevent Him taking us, therefore I don't want to ask for comfort or changes just for myself. May things be the same for me as for my brothers. And if there is intercession for me, there should be intercession for everyone."

A much happier "long" visit is described by some friends of Baptist Yevgeni Pushkov. They accompanied his family on the long journey to the camp:

It was a very hot day. We arrived at the camp and settled ourselves down in the meadow by the staff block. Yevgeni was timber rafting in the taiga which was about four kilometres away from the camp.

At seven in the evening, the work units arrived back at the camp. Unit after unit went past: they all looked at us hungrily, wondering who we'd come to see. Although there were dogs guarding the prisoners it was possible to go up to them.

We knew that Yevgeni worked in the ninth unit. When we came to the ninth unit we went up to the guards who were escorting them and asked "Do you mind if we play some songs on our tape recorder?" They had no objection, and so, as Yevgeni walked with his unit towards the camp, we played nine hymns. Meanwhile, his wife and children were waiting by the staff block. Lyuba saw her husband in the distance and waved a bunch of flowers to greet her

beloved prisoner. Yevgeni was smiling. He was very sunburnt, literally black.

An hour after the prisoners had been taken into the camp, they let the family into the visiting room. Yevgeni was brought in, and the children ran to him and threw their arms round him. Lyuba greeted her husband and gave him the bunch of flowers. We said a prayer. Yevgeni was smiling and cheerful, though thin and grey. He does heavy work—he drags 12-foot logs into the river with hooks.

At first he found the timber rafting work very hard. He worked from dawn until seven at night with an hour's break for lunch, and never stopped for a moment in between. The other prisoners would ask him if he was tired, and he would have to admit "Yes lads, I am". And then they would give him a hand. Now he's got into the work more, and it's become a bit easier.

Once, when he was standing at the foot of the pile of logs someone threw some logs down from the top and, instead of getting just one log, ten suddenly rolled towards him. The other prisoners shouted a warning but there was nowhere to run and his death looked certain. He jumped into the river and was hit by a log which struck him a fierce blow in the chest. Though alive, he suffered severe pain in his left side, and even breathing was difficult.

It's a long way back from the taiga, and the prisoners get tired. Sometimes they just sit down on the ground and rest a while. The escort shout at them, the dogs bark, but the prisoners just sit there. They rest for an hour or so and then go on.

The three days of that happy visit sped past. Ahead lie long years of separation. But the Lord knows the path which we must tread. And in that is our comfort, our strength and our hope.

Testimonies From Prison

In the midst of suffering, both their own and others', religious prisoners depend on God's grace to a degree that they have often not experienced before. They are sustained themselves and give light to those around them. Gintuatas Iešmantas met Fr Alfonsas Svarinskas in Perm camp 36 in the Urals. He wrote: "He is a man of wonderful spiritual strength, a far-ranging thinker, attractively tolerant, who will never fade from my memory. When you know there are such people, it becomes easier to live and you feel that you will bear up to the end." Faith is born and deepened in Soviet prisons and labour camps.

Lithuanian priest **Fr Sigitas Tamkevičius** (see p 17), sentenced to six years camp and four years exile, wrote after his first Easter in camp in the Urals:

Easter brought much joy. No matter where you are, the Christ who conquered death will reach and revive you. How sad it would be to live if one did not know the Lord Who suffered, died and rose. With a holy tremor in my heart, I remember those precious Easter mornings when I would announce: "The joyous day has dawned for us!", and the crowd of thousands, like angel choirs, would continue the holy Easter hymn with joyful hearts, singing the ineffably beautiful Alleluia. Perhaps we must for some years sing the Resurrection hymn, not with our lips, but with our lives... We must learn to be content with the minimum in all things. This is the essential condition for all to attain happiness. He who wants much of everything will never be at peace or full of joy. I pray for you all and bless you!

May, 1984

Fr Tamkevičius is since reported to have suffered a minor stroke but continues to write to his friends. He thanks them for the gifts they send him, quoting St John Chrysostom's words "You give temporary goods and receive eternal goods. You receive more than you give".

The most precious gift, he states, was a copy of the Scriptures:

In my free time, I read and ponder in my heart the Lord's

words. When I lived in freedom, I had many chores and concerns and many things remained unexamined. God brought me to the Urals and provided the setting for a long retreat, that I might better hear the Lord's word ... The three apostles, having felt the proximity of God, cried out: "It is good for us to be here!" Wherever we are, in freedom or in prison, at the altar or at a kitchen sink, the presence of God cheers and comforts us. Intercede for me with your prayers, so that God's presence might be a reality in my life.

Viktoras Petkus, a Lithuanian Catholic (see p 45), observed in many of his fellow-prisoners the spark of humanity which the penal system cannot extinguish.

A good number of the prisoners, brought by hunger to the point of dehumanization, nevertheless do not lose interior freedom of spirit. Nor have they lost the ability to communicate. Moreover, they have not lost hope or faith, without which there can be neither life itself, nor creativity. And perhaps most important of all is the fact that even in such a hell, they have not lost the desire to find in the world and in human beings, at least a speck of goodness, love and nobility. They affirm the power and beauty of unfettered thought.

Many prisoners reflect on the meaning of what they are going through and find new spiritual insights. **Vladimir Zinchenko**, a pastor of the unregistered Baptist church in Moscow, was scheduled to complete a three-year camp sentence in February 1987. While in camp he wrote an article entitled "Ongoing heroism":

We have grown used to looking at many things from the perspective of our individual lives, our individual experience. But in God's judgement there is something greater than the personal: there is the realisation of God's divine plans for the whole world. With the exception of the person of Christ, no one person can possibly bring them about by his own effort (and even when people try to stand in God's way, they do it together, not alone). In the world today there may be seen: selfless devotion; flashes of spiritual awakening, which burst their way through the endless variety of rival denominations; and the phenomenon of the persecuted brethren, who are so courageous and invincible. But all these things are

only prophetic signs, beacons lighting the way of Him Who is to come.

Mikhail Khorev, a member of the unregistered Baptists' leadership Council, was released in December 1986 after almost seven years' imprisonment. During those years he was able to send out to family and friends many of his prison reflections:

When I approach the Lord seated on His white throne where He will greet His children, I will bow my head and say "My Lord and my God!" I don't know that I could find any finer or more profound words. I will not list all the mercies which the Lord has shown me, although more than once when I was amongst criminals and in danger I have seen how He came to my rescue. I will not go over how many times I have been in a punishment or isolation cell, where I went hungry and froze. I will not call to mind how many times I have sat in the dock, nor all that I went through in Sverdlovsk gaol, when my life hung daily by a thread. When I am in God's presence I will probably find no more heartfelt or profound words than "My Lord and my God!"

But not only in that glorious hour when I meet my Lord will I utter those words. I want to proclaim them before I see Him face to face. I have already, here and now, said them to my beloved Saviour, and ask you to share in my joy.

... You remember the words which Thomas said to Christ after His resurrection? "My Lord and my God!" Thomas did not say "Now I believe that you are the Son of God! Forgive my lack of faith." He could have said "Lord, you are risen—so I too will rise with you." But he didn't say that either. From the depths of his heart flew up the words, "My Lord and my God". Those words said everything. In Jesus Christ's resurrection all his dreams and all his hopes had also found new life.

When Elisha was surrounded by the might of the King of Syria's troops, his spirit did not fail, and he cheered his servant, saying "Don't be afraid ... We have more on our side than they have on theirs".

Then he prayed "O Lord, open his eyes, and let him see!" ... and Elisha's servant looked up and saw the hillside covered with horses and chariots of fire all round Elisha" (II Kings 6:16-17).

Elisha's servant was the "Thomas" of that time. "Until I see it I won't believe it." But Elisha couldn't see it and yet was calm, certain of the forthcoming victory.

Almost every day it falls to me to suffer spiritual insult, but I remember Elisha and pray "Lord! Although I cannot see You, I believe in You! I don't want to see You just for the sake of being convinced that You exist! I believe in You although I haven't seen You. I give You thanks for the chariots of fire which are always with me. I believe that You will triumph over all that besets me. Lord, there is no need to show me Your fiery chariots—I already believe that You will overcome all our enemies. And so even now I give You thanks for our joyful victory!"

"My Lord and my God". These are words of profound faith, which teach us to rely on God in all circumstances. Let us be ready to proclaim them not only now, in favourable times, but also whenever God may choose to test our devotion by sending us sorrow. May God always remain dear and as close to us!

Thank the Lord for Everything.

When I am walking round the exercise yard, I like to go over all the mercies for which I must thank the Lord: for my sorrow, my difficulties, for the work which He has entrusted to me, for the service which I have been given to accomplish in these difficult times for the Church. I haven't enough fingers to count them all on. In Life Eternal, the value of suffering for Christ will be even more clearly revealed to me, and I will give thanks to the Lord again and again. Here, not everything can be understood, but there all will become clear.

The Lord says "I will be to the people of Israel like rain in a dry land" (Hosea 14:5). Not a tempest, but simply restoring rain. Sometimes after a calm night you go out into the garden and touch the branch of a tree and silvery moisture springs off the leaves. You walk through the grass and your feet get wet. The ground has drunk its fill of moisture, although there has been no rain.

In the same way, the Lord blesses His children not only in the midst of raging storms, when He stills the fury of the waves with one word of command, but sometimes, in the quiet before dawn, he sends His life-giving dew and finely tunes our spirits so that we discern his gentle voice. Do we give thanks to God for the goodness He makes known to us in the gentle breeze, the droplets of dew? Do we notice?

God save us from being inattentive to the Lord. As each day we receive God's blessings, don't let us think that they fall from the skies of their own accord, that we will fare well in everything, and that we will always succeed because we are so resourceful and enterprising. Let us instead look up a little more often to Him

Who, with a Father's love, rains down blessings far greater than we deserve.

Accepting even imprisonment as a gift from God is a theme running through the letters of many Christian prisoners. **Rudolf Klassen**, a Baptist living in Karaganda in Kazakhstan, touched on this in a letter home during a six-year imprisonment:

Recently, many people have been asking about my circumstances. I would like to say to them all: "I have need of nothing." But that does not mean that I have no problems. That text used to hang above the bed of a Christian from whom I learnt a great deal. He was paralysed and had been bedridden for over 14 years. One of the people who came to visit him said "That text doesn't fit at all—you need your health back!" "You know neither me nor my Lord!" the invalid replied. "When I was able-bodied, the Lord could not use me. This illness was *necessary* for me." Many believers used to come away from that invalid's bedside greatly cheered, and able to see their own problems in a different light.

I remember something N.P. Khrapov said at one of the conferences of Central Asian ministers: "In everything we do we show that we are God's servants by patiently enduring troubles, hardships, and difficulties" (II Cor 6:4). To illustrate what he meant, he compared us to metal. Before metal can be used it is tested in laboratories at various temperatures for resistance to pressure, for strength, and so on, and once it has withstood all the tests it is stamped "fit for use". "In the same way, the Lord's servants must pass through the proving fire".

Soon after I heard those words, the Lord called me to His service.

In the days of Paul the Apostle, prisons and camps like ours today probably didn't exist. His friends could visit him freely when he was imprisoned, and even live near him. Here, not only is every hut surrounded by a 3-metre high iron and barbed-wire fence, but also people betray one another, which is even worse.

"If there's a God, then why doesn't he set you free?" I'm asked. "Because from the very beginning," I reply, "as soon as I started following Him, God told me that 'everyone who seeks to live devoutly in Christ Jesus will suffer persecution'. And, besides, why does the Constitution not guarantee me the freedom which it proclaims?"

I've had to face many difficulties, but no other camp bears com-

parison to this one. No sooner had I arrived than I was kept for 17 days and nights in an isolation cell. From time to time just the "feeding hole" in the iron door would open and I would hear: "There's that four-eyes! He's that religious nut they showed on TV!" ...

Prison is God's university, where the Christian can learn everything: the food is bad, but "it doesn't take long to swallow" as the saying goes; the camp clothes are horrible to wear, but even worse to look at ... Oh yes, we are furnished with plenty of lessons in humiliation here. Here you can learn to love your enemies, pray for those who insult you and bless those who curse you—whenever you like.

I've often sung these words about the Church:

It is a joy to me
That my spirit is in perpetual communion with Her.
It is a joy to me
to bear all the weight of Her work and the cross of Her injury.

It's only here that the meaning of those words has become clear to me.

However, other testimonies do bear witness to the crushing effect of prison life. **Galina Vilchinskaya** was arrested in 1982 in Vladivostok, just three months after completing a three-year labour camp sentence. She was charged with the possession of narcotics. Her friends believe that the drugs were planted in her suitcases while they were stored in the left-luggage department at Vladivostok airport. Galina wrote this letter home whilst in investigation prison in Vladivostok. (She has since completed a two-year sentence.)

January 4th 1983
Vladivostok

Greetings to you, my dear ones! I greet you in Christ.

You no doubt know I'm in prison. They arrested me on November 20th. It's very difficult to prove anything to them. The only witnesses are a policeman and the people the police brought in to my arrest....

I've been in gaol 12 days now, but I still can't accept the injustice of it.... It's so very difficult. But after all, I'm not the first ... it's just

that I was free for a very short time, I didn't have time to gather my strength. I kneel down and repeat, "God, give me strength" over and over again. I've already been through the worst (the bargaining with my conscience), and it's easier now, but I desperately need strength. Without God's help, nothing is possible.

Don't blame me for this – I'm not guilty. They'd been waiting to get me for some time; they admitted that. It's just that at the moment I long to go to my Father. Perhaps I shouldn't talk like that, but I would be ready and willing to die.

I'm sorry, this letter isn't working out very well. I'm crying. I used to be more resilient. The main thing is that they shouldn't see me crying. I want them to see me smiling, even if it's difficult. One thing I ask you to do: pray. Don't worry, I didn't say anything about anyone else—they wanted very little from me. Give everyone my love.

Andrei [her brother], read God's word as much as you can. Help out at home, tidy up your own things – don't leave it to Mum.

Mum and Dad, forgive me for bringing you so much sorrow—please forgive me. Somehow we never got a photo taken of the whole family, but you could get a photo taken without me and send it.

The trial will be in February or March, and the appeal a month later. I'll be going to the zone in the springtime. I don't need any money sent—I'll be working, and I'll send you money to help with your fare to come and see me.

Well, that's all, my dear ones. My greetings to the Church, to the young people. I kiss you all and hug you tight. May God be with you. Goodbye.

Your Galya

Again, **Alexander Ogorodnikov**, wrote to his mother from Perm:

The entire time I spent in the isolation cell of the Perm camp there was the obvious intention to humiliate me in every conceivable way, which was not the case when I was imprisoned in Leningrad and Kalinin. For instance, I have been thrown into the icy cellars in Perm for up to ten days at a time for merely refusing to clasp my hands behind my back; eight days for refusing to squat on the floor in the corridor, since this is humiliating. They no longer know of any restraint in repressions against me. But I am sure that if all the details of my treatment become known, my persecutors will have to

exercise more restraint: this is something which has been proved by experience. Until that time they can do what they like with complete impunity.

Therefore I repeat my request.... You must see that death appears to be the only way to end my agony, the only release. I have already committed mortal sin in attempting to commit suicide: I secretly cut my veins; but every time I was discovered, unconscious, so they gave me blood transfusions. I beg of you again—please appeal to the Praesidium of the Supreme Soviet to show me a *measure of mercy* by ordering my execution by firing squad in order to put an end to the prospect of lifelong, painfully slow torture (already the eighth year) by deprivation of the living conditions fit for a human being; deprivation of books and culture; torture by hunger, cold, by incarceration in punishment cells, humiliation, total lack of rights, complete isolation. They even forbid me to pray.... I have spent a total of 659 days on hunger strike to protest against their refusal to let me have a Bible and a prayer-book, and 411 days in the internal camp prison. All this amounts to squeezing out of me my health, my hope, my very life, drop by drop. This is life turned into torture, a prolonged experience of being slowly killed within the thick gloomy walls.

I have been condemned to loneliness and even accusations. I do not know whether there was one Christian anywhere who expressed support for me during my hunger strike for the right to have a Bible, and it frightens me to think that maybe there wasn't. Officially, there are still 8 years—three of camps and five of internal exile—before me.... And for this I get silence. The tortures are so unbearable that one wishes to die, but it is hardly of any concern to anybody. Is it not the case that the mortally wounded are put out of their misery? Do they not shoot horses which have been run into the ground? Why, then, am I deprived of the possibility of death, why do they doom me to lifelong torments? To take one's life is a horrible, unforgivable sin. And if my persecutor should kill me, he would deliver me from tortures. Mama, if you have a grain of compassion, ask the Praesidium to order this, and let all people of good will and compassion ask it too....

It is sad to realise that you are of no use to anyone, that you are doomed to lose your life without compassion, in total oblivion; to lose life full of energy, enduring hunger, cold; without books, in dark cells, where even the sacred gift of God—life itself—is turned into torture. Send me a letter, as soon as the sentence comes into effect; according to the law I must receive it. And I get the right to

write to you, except that I cannot put into effect this right—they confiscated paper, envelopes, etc. I do not have the addresses of many of my friends; please send them to me.

Talking to you freely like this made me feel the fragrance of “life under the general regime” (that’s what we call the life outside camp) ... don’t forget about the possibility of sending a solicitor to the camp. It’s quite sufficient for me, if you remember my name in your prayers....

Here I am, writing, selecting proper expressions, suffering, going over the written lines in my mind, trying to express the voice of my heart in various appeals, declarations, letters—and my only readers remain the KGB men. Thus, all my efforts sink into their bottomless archives....

I previously thought that somebody needs me, that I am not enduring these ordeals in vain, that with my struggle I confirm the cause of Russian religious renaissance, that people think of me, pray for me and defend me. Now I have become firmly and painfully convinced that people have their own worries, maybe fear; that they have forgotten me and are indifferent to my sufferings, even if I suffer for you, for the defence of the freedom of faith, of the Church....

Alexander Ogorodnikov

ORTHODOX

The Orthodox Church is the national church in Russia, Ukraine, Belorussia and Moldavia, which are all within the jurisdiction of the Russian Orthodox Church. It is by far the largest religious group in the Soviet Union, believed to number around 50 million. The Church will celebrate its millennium in 1988. Its size and status have meant that it now suffers less overt persecution than some smaller churches, particularly since its leadership is compliant to state demands and participates actively in state "peace" initiatives. However, it is severely hampered by having a grossly inadequate number of churches, and by restrictions on the numbers of priests, monks and nuns and on publishing of the Scriptures and other literature. Although some Orthodox are imprisoned for religious activities, most have been arrested for the defence of human and national rights.

BALUSH Grigori Ivanovich

Arrested in 1975.

Financial secretary of Church in Lvov.

It is believed that he has been given a long sentence for his work in helping believers to get churches reopened. He also encouraged young men to enter the priesthood.

BORODIN Leonid Ivanovich

Born 14/4/38.

A writer and a human rights activist.

Arrested on 12/5/82 following a house search.

Charged under the RSFSR Criminal Code art.

70/2 (Anti-Soviet agitation and propaganda).

Tried on 17-19/5/83. Sentenced to 10 years' special regime camp and 5 years' exile.

Camp address: RSFSR,

618263 Permskaya obl.,

Chusovskoi raion,

pos. Kuchino, uchr. VS-389/36-1.

Married with 1 child.



Wife: Larisa Yevseyevna Simanovich,
 Family address: RSFSR, 115487 Moskva,
 ul. Akad. Millionshchikova 11/118.
 Release due on 12/5/97.

FEDORENKO Fr. Vladimir Tikhonovich A priest.

Arrested before 1982. Charged with "speculation". He had distributed religious literature. Sentenced to 5 years' ordinary regime camp.
 Camp address: Ukrainskaya SSR, Donetskaya obl., uchr. YuYe-312/33.
 Release due by the end of 1987.

GERSHKANU Nikolai Born in 1936. A priest.

He called for the reunification of Moldavia and Rumania. Sentenced to indefinite treatment in psychiatric hospital.
 Hospital address: 274000 Ukrainskaya SSR, g. Chernovtsy,
 Oblastnaya psikhbolnitsa no. 1.

KOLCHUGIN Hieromonk Savva A monk-priest.

Arrested on 13/6/80 at railway station in Arzamas, Gorki oblast.
 He is from Vetluga in the Gorki region.

KRAKHMALNIKOVA Zoya Alexandrovna

Born in 1929. A writer and journalist who had many articles published officially in the Soviet Union. She had for several years produced a Samizdat collection of religious writings entitled "Nadezhda" (Hope).

Arrested on 4/8/82 following a search at the home where she was on holiday with her daughter and grandson. Her flat in Moscow was also searched and her husband's property, including a typewriter, confiscated.

Charged under the RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). Tried on 31/3/83. Sentenced to 1 year strict regime camp and 5 years' exile. She and her husband Felix Svetov, who is also serving an exile sentence, both refused to sign statements that they "had never engaged in anti-state activities, are not currently engaged in such activity and do not intend to be in the future" and so have not been released in the February "amnesty" for certain political prisoners.

Address in exile: RSFSR, 659760 Altaisky krai, Gorno-Altayskaya AO,
 pos. Ust-Koksa, do vostrebovaniya.

Married with 2 children. Her husband Felix Svetov is with her in exile.

Daughter: Zoya Felixovna Svetova,

Address: 103104 Moskva, Yuzhinsky per. d.14, kv. 17

Release due on 4/8/88.



KUKOBAKA Mikhail Ignatievich Born 3/12/36.

Arrested 19/10/78. It was his fourth arrest. Charged under Belorussian Criminal Code art. 186-1 (Slandering the Soviet state and social order). He was the author of various samizdat articles. Sentenced to 3 years' ordinary regime camp.

Rearrested in camp in 1981. Sentenced under the same article to a further 3 years' strict regime camp.

Rearrested in camp in 1984. Sentenced under RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda) to a further 7 years' strict regime camp and 5 years' exile.

In early 1987 he was transferred from Perm camp 36-1 to Vitebsk prison. He is hoping to be able to emigrate to the West.

Address in Vitebsk prison: 210000, g. Vitebsk,
ul. Gagarina, d.2, uchr. UZh 15/IZ 2.

Release due in October 1996.

LUKYANENKO Lev Grigorievich

Born 24/8/28

Arrested on 12/12/77. Charged under the Ukrainian Criminal Code art. 62/2 (Anti-Soviet agitation and propaganda). He was a member of the Ukrainian Helsinki Monitoring Group. Tried on 20/7/78. Sentenced to 10 years' special regime camp and 5 years' exile.

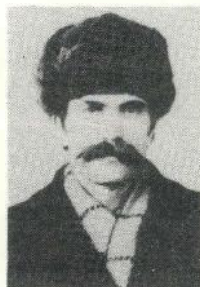
Camp address: RSFSR, 618263 Permskaya obl.,
Chusovskoi raion, pos. Kuchino,
uchr. VS-389/36-1.

In January 1987 he was transferred from Perm camp 36-1 to prison in his home town of Chernigov. He refused to sign a statement of recantation and was returned to the Perm camp.

Married with 2 children.

Wife: Nadezhda Nikonovna Lukyanenko,
Address: 250027 Ukrainskaya SSR, g. Chernigov,
ul. Rokossovskogo 41-B kv. 41.

Release due on 12/12/92.

**MIKHAILOV Fr Iosif** Born in 1934. A priest.

Arrested in 1971 and hospitalized for writing a letter to the U.N. complaining of interference by local authorities in the life of his parish in Ufa, Bashkir ASSR. Charged under the RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). Sentenced to indefinite treatment in psychiatric hospital.

Hospital address: 420082 Tatarskaya ASSR, g. Kazan,
ul. Yershova 49, uchr. UE-148/st-6.

For over 10 years he has been subjected to drug treatment which has affected him very badly. The treatment will stop if Fr Iosif renounces his faith.

A recent report says that he may have been transferred to another psychiatric hospital or released.

MILYUTIN Oleg Vasilievich Born in 1954.

Arrested on 18/1/80 in Ufa, Bashkir ASSR.

Charged under the RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). He distributed leaflets at a hostel of the Bashkir university. Sentenced to indefinite treatment in psychiatric hospital. He has already been detained in psychiatric hospital 6 times for his religious activities.

Mother's address: 450000 Bashkirskaya ASSR, g. Ufa,
ul. 50-letiya Oktyabrya 3, kv. 25.

OROS Alexander Mikhailovich

Arrested on 7/4/82. Charged under Ukrainian Criminal Code arts. 81 and 214 (Theft of state property and Vagrancy). He refused to surrender to the state his late father's library of religious and other works. Sentenced to seven and a half years' intensified regime camp. He has been given a conditional release and been transferred to compulsory labour.

Address at place of compulsory labour:

681000 Khabarovskiy krai, g. Komsomolsk-na-Amure,
glavpochtamt, do vostrebvaniya.

Release due on 7/10/89.

PANACHOV Igor

Arrested in December 1983 in Pskov following an incident with a taxi driver for which he and 3 friends had already been fined. He was the editor of a samizdat literary journal "Maiya". After he had been warned to stop publication, no further issues were published. Charged under the RSFSR Criminal Code arts. 191-1 and 206/2 (Resisting a policeman and Hooliganism).

Release due by the end of 1988.

PIDGORODETSKY Vasyl Born in 1925 or 1926.

Arrested in the summer of 1985. He has already served approximately 30 years in camps.

Brother: Ivan Pidgorodetsky,

Address: Ukrainskaya SSR, Lvovskaya obl.,
Skolevskiy raion, s. Krushelnitsa.

PLAKSUN Fyodor

Sentenced to 5 years' strict regime camp.

RUSAK Deacon Vladimir

Arrested on 22/4/86. Charged under the RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). He is a critic of the church

leadership and its relations with the authorities. Tried on 27/9/86. Sentenced to 7 years' strict regime camp and 5 years' exile. In early 1987 he was transferred from camp to Lefortovo prison, Moscow, where he was put under pressure to sign a statement of recantation. He refused and has now been sent back to a strict regime camp, probably in Perm or Mordovia. Release due on 22/4/98.



SANNIKOVA Yelena Nikitichna

Born 16/10/59.

Arrested on 19/1/84. Charged under the RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). She was active in the human rights movement, writing a number of articles and open letters in defence of political prisoners. Tried on 9/10/84. Sentenced to 1 year strict regime camp and 4 years' exile.

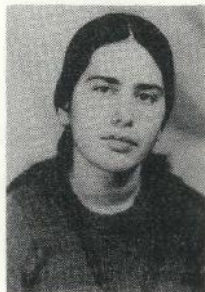
Exile address: RSFSR, 636300 Tomskaya oblast, pos Krivosheino, ul. Kolkhoznaya 47.

She has a lung disease. She has been working as a cleaner in the hostel where she lives and has received permission to become an external student at Tomsk university. She has refused to sign any statement of recantation.

Mother: Yelena Vladimirovna Sannikova,

Address: RSFSR, 125047 Moskva, Oruzheiny per. 25/134.

Release due on 19/1/89.



SENIN Anatoli

Arrested 15/2/83. He was declared not responsible for his actions and placed in psychiatric hospital. Charged under the RSFSR Criminal Code arts. 190-1 and 196 (Slandering the Soviet state and social order, and Falsification of documents). He was one of the editors of the Samizdat journal "Mnogaya Leta".

Sentenced to indefinite treatment in psychiatric hospital.

Now in hospital at Stolbovaya, Moscow region.

SEREBRENNIKOV Nikolai Valentinovich Born 27/1/54.

Hospitalized in June 1986. He had written open letters about the persecution of believers in the Soviet Union. He has twice previously been in a psychiatric hospital. He suffers from hypertonia, a damaged metabolism and dystonia. He is held in Tomsk district psychiatric hospital.

From Podolsk in the Moscow region.
He has a sister in Leningrad.

SHABUROV Nikolai Artemovich Born in 1945.

Arrested in January 1982. He was placed in a psychiatric hospital after seeking permission to emigrate in order to go to a seminary. Sentenced to indefinite treatment in psychiatric hospital.

Hospital address: RSFSR, 613340 Kirovskaya obl.,
g. Sovetsk, ul. Lenina, psikhbolnitsa.

He was converted to Orthodoxy during a previous camp sentence for political dissent. He was living in Yoshkar-Ola, Mari ASSR at the time of his arrest.

SHCHUR Fr. Anatoli A priest-monk.

Arrested in January 1984. It was his fourth arrest.
He is from Lvov in the Ukraine.

SHELUDKO Gennadi Ivanovich Born in 1955.

Arrested on 10/7/77 on the Soviet-Finnish border, having been returned to the USSR by Finnish border guards. Charged under the RSFSR Criminal Code art. 64 (Treason). Sentenced to 3 years' prison and 12 years' strict regime camp. He became mentally ill in 1982 and was transferred to Special Psychiatric Hospital in Rybinsk (the town is now called Andropov).

Hospital address: Yaroslavskaya obl., g. Andropov, SPH.

Mother: Zinaida Yegorovna Sheludko,

Family address: RSFSR, 347923 Rostovskaya obl.,
g. Taganrog, ul. Instrumentalnaya 35/94.

SOFRONOV Fr. Iosif

Born in 1902. A priest from the village of Vnut in Novgorod region.

Arrested in October 1985. A search was carried out at his church without the 2 civil witnesses required by Soviet law. Many icons were reportedly taken away. Charged under the Criminal Code arts. 190-1 or 191

(Slandering the Soviet state and social order, or Resisting a policeman).

Sentenced to 3 years' ordinary regime camp.

Release due in the winter of 1988/89.

SOLOVEV Fr. Vladimir A priest.

He may have been charged under the RSFSR Criminal Code art. 194

(Misappropriation of the title or duties of an official). He was detained in Sychevka Special Psychiatric Hospital where he was beaten every day for crossing himself before meals. Freed from psychiatric hospital but sent to live in a home in Siberia for mentally ill old people.

SVETOV Felix Grigoryevich Born 28/11/28.

Arrested on 22/1/85 following a house search. Charged under the RSFSR Criminal Code art. 190-1 (Slandering the Soviet state and social order). A writer and human rights activist, he wrote open letters in defence of prisoners of conscience. Tried on 8/1/86. Sentenced to 5 years' exile of which he has to serve 2, as 1 year was spent in prison before the case came to court (1 year in prison is the equivalent of 3 years in exile).

Exile address: RSFSR, Altaiskiy krai,
Gorno-Altayskiy Avtonomnaya Oblast,
pos. Ust-Koksa, do vostrebvaniya.

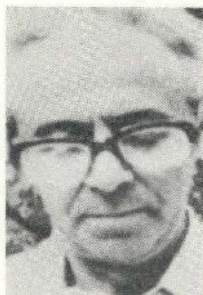
In early 1987 he was put under pressure to sign a clemency plea but refused, stating that he had been unjustly tried in the first place.

His wife, Zoya Krakhmalnikova, is serving a sentence in exile with him.

Daughter: Zoya Felixovna Svetova,

Address: RSFSR, 103104 Moskva, Yuhinsky per. 14/17.

Release due on 22/1/88.

**TIMOKHIN, Valeri Safinovich** Born in 1947.

Arrested on 6/11/75 for distributing leaflets calling for the overthrow of the Soviet state and the reordering of Russian Society on the basis of the Orthodox religion. In Jan/Feb. 1976 he was declared "not responsible for his actions" at the Serbsky Institute of Forensic Psychiatry in Moscow and sent to psychiatric hospital. Sentenced to indefinite treatment in psychiatric hospital. Hospital address (he may recently have been moved from this address):

700058 Uzbekskaya SSR, g. Tashkent, uchr. UYa-64/IZ-1, 2 otd.

He has been treated with neuroleptic drugs.

VASILIEV Andrei

Arrested in November 1984. Charged under the RSFSR Criminal Code art. 206 (Hooliganism). It is alleged that he insulted the Soviet flag. Sentenced to 4 years' ordinary regime camp. He is in a camp in the Arkhangelsk region.

Release due in November 1988.

VELIKANOVA Tatyana Mikhailovna Born 3/2/32.

Arrested on 1/11/79. Charged under the RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). Tried on 29/8/80. Sentenced to 4 years' strict regime camp and 5 years' exile.

Exile address: Kazakhskaya SSR, 466070 Mangyshlaksкая obl.,
pos. Beineu, do vostrebvaniya.

Son: Fyodor Babitsky,

Address: RSFSR, 117218 g. Moskva, ul. Krasikova 19, kv. 86.

Release due on 1/11/88.

TRUE ORTHODOX CHRISTIANS

True Orthodox Christians left the Russian Orthodox Church in the 1920s after Church leaders recognised the new Soviet government as the legitimate rulers of Russia. They reject any compromise with a regime that has martyred thousands of priests and lay people. Many even refuse to carry identity papers. Recently some members have begun to rejoin the Orthodox Church, but others remain implacably opposed to it. It is impossible to say how many True Orthodox Christians remain, but there are reports that they exist throughout the Soviet Union, and have priests and even bishops.

KOTOV Aleksei Nikifirovich Born in 1905.

Arrested in 1972 for religious activity. He has previously served several sentences for political and religious activities. He was declared insane and sentenced to indefinite treatment in psychiatric hospital. The last report about him stated that he was in Vladimir district psychiatric hospital, but as there has been no recent news of him, it is feared that he may have died.

LAPKIN Ignati Tikhonovich Born in 1945.

Arrested on 9/1/86. In 1980 he was held for between 1 and 6 months in psychiatric hospital for religious activity, but the case against him was dropped. Charged under RSFSR Criminal Code arts. 162 and 190-1 (Engaging in prohibited trade, and Slandering the Soviet state and social order). Tried on 10/6-10/7/86. Sentenced to two and a half years' ordinary regime camp with confiscation of property.

Wife: Nadezhda Lapkina,

Address: Altaisky krai, g. Barnaul, ul. 2-ya Stroitel'naya.

Release due between January 9th and June 9th 1988 (the period spent in psychiatric hospital will be deducted from this sentence).

GEORGIAN ORTHODOX CHRISTIANS

The Georgian Orthodox Church is one of the oldest national churches in the world. It achieved autocephaly (self-government) in the-eighth century, and throughout the next thousand years of chronic political turmoil and foreign occupation it remained a symbol of Georgian national identity. Georgia became part of the Russian Empire in 1801 and therefore of the Soviet Union in 1917. The Church suffered severe persecution in the 1920's and 30's but was allowed institutional existence again after the Second World War. The Church is headed by its own Patriarch. In the 1960's the Church fell under corrupt administration and became discredited in the eyes of believers, but since then it has experienced a considerable spiritual revival. In recent years Georgian Orthodox Christians have been involved in championing Georgian national identity in opposition to efforts at russification, and in working for human and religious rights.

KOSTAVA Merab Ivanovich Born 19/5/39
Arrested on 7/4/77. Sentenced to 3 years' strict regime camp and 2 years' exile under Georgian Criminal Code art. 71 (Anti-Soviet agitation and propaganda) for membership of the Georgian Helsinki Monitoring Group.

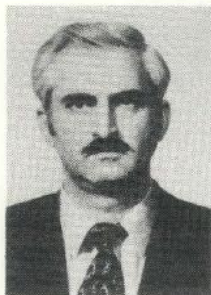
Rearrested in exile on 17/11/81 when he had 3 months left to serve. Charged under the RSFSR Criminal Code art. 191-1 (Resisting a policeman). Tried 15/12/81. Sentenced to 5 years' ordinary regime camp and 3 months' exile carried over. Rearrested again in camp in June 1985.

Sentenced to a further 2 years' strict regime camp under RSFSR Criminal Code art. 188-3 (Violation of camp regulations).

He is a music instructor. In poor health. He has been on hunger strike to protest the denial of letters and family visits. Reported to have swelling all over body. There have been fears for his life. He is in prison hospital in Ksani, Georgia, suffering from tuberculosis.

Wife: Rusudan Ivanovna Beridze.

Address: Gruzinskaya SSR, g. Tbilisi, ul. Dzhavakhishvili 1.
Release due by December 1988.



PAILODZE Valentina Serapionovna Born 11/9/23.

Arrested on 14/3/83 (third arrest). Charged under the Georgian Criminal Code art. 190/2. Tried on 25/5/83. Sentenced to 8 years' strict regime camp and 3 years' exile, for alleged bribery.

Release due on 14/3/94

Camp address: RSFSR, 632350 Novosibirskaya oblast,
g. Kuibyshev, uchr. UF-91/12.

In poor health in camp due to cold and harsh conditions. Very concerned about corruption in the Georgian Orthodox Church, charged with "corruption and false testimony". A member of the Georgian Helsinki Monitoring Group. Leader of church choir.

Daughter: Zinaida Grigorevna Pailodze.

Address: Gruzinskaya SSR, g. Tbilisi,
3-i massiv kvartal 8 korp.2 kv.43.

ARMENIAN APOSTOLIC CHURCH

Armenia became the first Christian nation in the world, 79 years earlier than the Roman Empire, in 301. The Church is monophysite, holding that Christ's human and divine natures are undivided, and is headed by a Catholicos. Like the Jews, the Armenians have suffered frequent persecution and even genocide (in 1915) and have been without an independent homeland for long periods, but their church has been the focus for cultural, national, artistic and religious identity, and remains so today. In the Soviet period the Church suffered severe persecution until the Second World War, but since the mid-1960's it has become one of the freest in the Soviet Union. Bibles have even been seen on public sale in Armenia. One reason for the vitality of the Church is the large number of Armenians living abroad who support the Church financially and who show active concern for its fate. In recent years Armenian Christians have been involved in working for human, national and religious rights.

TSARUKYAN Garnik Agaronovich

Born 20/8/34. An Archdeacon of Armenian Apostolic Church.

Arrested on 18/2/84 for the fourth time.

He had preached a sermon on St Sarkis day in the cathedral in Echmiadzin in which he attacked corruption in the Armenian Church; detained by militia, then transferred to hospital on 2nd March 1984.

Placed in Yerevan psychiatric hospital.

Hospital address: Armyanskaya SSR, g. Yerevan,

ul. G. Ovsepyana 20a, Respublikanskaya Klinicheskaya PB.

Brother: Ovanes Tsarukyan

Address: Armyanskaya SSR, 375042 Yerevan,

Mikroraion Erebuni, ul. Nor-Aresha 40.

BAPTISTS

The Evangelical Christians and Baptists (ECB's) split in 1961 after the leaders tried to reduce church activities under pressure from the authorities. Those opposed to the new restrictions formed a separate movement, popularly known as the Initsiativniki, which elected an independent ECB Council of Churches in 1985. Most Baptist prisoners are from unregistered congregations which support the Council of Churches and are "adopted" as Christian prisoners by the Council of ECB Prisoners' Relatives, which publishes details of their circumstances in its Bulletins. Baptists also serve sentences because they refuse to swear the military oath, or refuse to handle weapons. Some members of registered churches are also arrested from time to time for religious activity not permitted by the state.

ANDRIYETS Alexander Ivanovich

Born 20/1/59

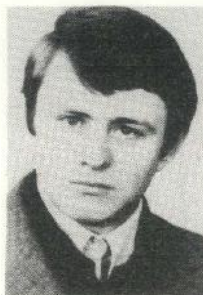
Arrested on 1/6/85 along with his two brothers.

Charged under the Ukrainian Criminal Code art.

138-2 (Violation of laws on separation of church and state). Tried on 13/9/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 322530 Ukrainskaya SSR,

Dnepropetrovskaya obl.,



g. Zholye Vody,
uchr. YaE-308/26-16-162.

Married with 1 young child.

Wife: Anna Avelevna Andriyets,

Family address: 339040 Ukrainskaya SSR, Donetskaya obl.,

g. Makyevka, ul. Shmidta 14.

Release due on 1/6/88.

ANDRIYETS Anatoli Ivanovich

Born 1/6/60.

Arrested on 1/6/85 along with his two brothers.

Charged under the Ukrainian Criminal Code art.

138-2 (Violation of laws on separation of church

and state). Tried on 13/9/85. Sentenced to 3 years'

ordinary regime camp.

Camp address: 332440 Ukrainskaya SSR,

Zaporozhskaya obl.,

g. Berdyansk, uchr. YaYa-310/77"K".

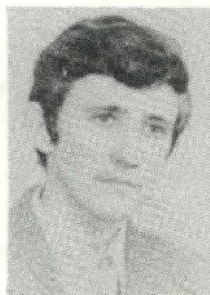
Married with 1 young child.

Wife: Olga Vladimirovna Andriyets,

Address: 349103 Ukrainskaya SSR, Voroshilovgradskaya oblast,

g. Kommunarsk, ul. Tverskaya 8.

Release due on 1/6/88.



ANTONOV Ivan Yakovlevich Born 19/8/19

He is a member of the ECB Council of Churches,

and a full time pastor of Kirovograd Church.

Arrested on 14/5/82. Charged under the

Ukrainian Criminal Code art. 209/1

(Infringement of the person and rights of citizens

under the guise of performing religious rituals).

Tried on 23/11/82. Sentenced to 5 years' strict

regime camp and 5 years' exile plus confiscation

of property. Camp sentence completed; exile

address unknown.

Married with 2 children, both adult.

Wife: Neonila Ivanovna Antonova,

Family address: 316030 Ukrainskaya SSR, g. Kirovograd,

ul. Kotovskogo 41.

Release due on 14/5/92.



AZAROV Mikhail Ivanovich Born 19/9/35

Arrested on 29/8/84.

Charged under the RSFSR Criminal Code arts. 227/1 and 190-1

(Infringement of the person and rights of citizens under the guise of performing religious rituals, and Slandering the Soviet state and social

order). Tried on 13-15/11/84
Sentenced to 5 years' ordinary regime camp.
Camp address: 663820 RSFSR,

Krasnoyarsky krai,

g. Nizhni Ingash, uchr. UN-288/1-4-42.

In 1963-68 he served a term in exile for his religious activities. He is in poor health, and is suffering severe heart pains. Married with 5 children.

Wife: Nadezhda Vasilievna Azarova

Family address: 308024 RSFSR, g. Belgorod,
ul. Mokrousova 7/116.

Release due on 29/8/89.



BEREZOVSKY, Vasili Tarasovich Born 20/10/36.

Arrested on 6/1/87. It was his second arrest.

Married with 6 children, 2 of them minors.

Wife: Liliya Romanovna Berezovskaya,

Family address: 292210 Ukrainskaya SSR, Lvovskaya oblast,
g. Chervonograd, ul. Lenina 13/21.

BOGDANOV Sergei Yegorovich Born 29/11/53

Charged under Uzbek Criminal Code arts. 145, 191-4 and 147-1

(Violation of laws on separation of church and state, Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals).

Tried in February 1987. Sentence not yet known.

Married with 6 children.

Wife: Anna Bogdanova,

Family address: 712017 Uzbekskaya SSR, g. Fergana,
ul. Khusanbayeva 28a.

BOGODIMOV Alexander Valerevich Born 6/11/62.

Arrested on 20/10/86 following a series of house searches in Valga, Estonia

Tried on 12/12/86 in Tallinn together with Pavel Minyakov.

Sentenced to 2 years' ordinary regime camp.

Married with 1 young child.

Wife: Yelena Konstantinova Bogodimova,

Family address: 202500 Estonskaya SSR, g. Valga, ul. Kagu 2.

BOIKO Nikolai Yerofeyevich

Born 9/1/22. Pastor of the Odessa-Peresyp church.

Arrested for the third time on 29/9/80 in Odessa. Charged under the Ukrainian Criminal Code arts. 209/1 & 138/2, (Infringement of the person and rights of citizens under the guise of performing religious rituals, and Violation of laws on separation of church and state). He led his church

without permission from the authorities. Tried on 18-19/12/80. Sentenced to 5 years' strict regime camp and 5 years' exile.

Rearrested in camp on 11/4/85. Tried on 2/7/85. Charged under RSFSR Criminal Code art. 188-3. Sentenced to a further two and a half years' strict regime camp.

Camp address: 682610 Khabarovsky Krai,
Amursky raion,
pos. Elban, uchr. YaB-257/17-9.

Married with 8 children, all of whom are adults.

Wife: Valentina Ilinichna Boiko,

Family address: 272168 Ukrainskaya SSR, g. Odessa,
p/o Krasnoselka, pos. Shevchenko - 1, ul. Limannaya 8.

Release due on 29/3/93.



BORINSKY Andrei Vasilyevich

Born 21/1/57.

Arrested on 17/10/85 after the discovery of a clandestine printing press belonging to the underground publishing house "Khristianin", in the village of Staraya Obrezha, near the town of Beltsy, Moldavia. Tried on 13/5/86. Sentenced to 3 years' ordinary regime camp.

Camp address: 277012 Moldavskaya SSR, g. Kishinyov,
uchr. OShch-29/9-44.

Father: Vasily Borinsky

Family address: 279211 Moldavskaya SSR, Lazovsky raion,
s. Novaya Synzhereya.

Release due on 17/10/88.

BOSKO Vitali Nikolayevich Born 5/11/49

Arrested on 19/10/84. Tried on 7/1/85. Sentenced to 3 years' strict regime camp.

Camp address: 264810 Ukrainskaya SSR, Volynskaya obl.,
pos. Manevichi, uchr. OV-302/42-5-55.

Married with 8 children, all of whom are minors.

Wife: Nina Markovna Bosko.

Family address: 264220 Ukrainskaya SSR,
Volynskaya obl.,

g. Kivertsy, ul. Matrosova 18 .

Release due on 19/10/87.



CHERTKOVA Anna Vasilievna Born 26/12/27

Arrested in August 1973. Charged under the Kazakh Criminal Code art: 170-1 (Slandering the Soviet state and social order). Tried on 12/2/74.

Sentenced to compulsory treatment in special

psychiatric hospital.

Hospital address: 420082 Tatarskaya ASSR, g. Kazan,
ul Yershova 49, uchr. UE-148/st. 6-14 otd.

Sister: Liya Vasilievna Chertkova,

Address: 480003 Kazakhskaya SSR, g. Alma-Ata, ul. Stankevicha 36.

CHISLIN Ivan Nikolayevich Born 1/1/27.

Arrested on 12/10/84 in Tambov. Charged under the RSFSR Criminal Code arts. 190-1, 142-2, 227 (Slandering the Soviet state and social order, Violation of laws on separation of church and state, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 10/4/85. Sentenced to 4 years' ordinary regime camp.

Camp address: 243100 RSFSR, Bryanskaya oblast,
g. Klinty, uchr. OB-21/6 "C".

Married with 6 children, one of whom is a minor.

Wife: Yekaterina Petrovna Chislin,

Family address: 392003 Tambovskaya obl., g. Tambov,
ul. Volodarskovo 4/8.

Release due on 12/10/88.

CHUDAKOV Stanislav Romanovich Born 9/8/45.

Arrested on 21/11/85. Charged under the RSFSR Criminal Code art. 191-1/2 (Resisting a policeman). Tried on 29/1/86. Sentenced to three and a half years' ordinary regime camp.

Married with 2 children.

Wife: Galina Alexandrovna Chudakova,

Family address: 188710 RSFSR, Leningradskaya obl.,
g. Vsevolozhsk, ul. Kolkhoznaya 20.

Release due on 21/5/89.

DAMASKIN, V.

Sentenced to 3 years' ordinary regime camp.

Camp address: Ukrainskaya SSR, 288371 Vinnitskaya obl.,
Peschansky raion, pos Trudovoye, uchr. IV-301/59.

Release due by end of 1987.

DANILCHENKO Nikolai Grigoryevich

Arrested on 26/2/85. Tried on 12/4/85. Sentenced to 3 years' strict regime camp.

Camp address: 352690 Krasnodarsky krai,
g. Apsheronok, uchr. UO-68/5-112.

Married with 7 children, one of whom is a minor.

Wife: Nadezhda Yakovlevna Danilchenko

Family address: 211527 Krasnodarsky krai, g. Kropotkin,
ul Rostovskaya 300.

Release due on 26/2/88.

DIK Peter Born 21/7/55.

Arrested in June 1983. Charged under the Kazakh Criminal Code art. 200-1 and 180 (Infringement of the person and rights of citizens under the guise of performing religious rituals and Infringement of passport regulations). Tried in November 1983. Sentenced to 4 years' ordinary regime camp. He is a member of an unregistered church in Dzhetyysai, Chimkent region, comprising 10 members all of whom wish to emigrate. Camp address: 417901 Kazakhskaya SSR, Uralsk, uchr. PU-170/2-5-2. Wife: Elisabeth Dik, Family address: 708600 Chimentskaya oblast, g. Merke, ul. Turgeneva 16. Release due by end of June, 1987.

DORONINA-LASMANE Lidija Andreyevna

Born 28/7/25

Arrested on 6/1/83. Charged under the Latvian Criminal Code art. 65 (Anti-Soviet agitation and propaganda). She was well known for helping families of prisoners and assisting those who returned from prison or exile. She was also accused of having foreign contacts. Tried on 2-9/8/85. Sentenced to 5 years' strict regime camp and 3 years' exile. She was released early from camp and is now in exile in Barnaul, West Siberia. Family address: Latviiskaya SSR, Ogres raj, Kegums c/p, p/n Tone, "Arkadijas". Release due on 6/1/91.

**DUBITSKY Adam Iosifovich Born 4/12/24**

Arrested on 21/11/85. It was his second arrest. Sentenced to 3 years' strict regime camp.

Camp address: 357800 Stavropolsky krai, g. Georgievsk, uchr. YaP-17/3 "K".

Married with 9 children, one of whom is a minor. His son, Sergei Dubitsky, is also serving a labour camp sentence.

Wife: Tail Fyodorovna Dubitskaya,

Family address: 357100 Stavropolsky krai, g. Cherkessk, ul. Krylova 4.

Release due on 21/11/88.

DUBITSKY Sergei Adamovich Born 2/11/59.

Arrested on 30/10/85. Tried on 18/12/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 357920 Stavropolsky krai, g. Budennovsk, uchr. YaP-17/9-8-83.

His father Adam Dubitsky is also serving a labour camp sentence.

Mother: Tail Fyodorovna Dubitskaya,
 Family address: 357100 Stavropolsky krai,
 g. Cherkessk, ul. Krylova 4.
 Release due on 30/10/88.

DZHANGETOV Konshaubi Bekirovich Born 12/4/29.

Arrested on 30/10/85. It was his third arrest. Tried on 18/12/85. Sentenced to 3 years' strict regime camp.

Married with 6 children.

Wife: Antonina Gavrilovna Dzhangetova,
 Family address: 357200 Stavropolsky krai,
 st. Ust-Dzheguta, ul. Levonaberezhnaya 3.
 Release due on 30/10/88.

FILIPPOV Andrei Vladimirovich Born 15/6/64.

Arrested on 13/12/85. Charged under RSFSR Criminal Code art. 191-1/2 (Resisting a policeman). Tried on 29/1/86. Sentenced to 3 years' compulsory labour.

Address at place of compulsory labour: 618500 Permskaya obl.,
 g. Solikamsk, ul. 20 let Pobedy 25, kom. 12.

His father Vladimir Filippov is serving a labour camp sentence.

Mother: Anna Dmitrievna Filippova,
 Family address: 198330 g. Leningrad,
 Petergofskoye shosse d.7 korp.1 kv.485.
 Release due on 13/12/88.

FILIPPOV Vladimir Alexeyevich Born 20/12/27.

Arrested on 21/11/85. Charged under the RSFSR Criminal Code art. 191-1/2 (Resisting a policeman). Tried on 29/1/86. Sentenced to 4 years' strict regime camp.

Camp address: 184291 Murmanskaya obl., Lovozersky raion,
 p/o Revda, uchr. OYu 241/23, br.13.

In very poor health. His son Andrei is serving a sentence of compulsory labour.

Married with 6 children.

Wife: Anna Dmitrievna Filippova,
 Family address: 198330 g. Leningrad,
 ul. Petergofskoye shosse d.7 korp.1 kv.485
 Release due on 21/11/89.

GOLOSHCHAPOV Pavel Dorofeyevich Born 10/3/29.

Arrested on 9/6/85. Tried on 23/8-6/9/85. Sentenced to two and a half years' ordinary regime camp.

Camp address: 301781 Tulsckaya obl., g. Donskoi,
 pos. Komsomolsky, uchr. UYu-400/1 "K".

Married with 4 children.

Wife: Tatyana Fyodorovna Goloshchapova,
 Family address: 301661 Tulsкая oblast, Uzlovsky raion,
 pos. Dubovka, ul. 2-ya Sadovaya 21.
 Release due on 9/12/87.

GORYANIN Mikhail Alexandrovich Born 11/12/51.

Arrested on 15/4/85. Charged under the RSFSR Criminal Code art. 190-1 (Slandering the Soviet state and social order). Tried on 18/7/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 353870 Krasnodarsky krai,
 Primorsko-Akhtarsky raion,
 pos. Oktyabrsky, uchr. UO-68/12-8-82.
 Married with 5 children, all of whom are minors.
 Wife: Vera Nikolayevna Goryanina,
 Family address: 352100 Krasnodarsky krai,
 g. Tikhoretsk, ul Proletarskaya 288.
 Release due on 15/4/88.

GOTTMAN Leonid (Leonhard) Genrikhovich
 Born 5/8/23.

Arrested on 14/11/85 after a trial. It was his fourth arrest. Sentenced to 2 years' strict regime camp.

Camp address: 453200 Bashkirskaya ASSR,
 g. Salavat, uchr. UE-394/2-16.

Married with 8 children. His daughter Margarita is also serving a labour camp sentence.

Wife: Nina Germanovna Gottman.
 Family address: 452120 Bashkirskaya ASSR,
 g. Davlenkanovo,
 ul. Oktyabrskaya 31.
 Release due on 14/11/87.



GOTTMAN Margarita (Margarete) Leonidovna Born 26/2/56.

Arrested on 21/5/86 with Zinaida Vilchinskaya whilst they were travelling on a train in the North Caucasus. It is thought that documents with information about imprisoned Baptists were confiscated. She is a helper of the Council of Prisoners' Relatives. Charged under the RSFSR Criminal Code art. 190-1 (Slandering the Soviet state and social order). Tried on 25/9- 3/10/86 in Nalchik, North Caucasus. Sentenced to one and a half years' ordinary regime camp. Her father Leonid Gottman is also serving a labour camp sentence.

Mother: Nina Germanovna Gottman,
 Family address: 452120 Bashkirskaya ASSR,
 g. Davlekanovo, ul. Oktyabrskaya 31.
 Release due on 21/11/87.

GRITSENKO Vasili Ivanovich Born 21/5/49.

Arrested on 11/4/85. Charged under the RSFSR Criminal Code art. 190-3 (Organisation of actions which disrupt public order). Tried on 28/5/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 315040 Ukrainskaya SSR,
g. Poltava, uchr. OP-17/16-12.

Married with 5 children, all of whom are minors.

Wife: Vera Vladimirovna Gritsenko,

Family address: 255138 Ukrainskaya SSR, Kievskaya obl.,

Vasilkovsky raion, s. Malaya Saltanovka, ul. Kominterny 7.

Release due on 11/4/88.

HERZEN Susanna Germanovna Born 19/10/28.

Arrested on 22/4/85 after her trial. Charged under the RSFSR Criminal Code art. 142 (Violation of laws on separation of church and state). She was involved in children's work. Sentenced to 3 years' ordinary regime camp.

Camp address: 722169 Kirghizskaya SSR, Alamedinsky raion,
s. Stepnoye, uchr. OP-32/2-6-61.

Sister: Yustina Germanovna Herzen,

Address: 461151 RSFSR, Orenburgskaya oblast,

Krasnogvardeisky raion, p/o Podolsk, s. Kuterlya.

Release due on 22/4/88.

IVASHCHENKO Lyubov Yakovlevna Born 29/3/61.

Arrested on 17/10/85 in Staraya Obrezha, near Beltsy, Moldavia, after the discovery of a clandestine printing press, belonging to the "Khristianin" Christian publishing service. Tried on 13/5/86 in Beltsy. Sentenced to two and a half years' ordinary regime camp.

Camp address: 278540 Moldavskaya SSR, Kotovsky raion,
pos. Russka, uchr. OShch 29/7-4.

Her father Yakov Ivashchenko is also serving a labour camp sentence.

Sister: Raisa Yakovlevna Ivashchenko,

Address: 255203 Ukrainskaya SSR, Kievskaya obl.,

Kievo-Svyatoshinsky raion, p/o Petrovskoye, ul. Petrovskogo 87a.

Release due on 17/4/88.

IVASHCHENKO Yakov Yefremovich Born 10/5/32.

Arrested on 22/5/81. Charged under the Ukrainian Criminal Code arts. 138/2, 187-1, 209 (Violation of laws on separation of church and state, Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 19/8/81. Sentenced to 4 years' ordinary regime camp and 4 years' exile.

Camp sentence completed.

Exile address: 678770 Yakutskaya ASSR, Verkhnekolymsky raion,

pos. Zyryanka, ul. Ordzhonikidze 8, kom. 32.

He suffers from heart disease.

Married with 11 children.

His daughter Lyubov is also serving a labour camp sentence.

Daughter: Raisa Yakovlevna Ivashchenko.

Address: 255203 Ukrainskaya SSR, Kievskaya obl.,

Kievo-Svyatoshinsky raion, p/o Petrovskoye, ul. Petrovskogo 87a.

Release due on 22/5/89.

KERSTAN Yemelyan Friedrikhovich Born 5/12/34.

Arrested on 21/10/82 following a house search made on 18/10/82 in which religious literature was confiscated. Charged under the Uzbek Criminal Code arts. 147-1 and 191-4 (Infringement of the person and rights of citizens under the guise of performing religious rituals, and Slandering the Soviet state and social order). Tried on 24/3/83. Sentenced to 5 years' ordinary regime camp.

Camp address: 706800 Uzbekskaya SSR, g. Navoi-5,
uchr. UYa-64/29-10-101.

Married with 6 children, 2 of whom are minors.

Wife: Mariya Vasilievna Kerstan,

Family address: 703002 Uzbekskaya SSR, g. Samarkand,
ul. Trudovaya, 3-i Tupik d.20.

Release due on 21/10/87.

KIRILYUK Ivan Vladimirovich

Arrested in September 1978 in Kiev. Charged with stealing state property under the Ukrainian Criminal Code art. 86-1. Tried between 7/9/79 and 3/12/79. The case was twice referred back to the KGB for additional evidence. All witnesses spoke in favour of the accused. Sentenced to 12 years' intensified regime camp. Conditionally released to do compulsory labour in the Arkhangelsk region.

Married with 6 children.

Release due in September 1988.



KLIMOSHENKO Nikolai Stepanovich Born 16/2/37.

Arrested on 25/1/85. It was his second arrest. Charged under the RSFSR Criminal Code art. 190-1 (Slandering the Soviet state and social order). Tried on 12-13/5/85. Sentenced to 3 years' strict regime camp.

Camp address: 343716 Ukrainskaya SSR, Donetskaya obl.,

g. Kirovskoye Shaktyorskogo Gorsoveta, uchr. YuYe-313/303-12-123.

Married with 8 children, 4 of whom are minors.

Wife: Vera Gavrilovna Klimoshenko,

Family address: 325001 Ukrainskaya SSR, g. Kherson,

ul. Dmitriya Ulyanova 150.
Release due on 25/1/88.

KLIMUK, Pavel

Arrested in January 1983. Charged under the Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Sentenced to 5 years' ordinary regime camp. A poet, he contributed to "Vestnik Istiny", the journal of the unregistered Baptist church.
Release due in January 1988.

KOSACHEVICH Nikolai Mikhailovich Born 6/3/54.

Arrested on 17/8/86. Sentenced to three and a half years' ordinary regime camp.
Married with 3 young children.
Wife: Larisa Sidorovna Kosachevich,
Family address: 192284 g. Leningrad, ul. Dmitrova 15 korp. 2 kv. 108.
Release due on 17/2/90.

KOSTYUCHENKO Grigori Vasilievich

Born 6/10/34. Pastor of a church in Timashevsk.
Arrested on 29/9/84. It was his fifth arrest.
Charged under the RSFSR Criminal Code art. 209 (Parasitism). Tried on 28/11/84. Sentenced to 3 years' strict regime camp.
Camp address: 685025, g. Magadan, pos. Uptar, uchr. AV-261/4-2.
Married with 10 children, 4 of whom are minors.
Wife: Lyubov Fyodorovna Kostyuchenko,
Family address: 353760 Krasnodarsky krai, g. Timashevsk, ul. Bratskaya 219.
Release due on 29/9/87.



KRAVCHENKO Pavel Mikhailovich Born 30/12/25.

Arrested on 3/6/86. Charged under the Ukrainian Criminal Code arts. 138-2, 209-1, 187-1 (Violation of laws on separation of church and state, Infringement of the person and rights of citizens under the guise of performing religious rituals, and Slandering the Soviet state and social order). Tried in December 1986. Sentenced to 3 years' ordinary regime camp plus 3 years' exile.
Married with 5 children, 3 of whom are minors.
Wife: Mariya Ivanovna Kravchenko,
Family address: 250005 Ukrainskaya SSR, g. Chernigov, ul. Krugovaya 40 kv.2.
Release is due on 3/6/92.

KRAVCHUK Yakov Ivanovich Born 5/11/55.

Arrested on 5/7/84. Sentenced to 3 years' ordinary regime camp.

Camp address: 283510 Ukrainskaya SSR, Ternopolskaya obl.,

Gusyatinsky raion, g. Kopychintsy, uchr. YeT-322/112-7.

Married with 1 young child.

Wife: Lyubov Alexandrovna Kravchuk,

Family address: 264220 Ukrainskaya SSR, Volynskaya oblast,

g. Kivertsy, ul. Komsomolskaya 41.

Release due on 5/7/87.

KRAVETS Yuri Sergeevich Born 14/3/57.

Arrested on 24/7/86. Charged under the Ukrainian Criminal Code arts.

187-3 and 188 (Organisation of actions which disrupt public order, and

Resisting a policeman). Tried on 2-3/9/86 in Kiev. His wife was informed

only on 3 September that the trial had already begun. She got into the

courtroom with difficulty. He is believed to have been beaten up during

investigations. The trial was due on 14/8/86 but was postponed as Kravets

was sent to hospital. He had concussion and his nose was so badly broken

that he needed stitches. His wife was informed that he had fainted and

hurt himself (he was a healthy 29 year old). Sentenced to 3 years' ordinary

regime camp.

Married with 2 young children.

Wife: Tatyana Lvovna Kravets.

Family address: 255206 Ukrainskaya SSR, Kievskaya obl.,

Kievo-Svyatoshinsky raion, s. Khotov, ul. Knyazkina 30.

Release is due on 24/7/89.

KREKER Kornei Korneyevich Born 12/6/20.

Arrested in February 1985. Tried in September 1985. Sentenced to four and a half years' ordinary regime camp.

Wife: Matryona Nikolayevna Kreker,

Family address: 652870 Kemerovskaya oblast,

g. Mezhdurechensk, pos. Usinsk, ul. Zagorodnaya 37.

Release is due in August 1989.

KREKER Yakov Abramovich Born 11/11/34. Pastor of a congregation.

Arrested on 15/9/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 446214 RSFSR, Kuibyshevskaya obl.,

g. Novokuibyshevsk, uchr. UR-65/3-2-24.

Wife: Margarita Abramovna Kreker,

Family address: 446430 RSFSR, Kuibyshevskaya obl.,

g. Otradny, ul. Michurinskaya 28.

Release is due on 15/9/88.

KRIVKO Mikhail Sergeevich Born 10/11/31. Pastor of the Merefa church.

Arrested on 19/6/86. It was his second arrest. Tried on 27-29/8/86. Sentenced to 5 years' ordinary regime camp and 5 years' exile.

Wife: Polina Yefimovna Krivko,

Family address: 312060 Ukrainskaya SSR,

Kharkovskaya obl., g. Merefa, ul. Proletarskaya 3.

Release is due on 19/6/96.

KRUGOVYKH Alexander Vasilievich Born 27/10/46.

Arrested on 25/1/84. Charged under the Ukrainian Criminal Code arts. 187-1 (Slandering the Soviet state and social order) and others. Tried on 12/4/84. Sentenced to 4 years' ordinary regime camp.

Camp address: 349333 Ukrainskaya SSR, Voroshilovgradskaya obl., g. Petrovskoye, uchr. UL-314/24-151.

Married with 5 children, all of whom are minors.

Wife: Tamara Alexandrovna Krugovykh.

Family address: 339027 Ukrainskaya SSR, Donetskaya obl.,

g. Makeyevka, ul. Mendeleyeva 58.

Release is due on 25/1/88.

KRYUCHKOVA Olga Born 3/4/63.

Arrested on 29/4/86. She was arrested with Lyudmila Andrusenko when they were found working on Bulletin no. 135 of the Council of Prisoners' Relatives in a house in Ordzhonikidze. Charged under the RSFSR Criminal Code art. 190-1 (Slandering the Soviet state and social order). Tried on 21-31/10/86. Sentenced to 2 years' ordinary regime camp.

Mother: Roza Fyodorovna Prigarina,

Family address: 115598 Moskva, Zagorevsky proezd 27/30 kv. 153.

Release is due on 29/4/88.

KURKIN Alexei Yakovlevich Born 7/9/50.

Arrested on 9/10/84. Charged under the RSFSR Criminal Code arts. 190-1 and 227 (Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 24/5/86. Sentenced to 4 years' ordinary regime camp.

Camp address: 650028 g. Kemerovo, uchr. UN-1612/40-7-72.

Married with 6 children.

Wife: Antonina Petrovna Kurkina,

Family address: 303240 Orlovskaya obl., g. Dmitrovsk, ul. Sovietskaya 110/1.

Release is due on 9/10/88.

LAVRENOVICH Pyotr Vladimirovich Born in 1928.

Arrested on 4/8/86. Sentenced to 3 years' ordinary regime camp.

Wife: Lidiya Vasilievna Shcherbina,

Family address: 664017 g. Irkutsk, ul. Lobachevskogo 40-1.

Release is due on 4/8/89.

LISOVSKY Cheslav Born in 1955.

Arrested in July 1983 when trying to enter the US Consulate in Leningrad.
He is from Grodno in Belorusskaya SSR.

LITOVCHENKO Viktor Ivanovich Born 1/9/50.

Arrested on 26/11/86. It was his second arrest.

Married with 5 children, all of them minors.

Wife: Lyubov Nikolayevna Litovchenko,

Family address: 252060 Ukrainskaya SSR, g. Kiev,
ul. Shchuseva 40, kv. 10.

LOEWEN Gerhard Gerhardovich A pastor in Leninpol, Kirghizia.

Tried in September 1986. Charged under Kirghiz Criminal Code arts.

196-1, 196-3 and 136-1 (Slandering the Soviet state and social order,

Organisation of actions which disrupt public order and Infringement of the person and rights of citizens under the guise of performing religious rituals).

MAKHOVIK Stepan Mefodyevich Born 16/10/31.

Arrested on 22/5/86. It was his second arrest. Charged under the

Ukrainian Criminal Code arts. 138-2, 209-1, 187-1 (Violation of laws on separation of church and state, Infringement of the person and rights of citizens under the guise of performing religious rituals, and Slandering the Soviet state and social order).

Tried in December 1986. Sentenced to 5 years' strict regime camp plus 3 years exile.

Married with 9 children, 4 of them minors.

Wife: Yevgeniya Petrovna Makhovik,

Family address: 250027 Ukrainskaya SSR, g. Chernigov,
2-i per. Ordzhonikidze 6/2.

Release is due on 22/5/94.

MASHNITSKY Pyotr Born 30/4/57.

Arrested on 29/8/86. It was his second arrest. An indictment has also been issued against his mother Leonida Mashnitskaya. The local meetings of the Vinnitsa unregistered Baptist church take place in her house.

Meetings are often broken up and the family fined.

Married with 1 young child.

Wife: Mariya Petrovna Mashnitskaya,

Family address: 286003 Ukrainskaya SSR, g. Vinnitsa, pl. 8 Marta 9.

MINAYEV Nikolai Ivanovich Born 14/4/29. A pastor in Oryol.

Arrested on 1/7/86. It was his fourth arrest.

He suffers from hepatitis.

Married with 8 children, 3 of them minors

Wife: Iraida Filippovna Minayeva,

RELEASED

Family address: 302004 Orlovskaya obl.,
g. Oryol, ul. Novoselskaya 19.

MINYAKOV Pavel Dmitrievich Born 29/3/62.

Arrested on 15/10/86 following a series of house searches in Valga, Estonia which took place in August 1986. Tried on 12/12/86. Sentenced to two and a half years' ordinary regime camp.

His father Dmitri Minyakov (67), a member of the Baptist church council, completed 5 years' strict regime camp in January 1986. His brother Vladimir, is in hiding, and another brother, Yevgeni (19), had his jaw broken during military service in January 1986. Pavel's brother-in-law, Mikhail Petrov, is working with the underground church.

Married with 1 young child.

Wife: Lyubov Konstantinovna Minyakova,

Family address: 202500 Estonskaya SSR, g. Valga, ul. Valli 25.

Release is due on 15/4/89.

MIRONENKO Sergei

Arrested at the end of 1983 or beginning of 1984.

Camp address: 290631 Ukrainskaya SSR, g. Lvov,

GSP-7, uchr. VL-315/30.

MUKHIN Alexander Semyonovich Born 2/5/31. A pastor.

Arrested on 2/7/86 in Fergana after gospels and religious literature were confiscated during searches made in the homes of members of the Fergana church. Charged under Uzbek Criminal Code arts. 145, 191-4 and 147-1 (Violation of laws on separation of church and state, Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried in February 1987 by the Fergana Regional Court. Sentence unknown.

Married with 7 children.

Wife: Valentina Mikhailovna Mukhina,

Family address: Uzbekskaya SSR, Ferganskaya obl.,

g. Fergana, s/s Besh-Bola 235, ul. Mukhimi 16.

NAPRIENKO Valentin Yerofeyevich

Born 22/1/50.

Arrested on 2/7/85. Charged under the RSFSR Criminal Code art. 190-3 (Organisation of actions which disrupt public order). Tried on 16/9/85.

Sentenced to 3 years' strict regime camp.

Camp address: 329222 Ukrainskaya SSR,

Nikolayevskaya obl.,

Nikolayevsky raion, p/o Olshanskoe,

uchr. IN-316/53-12-121.

Married with 4 children, all of them minors.



Wife: Tatyana Nikitichna Naprienko,
 Family address: 601100 Vladimirskaia oblast,
 g. Petushki, ul. Druzhby 2.
 Release is due on 20/7/88.

NIKITKOV Alexander Valentinovich

Born 3/8/44.

Arrested on 14/12/83. It was his second arrest.
 Charged under the RSFSR Criminal Code arts.
 190-1 and 227 (Slandering the Soviet state and
 social order and Infringement of the person and
 rights of citizens under the guise of performing
 religious rituals). Tried on 18/7/84 together with
 N. Misin and N. Popov. Sentenced to 5 years'
 strict regime camp.

Camp address: 685000 g. Magadan, uchr. IZ 47/1.

Married with 6 children, all of them minors.

Wife: Zinaida Vasilievna Nikitova,

Family address: 390039 g. Ryazan, p/o Kanishchevo, ul. Chapayeva 113.

Release is due on 14/12/88.



NOVITSKY Sergei Ivanovich

Arrested in October 1985. Charged under the Ukrainian Criminal Code
 art. 80 (Illegal currency transactions). Tried on 25/10/85 together with
 V.S. Rozhko. Sentenced to 4 years' ordinary regime camp.
 Release is due in October 1989.

ORLOV Valeri Alexandrovich Born in 1939. He was a youth leader in
 Novosibirsk church.

Arrested in September 1985. It was his second arrest. Tried in September
 1985 together with K. Kreker and V. Zherebenko. Sentenced to 4 years'
 strict regime camp.

Family address: g. Novosibirsk 2, ul. Tankovaya 68.

Release is due in September 1989.

PAUN V.

Sentenced to 3 years' ordinary regime camp.

Camp address: 288371 Ukrainskaya SSR, Vinit'skaya obl.,

Peschansky raion, pos. Trudovoye, uchr. IV-301/59.

Release is due by the end of 1987.

PCHELNIKOV Pavel Born 20/2/65.

Arrested on 12/12/86. He was accused of organising a procession and was
 forced to sign a statement saying that he would not leave his home town
 without permission. Tried on 12/12/86. Sentenced to 1 year ordinary
 regime camp.

Wife: Natalya Ivanovna Pchelnikova,
 Family address: 202500 Estonskaya SSR, g. Valga, ul. Perve 12.
 Release is due on 12/12/87.

PEREDEREYEV Vasili Ivanovich Born 10/12/31.

Arrested on 2/11/85. It was his second arrest. Tried on 20/3/86. Sentenced to 2 years' ordinary regime camp.

Camp address: 346300 Rostovskaya oblast,
 g. Kamensk-Shakhtinsky, uchr. UCh-398/12.

Married with children. His son Viktor has served two sentences.

Wife: Yefrosinya Ivanovna Peredereyeva,
 Family address: 346518 Ukrainskaya SSR, Rostovskaya obl.,
 g. Shakhty, ul. Yesenina 43.

Release is due on 2/11/87.

PETERS Dmitri Danilovich Born 2/3/18.

Arrested on 7/4/86.

Wife: Mariya Ignatyevna Peters,

Family address: 663800 Krasnoyarsky krai, g. Ilansky,
 ul. Traktovaya 174.

PETERS Heinrich Danilovich Born 18/6/47.

Arrested on 26/12/84 while transporting Christian literature. It was his second arrest. Charged under the Kazakh Criminal Code arts. 170-1, 130 and 200-1 (Slandering the Soviet state and social order, Violation of laws on separation of church and state, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 15-18/3/85. Sentenced to two and a half years' strict regime camp.

Camp address: 466200 Kazakhskaya SSR,
 Mangyshlakskaya oblast, g. Shevchenko, uchr. GM-172/3-9-91.

Married with 7 children, all of them minors.

Wife: Yelizaveta Abramovna Peters,
 Family address: 446430 Kuibyshevskaya obl.,
 g. Otradny, ul. Timiryazeva 9.

Release is due on 26/6/87.

PETERS Ivan (Johann) Isaakovich Born 17/8/29.

Arrested on 17/5/85. Charged under the Georgian Criminal Code arts. 233, 206-1 (Infringement of the person and rights of citizens under the guise of performing religious rituals, and Slandering the Soviet state and social order). Tried on 15-17/5/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 384230 Gruzinskaya SSR,
 g. Tsulukidze, ul. Chaisovkhoz, uchr. UI-123/45-2.

Married with 8 children. At least 2 of them are minors.

Wife: Yelena Davidovna Peters,
 Family address: 384895 Gruzinskaya SSR,
 Abkhazkaya ASSR, g. Gagra, p/o Bzyb.
 Release is due on 15/5/88.

PETRENKO Ivan Afanasyevich Born 15/1/22.

Arrested on 25/11/86.

Married with 8 children.

Wife: Natalya Gavrilovna Petrenko,
 Family address: 320057 Ukrainskaya SSR, g. Dnepropetrovsk,
 pos. Mirny, ul. 40 let Komsomola 101.

PIKALOV Viktor Anatolyevich Born 20/9/50.

Arrested on 11/12/84. It was his second arrest.

Charged under the RSFSR Criminal Code art. 190-3 (Organisation of actions which disrupt public order). Tried on 23/8-6/9/85 together with P. Goloshchapov and V. Korop. Sentenced to 3 years' strict regime camp.

Camp address: 301218 Tulsckaya obl.,
 g. Shchekino, pos. Sotsialisticheskyy,
 uchr. UYu 400/7 "U".

Married with 2 young children.

Wife: Tatyana Andreyevna Pikalova,
 Family address: 301650 Tulsckaya obl., Uzlovskyy raion,
 pos. Kamenetsky, ul Proletarskaya 59.
 Release is due on 11/12/87.



PILIPCHUK Vladimir Nikolayevich Born 12/9/52.

Arrested on 9/10/84. Charged under the RSFSR Criminal Code arts. 190-1 and 227 (Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 4/5/85 together with V. Abashin and A. Kurkin.

Sentenced to 3 years' ordinary regime camp.

Camp address: 641970 Kurganskaya obl.,
 Ketovskyy raion, st. Prosvet, uchr. OF-73/2-8.

Married with 5 children, all of them minors.

Wife: Vera Ivanovna Pilipchuk,
 Family address: 302025 g. Oryol, ul. Burova 26/201.
 Release is due on 9/10/87.

PLETT Ivan Petrovich Born 16/3/37.

Arrested on 1/7/86 in Fergana, after the confiscation of gospels and religious literature during searches in the homes of several members of the church. He had been working underground for the church. It was his

third arrest. Tried on 13/2/87. Sentenced to 5 years' strict regime camp. Married with 9 children, 5 of them minors.

Wife: Frida Yakovlevna Plett,

Family address: Tadzhijskaya SSR, 734057 g. Dushanbe,
ul. Kovalya 1/1/3 .

Release due on 1/7/91.

POLISHCHUK Nikolai Petrovich Born 2/3/44.

Arrested on 26/9/81. Charged under the Ukrainian Criminal Code art. 209/2 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 12/1/82. Sentenced to 4 years' ordinary regime camp and 4 years' exile.

Exile address: 169702 Komi ASSR, Pechorsky raion,
s. Kedrovy Shor.

He has very bad sight and stomach ulcers.

Married with 10 children, 8 of them minors.

Wife: Valentina Kirillovna Polishchuk,

Family address: Ukrainskaya SSR, 260503 Zhitomirskaya obl.,
g. Novograd-Volynsky, ul. Novostroyek 17.

Release is due on 26/9/89.

POPOV Nikolai Filippovich Born 27/3/27. A choir leader.

Arrested on 14/12/83. It was his third arrest. Charged under the RSFSR Criminal Code arts. 190-1 and 227/1 (Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 18/7/84. Sentenced to 5 years' strict regime camp.

Camp address: 678020 Yakutskaya ASSR, Ordzhonikidzevsky raion,
pos. Mokhsogollokh, uchr. YaD-40/6 "Ye".

Married with 8 children, 2 of them minors.

Wife: Nadezhda Sergeyevna Popova,

Family address: 390010 g. Ryazan-10, ul. Zarechnaya 15/1 .

Release due on 14/12/88.

PRETSKAU Walter Born 5/6/49.

Arrested in June 1983. Charged under the Kazakh Criminal Code arts. 200-1, 182 and 201-1 (Infringement of the person and rights of citizens under the guise of performing religious rituals, Evasion of military service, and Parasitism). Tried on 30/11/83. Also sentenced for living without a passport. Sentenced to 4 years' ordinary regime camp.

Rearrested in camp in 1986 and sentenced to a further 3 years' strict regime camp.

Camp address: 474457 Kazakhskaya SSR, Tselinogradskaya obl.,
g. Stepnogorsk, pos. Zavodskoi, uchr. YeTs-166/11-4-40.

He belongs to an unregistered church in Dzhetyysai, Chimkentskaya obl. whose 10 members wish to emigrate.

Married. His wife, Lidiya, completed a 2 year sentence in June 1985.

Mother: Helene Shmidt,

Family address: 708600 Kazakhskaya SSR, Chimentskaya obl.,
g. Dzhetysai, ul. Kurmangasy 22.

Release due in June 1990.

PSHENITSYN Mikhail Alexandrovich

Born 20/11/45.

Arrested on 28/11/85. The Moscow unregistered Baptist church often met in his home. Sentenced to 3 years' strict regime camp.

Camp address: 660079 g. Krasnoyarsk,
uchr. UP 288/6-15.

Married with 8 children, all of them minors.

Wife: Tamara Matveyevna Pshenitsyna,
Family address: 143980 Moskovskaya oblast,
g. Zheleznodorozhny,
ul. Prigorodnaya 99 .

Release due on 28/11/88.



PUGACHOV Mikhail Artemovich Born 15/11/35.

Tried on 14/11/85 and arrested at the end of the trial. It was his third arrest. Sentenced to 2 years' strict regime camp.

Camp address: 453200 Bashkirskaya ASSR,
g. Salavat, uchr. UYe-394/2-16.

Married with 10 children, 4 of them minors.

Wife: Margarita Genrikhovna Pugachova,
Family address: Bashkirskaya ASSR,
452120 g. Davlekanovo, ul. Ufimskaya 1/3.
Release due on 14/11/87.

PUSHKOV Yevgeni Nikiforovich

Born 6/3/41. Pastor of an unregistered congregation.

Arrested on 27/5/83. It was his second arrest. Charged under the Ukrainian Criminal Code arts. 209/1, 187-3, 188/1 (Infringement of the person and rights of citizens under the guise of performing religious rituals, Organisation of actions which disrupt public order, and Resisting a policeman).

Tried on 20/7/83. The case was reviewed on 20/12/83 and the sentence increased from 4 years' to 5 years' strict regime camp.

Sentenced to 5 years' strict regime camp, 3 years' exile and confiscation of property.



Camp address: 624570 Sverdlovskaya obl.,
g. Ivdel, uchr. N-240/4.
Married with 8 children, 6 of them minors.
Wife: Lyubov Pavlovna Pushkova,
Family address: 343770 Ukrainskaya SSR, Donetskaya obl.,
g. Khartsyzsk, ul. Krasnaya 3.
Release due on 27/5/91.

RICHERT Wilhelm Yakovlevich Born 24/12/29.

Arrested on 17/5/85. Charged under the Georgian Criminal Code arts. 233, 206-1 (Infringement of the person and rights of citizens under the guise of performing religious rituals, and Slandering the Soviet state and social order). Tried on 15-17/5/85. Sentenced to two and a half years' ordinary regime camp.

Camp address: Gruzinskaya SSR, 384230 g. Tsulukidze,
ul. Chaisovkhoz, uchr. UI-123/45-2.

Married with 6 children, 2 of them minors.

Wife: Anna Adolfovna Richert,

Family address: Gruzinskaya SSR, 384895 Abkhazskaya ASSR,
g. Gagra, p/o Bzyb, ul Konchariya 6.

Release due on 17/11/87.

ROZHKO Vsevelod Stepanovich Born in 1934. One of the pastors of an unregistered church in Rovno, Ukraine.

Arrested in October 1985. Charged under the Ukrainian Criminal Code art. 80 (Currency speculation). Tried on 25/10/85. Sentenced to 5 years' ordinary regime camp.

Wife: Valentina Nikolayevna Rozhko.

Release due in October 1990.

RUBLENKO Anatoli Timofeyevich Born 25/11/49.

Arrested on 3/2/82. It was his second arrest. Charged under the Ukrainian Criminal Code arts. 138/2, 187-1, 187-3, 209/1 (Violation of laws on separation of church and state, Slandering the Soviet state and social order, Organisation of actions which disrupt public order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 24/5/82 together with V. Vlasenko. Sentenced to 5 years' strict regime camp and 3 years' exile, plus 1 year of a previous sentence which was not served due to his conditional release.

Camp address: 320104 Ukrainskaya SSR, Dnepropetrovskaya obl.,
g. Dnepropetrovsk, uchr. YaYe-308/89-8-81.

Married with 3 young children.

Wife: Lyubov Yakovlevna Rublenko,

Family address: 327037 Ukrainskaya SSR,
g. Nikolayev, ul. Shefskaya 34.

Release due on 3/2/91.

RUNOV Anatoli Fyodorovich Born 24/1/38.

Arrested on 24/1/83. He has spent 5 periods in psychiatric hospital because of his religious activities. Sentenced to indefinite detention in psychiatric hospital.

Hospital address: 195108 g. Leningrad,
ul. Arsenalnaya 9, uchr. US 20/st-5.

Married with 1 child.

Wife: Zoya Ivanovna Runova,

Family address: 606430 Gorkovskaya obl.,
g. Gorodets, ul. Lizy Chaikinoi 7.

RYTIKOV Pavel Timofeevich Born 2/7/30. He is a leader of the unofficial council of Evangelical Christian Baptists and an evangelist.

Arrested on 30/1/86. Following release from his last sentence in April 1985, he was put under one year administrative surveillance. After two warnings about breaches of this status he went underground, but was found on 30 January and arrested. It was his fourth arrest. Charged under the Ukrainian Criminal Code with "Violation of administrative surveillance". Tried on 10/4/86.

Sentenced to one and a half years' ordinary regime camp.

Camp address: 394140 Ukrainskaya SSR,

Voroshilovgradskaya obl., g. Perevalsk, uchr. UL 314/15-14.

Married with 10 children, 4 of them minors.

Wife: Galina Yurevna Rytikova,

Family address: Ukrainskaya SSR,

3493409 Voroshilovgradskaya obl., g. Krasnodon, ul. Podgornaya 30.

Release due on 30/7/87.

**RYZHUK Vasili Fedoseyevich** Born 18/5/30.

He is one of the pastors of the Dedovsk-Nakhabino church and a member of the unofficial council of Evangelical Christian Baptists.

Arrested on 9/8/86. He had been in hiding since a previous arrest on 8/2/85. He has served 5 terms in camp. Sentenced to 2 years' strict regime camp. An invalid, he has 2 fingers missing on his right hand.

Married with 6 children, 1 of them a minor.

Wife: Lyudmila Ivanovna Ryzhuk,

Family address: 143430 Moskovskaya obl.,
pos. Nakhabino, ul. Krasnoarmeiskaya 7.

Release due on 9/8/88.



SAVCHENKO Mikhail Mikhailovich Born 22/2/60.

Arrested on 17/8/86. Sentenced to two and a half years' ordinary regime camp.

Married with 2 young children.

Wife: Yelena Borisovna Savchenko,

Family address: 198261 g. Leningrad, ul. Stoikosti 29 kv. 12.

Release due on 17/2/89.

SAVCHENKO Nikolai Romanovich Born 27/11/25. A pastor of Omsk church.

Arrested on 11/6/85. It was his third arrest. Tried on 19/8/85.

Sentenced to two and a half years' strict regime camp.

Camp address: 644027 g. Omsk, uchr. UKh-16/9 "D".

He is in poor health.

Married with 6 children, 1 of them a minor.

Wife: Lyudmila Leontievna Savchenko,

Family address: 644030 g. Omsk, ul. Smeny 16.

Release due on 11/12/87.

SAVENKOV Mikhail Alexeyevich

Born 25/7/25.

Arrested on 2/9/83. Charged under the RSFSR Criminal Code art. 227/1 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried before 10/12/83. Sentenced to 4 years' strict regime camp.

Camp address: Novosibirskaya obl.,

Chistoozerny raion, st. Tabulga,
uchr. UF-91/15-14.

Married with 4 children.

Wife: Polina Makarovna Savenkova,

Family address: 394018 g. Voronezh, ul. Engelsa 79/2.

Release due on 2/9/87.

**SCHMIDT Andreas** Born 1/9/50.

Arrested in 1983. A member of an independent unregistered Baptist church in Dzhetyesai, Kazakhstan,

whose members applied to emigrate on religious grounds. Charged under the Kazakh Criminal Code arts. 200-1,182 and 201-1 (Infringement of the person and rights of citizens under the guise of performing religious rituals, Evasion of military service, and Parasitism). Tried in November 1983 with W. Pretskau and P. Dik. Sentenced to



5 years' ordinary regime camp.

Camp address: 465050 Kazakhskaya SSR,
g. Guryev, uchr. UG-157/9.

He has been placed in the punishment cell for periods of up to forty days.

When he was unable to fulfil his work norm, he was put in a closed room where a bucket of chlorine dust was shaken over the floor. He had difficulty breathing and suffered inflammation of the eyes. According to reports from fellow prisoners he is suffering from tuberculosis.

Parents: Else and Andrei Schmidt,

Family address: 708600 Kazakhskaya SSR,

Chimentskaya obl., g. Dzhetyesai, ul. Alma-Atinskaya 38.

Release due in 1988.

SEMENDYAYEV Alexander Ivanovich Born 9/3/51.

Arrested on 17/8/86. It was his second arrest. Sentenced to 2 years' and 4 months' ordinary regime camp.

Mother: Valentina Ivanovna Semendyayeva,

Family address: 196158, g. Leningrad,

ul. Ordzhonikidze 31 kor. 2 kv. 129.

Release due on 17/12/88.

SERDYUK V.

Sentenced to 5 years' ordinary regime camp.

Camp address: 288371 Ukrainskaya SSR, Vinnitskaya obl.,

Peschansky raion, pos. Trudovoye, uchr. IV-301/59.

Release due by the end of 1989.

SERIN Mikhail Nikolayevich

Born 16/7/36. One of the leaders of the Tashkent church.

Arrested on 25/9/86. At the time of arrest he was off work after an accident to his hand. The hand was in plaster and needed medical attention. Tried on 13/2/87. Sentenced to four and a half years' intensified regime camp.

Married with 9 children.

Wife: Taisa Grigoryevna Serina,

Family address: 700056 Uzbekskaya SSR, g. Tashkent,

ul. Vladivostokskaya 38.

SHATUNOV Leonid Fyodorovich

Born 5/10/33. A pastor of a church in Kursk.

Arrested on 28/5/86. It was his third arrest. Charged under the RSFSR Criminal Code art. 142 (Violation of laws on separation of church and state). Tried on 18-20/8/86. Sentenced to 3 years' strict regime camp.

Wife: Maria Yakovlevna Shatunova,

Address: 305040 g. Kursk, ul. Olshanskogo 156, kv. 1.

Release due on 28/5/89.

SHCHERBERTS V.

Camp address: 288371 Ukrainskaya SSR, Vinnitskaya obl.,
Peschansky raion, pos. Trudovoye, uchr. IV-301/59.
Release due by the end of 1989.

SHEVCHENKO Natalya Timofeyevna Born 21/2/56.

Arrested on 17/10/85 in Staraya Obrezha, near Beltsy, Moldavia, after the discovery of a clandestine printing press belonging to the "Khristianin" Christian publishing service. Tried on 13/5/86. Sentenced to 3 years' ordinary regime camp.

Camp address: 278540 Moldavskaya SSR, Kotovsky raion,
pos. Russka, uchr. OShch 29/7.

Mother: Yevdokiya Fyodorovna Shevchenko,

Family address: 272724 Ukrainskaya SSR, Odesskaya obl.,

Tarutinsky raion, Petrovka-2, s. Novoselka.

Release due on 17/10/88.

SHIDYCH Ivan Grigoryevich Born 14/6/36.

Arrested on 27/9/82. Charged under the Kazakh Criminal Code arts. 130/2, 200-1 and 170-1

(Violation of laws on separation of church and state, Infringement of the person and rights of citizens under the guise of performing religious rituals, and Slandering the Soviet state and social order). Tried on 27-29/7/82. Sentenced to 3 years' strict regime camp.

Rearrested on 29/12/84. Charged under Kazakh Criminal Code art. 199-3 (Violation of camp regulations). Sentenced to a further two and a half years' strict regime camp.

Camp address: 466200 Kazakhskaya SSR, Mangyshlakszkaya obl.,
g. Shevchenko, uchr. GM-172/1-5.

Married with 7 children, 2 of them minors.

Wife: Yevdokiya Vasilievna Shidych,

Family address: 493730 Kazakhskaya SSR,

Vostochno-Kazakhstanskaya obl., g. Zyryanovsk, ul. Chkalova 34.

Release due on 29/1/88.

**SHOSHIN Mikhail Nikolayevich** Born 3/6/29.

Arrested on 21/12/84. Charged under RSFSR Criminal Code arts. 92-1 and possibly 175 (Theft of state property, and Forgery of official documents). Sentenced to 3 years' ordinary regime camp. Conditionally released from camp and transferred to compulsory labour at the Gorki car factory.

Married with 3 children.

Wife: Yevgeniya Ivanovna Shoshina,

Family address: 607220 Gorkovskaya obl., g. Arzamas,
Uzky Pereulok 16.
Release due on 21/12/87.

SIEMENS (ZIMENS) Pyotr Yakovlevich Born 18/8/50.

Arrested on 25/12/85 for speaking of his faith while serving a labour camp sentence. This sentence had been imposed for a motor cycle accident in which Pyotr knocked down a small boy, who later died. He previously served a sentence for evangelistic activities. Sentenced to 3 years' prison.

Prison address: 637046 Kazakhskaya SSR,

g. Pavlodar, uchr. AP 162/1.

Wife: Frida Emilyanovna Siemens,

Family address: 476410 Kazakhskaya SSR,
Kokchetavskaya obl., ul. Lermontova 117.

Release due on 25/12/88.

SLYUSAR Vasili Leontyevich Born 1/1/30.

Arrested on 19/10/84. Tried on 14/1/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 288371 Ukrainskaya SSR, Vinnitskaya obl.,
Peschansky raion, pos. Trudovoye, uchr. IV 301/59-2-22.

Married with 6 children, all of them minors.

Wife: Nadezhda Ivanovna Slyusar,

Family address: 264220 Ukrainskaya SSR,
Volynskaya obl., g. Kivertsy, ul. Kosmonavtov 65.

Release due on 19/10/87.

SPIRIDIONOV Alexander Sergeyeich Born 20/11/50.

Arrested on 10/10/86.

Married with 7 children.

Wife: Vera Vladimirovna Spiridionova,

Family address: 325901 Ukrainskaya SSR, Khersonskaya obl.,
pos. Antonovka, ul. Pogranichnaya 13.

TARASOVA Zinaida Petrovna Born in 1942.

Arrested on 17/10/85 in Staraya Obrezha, near Beltsy, Moldavia, after the discovery of a clandestine printing press belonging to the "Khristianin" Christian publishing service. Tried on 13/5/86. Sentenced to 3 years' ordinary regime camp.

Camp address: 278540 Moldavskaya SSR, Kotovsky raion,
pos. Russka, uchr. OShch 29/7-4.

Mother: Anastasiya Yefimovna Tarasova,

Family address: Kurskaya obl., Kursky raion,
Voroshiyevsky s/s, d. Rassyl'naya.

Release due on 17/10/88.

TIMCHUK Ivan Vasilyevich Born 18/5/19.

Arrested on 18/9/84. It was his second arrest. Charged under Ukrainian Criminal Code art. 187-3 (Organisation of actions which disrupt public order). Sentenced to 3 years' strict regime camp.

Married with 6 children, 1 of them a minor.

Wife: Regina Ignatyevna Timchuk,

Family address: 339003 Ukrainskaya SSR, Donetskaya obl.,
g. Makeyevka, pos. Lenina "V" 72.

Release due on 18/9/87.

TITOV Vladimir Grigoryevich Born in 1938.

Arrested on 11/11/82 after distributing leaflets in Moscow and Lyudinovo, Kaluga region. He was found not responsible for his actions. Sentenced to compulsory psychiatric treatment.

Hospital address: 302018 g. Oryol, ul. Razgradskaya 2,
uchr. IZ-55/1 "A".

Mother: Yekaterina Alexeyevna Titova,

Family address: Kaluzhskaya obl., Lyudinovsky raion,
s. Verzebnevo.

TKACH Vasili Ivanovich Born 31/5/46.

Arrested on 5/2/84 during a service. Charged under Ukrainian Criminal Code art. 188-1 (Resisting a policeman).

Camp address: 313810 Ukrainskaya SSR, Kharkovskaya obl.,

Balagleisky raion, pos. Oktyabrsky, uchr. YuZh 313/17 br. 180.

Married with 3 young children.

Wife: Mariya Alexeyevna Tkach,

Family address: 260500 Ukrainskaya SSR, Zhitomirskaya obl.,

g. Novograd-Volynsky, 1-i per. Chapayeva 10.

Release due on 5/8/87.

TKACHENKO Nikolai Sergeevich Born 1/6/32.

Arrested on 11/6/85. Charged under RSFSR Criminal Code arts. 190-1 and 227 (Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 16/8/85. Sentenced to 5 years' ordinary regime camp.

Camp address: 625014 g. Tyumen 14, uchr. YaTs 34/2 "Ch".

Married with 3 children.

Wife: Polina Yefimovna Tkachenko,

Family address: 309250 Belgorodskaya obl., g. Shebekino,
ul. Timiryazeva 43.

Release due on 11/6/90.

TOLSTOPYATOV Ivan Alexeyevich Born 29/6/36.

Arrested on 10/4/85. Charged under RSFSR Criminal Code arts. 190-1, 142/2 and 227 (Slandering the Soviet state and social order, Violation of

laws on separation of church and state, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 10/4/85. Sentenced to two and a half years' ordinary regime camp.

Camp address: 393354 Tambovskaya obl., Kirsanovsky raion, pos. Polevoi, uchr. YaT 30/7 "V".

Married with 9 children, 5 of them minors.

Wife: Lidiya Alexeyevna Tolstopyatova,

Family address: 392002 g. Tambov, ul. Tregulyayevskaya 86.

Release due on 10/10/87.

TSIORBA Lidiya Mukhamedsakirovna Born 27/2/36.

Arrested on 25/9/86 in Kazan. Tried on 13/2/87. Sentenced to 3 years' ordinary regime camp.

She suffers from polyarthritis.

Daughter: Natalya Grigoryevna Tsiorka,

Address: 700000 Uzbekskaya SSR, g. Tashkent, ul. Tadzhijskaya 28.

TULYUPA Vladimir Fyodorovich Born 2/1/40.

Arrested on 10/7/85. Tried on 19/9/85. Sentenced to 3 years' deprivation of freedom with compulsory labour.

Address at place of compulsory labour: 665356 Irkutskaya obl., g. Zima, ul. Bugrovaya 45, kom. 38.

Married with 7 children, 5 of whom are minors.

Wife: Olga Iosifovna Tulyupa,

Family address: 340096 Ukrainskaya SSR, g. Donetsk,

Ofitsersky prospekt 69 "B" kv. 2.

Release due on 10/7/88.

VILCHINSKAYA Zinaida Yakovlevna Born 24/6/31. A member of the Council of Prisoners' Relatives.

Arrested on 21/5/86 whilst carrying papers belonging to the Council.

Charged under RSFSR Criminal Code art. 190-1 (Slandering the Soviet state and social order). Tried on 3/10/86. Sentenced to 2 years' ordinary regime camp.

Camp address: 264018 Belorusskaya SSR, g. Gomel, uchr. UZh 15/4-5.

Married with at least 2 children.

Husband: Vladimir Alexandrovich Vilchinsky,

Family address: 324024 Belorusskaya SSR, g. Brest, ul. S. Lazo 20.

Release due on 21/5/88.

VLASENKO Valentin Mefodievich Born 1/6/58.

One of the pastors of the unregistered church in Berislav.

Arrested on 9/9/86. Sentenced to two and a half years' ordinary regime camp.

Married with 4 children.

Wife: Anna Viktorovna Vlasenko,

Family address: 326860 Ukrainskaya SSR, Khersonskaya obl.,
g. Berislav, ul. 1 Maya 385.

Release due on 9/3/89.

VLASENKO Vladimir Mefodieovich

Born 14/12/54.

A leader of the unregistered church in Nikolayev. Arrested on 3/2/82. Charged under the Ukrainian Criminal Code arts. 138/2, 187-1, 187-3 and 209-1 (Violation of laws on separation of church and state, Slandering the Soviet state and social order, Organisation of actions which disrupt public order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 31/5/82. Sentenced to 4 years' ordinary regime camp and 2 years' exile.

Camp sentence completed.

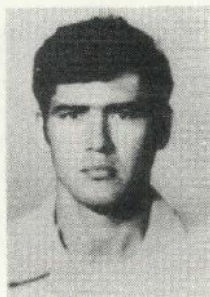
Exile address: 678730 Yakutskaya ASSR,

Oimyakonsky raion, pos. Ust-Nera, ul. Sovetskaya 27-1.

Married with 2 children.

His wife, Lyudmila Pavlovna Vlasenko, and two young sons are with him in exile.

Release due on 3/2/88.



WALL Andrei

A pastor of a church in Pavlodar, Kazakhstan.

Arrested in 1986.

YANKOVICH Alexander Ivanovich Born 25/1/32.

Arrested on 30/4/83 after he refused to leave his sister's home within 72 hours. He was taken to psychiatric hospital.

Hospital address: g. Moskva,

ul. Stavropolskaya 27 P.B. No. 13.

Sister: Darya Ivanovna Orekhova,

Family address: g. Moskva,

ul. Reutovskaya 12 korp. 1 kv. 224.

YANUSHEVSKAYA Anna Rikhardovna Born 26/2/54.

Arrested on 17/10/85 in Staraya Obrezha, near Beltsy, Moldavia, after the discovery of a printing press belonging to the "Khristianin" Christian underground publishing service. Tried on 13/5/86 together with her sister Yelena. Sentenced to 3 years' ordinary regime camp.

Camp address: 278540 Moldavskaya SSR,
 Kotovsky raion, pos. Russka, uchr. OShch 29/7-6.
 Mother: Susana Petrovna Yanushevskaya,
 Family address: 483330 Kazakhskaya SSR, Alma-Atinskaya obl.,
 Iliisky raion, s. Petrovka, ul. Michurina 37.
 Release due on 17/10/88.

YANUSHEVSKAYA Yelena Rikhardovna Born 13/12/56.
 Arrested on 17/10/85 in Staraya Obrezha, near Beltsy, Moldavia, after the
 discovery of a printing press belonging to the "Khristianin" Christian
 underground publishing service. Tried on 13/5/86 together with her sister
 Anna. Sentenced to 3 years' ordinary regime camp.
 Camp address: 278540 Moldavskaya SSR, Kotovsky raion,
 pos. Russka, uchr. OShch 29/7-6.
 Mother: Susana Petrovna Yanushevskaya,
 Family address: 483330 Kazakhskaya SSR, Alma-Atinskaya obl.,
 Iliisky raion, s. Petrovka, ul. Michurina 37.
 Release due on 17/10/88.

YASINSKY Ya
 Sentenced to 3 years' ordinary regime camp.
 Camp address: 288371 Ukrainskaya SSR, Vinnitskaya obl.,
 Peschansky raion, pos. Trudovoye, uchr. IV 301/59.
 Release due by the end of 1987.

YASTREBOV Vladimir S. Born in 1925.
 A pastor of Dergachi church, Kharkov region.
 Arrested on 7/6/86 in Chuguyevo.

YEFREMOV Gennadi Sergeyeovich Born 3/11/56.
 Arrested on 3/11/86.
 Married with 3 young sons.
 Wife: Nina Yevgenyevna Yefremova,
 Family address: 196128 g. Leningrad,
 Novoizmailovskiy prospekt 3 kv. 276.
 His brother Veniamin is serving a sentence.

YEFREMOV Veniamin Sergeyeovich Born 9/4/58.
 Arrested on 13/12/85. Charged with resisting a militiaman. Tried on
 29/1/86. Sentenced to two and a half years' deprivation of freedom with
 compulsory labour.
 Address at place of compulsory labour: 672003 g. Chita,
 ul. Turinskaya 1.
 Married with 1 young child.
 Wife: Tatyana Nikolayevna Yefremova,
 Family address: 196128 g. Leningrad,

Novoizmailovsky prospekt 3 kv. 276.
Release due on 13/6/88.

YUDINTSEV Vasili Ivanovich Born 1/2/31.

Arrested on 21/2/86. It was his second arrest. Charged possibly under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 12/9/86. Sentenced to 3 years' strict regime camp and 2 years' exile.

Married with 13 children, 7 of whom are minors.

Wife: Serafima Anatolyevna Yudintseva,
Family address: 343700 Ukrainskaya SSR,

Donetskaya obl., g. Khartsysk, ul. Lermontova 63.
Release due on 21/2/91.

ZAYATS Vyacheslav Vasilyevich Born in 1949.

Arrested on 1/9/78. Charged under Ukrainian Criminal Code art. 86-1 (Theft of state property). Tried on 7/9-3/12/79. Sentenced to 10 years' ordinary regime camp.

In August 1984 he was given conditional release with compulsory labour. (See Ivan Kirilyuk's case for further details.)

Address at place of compulsory labour: 164268 Arkhangelskaya obl., Plesetsky raion, p/o Severoonezhsk, pos. Ostashkino.

His wife and children are with him.

Release due on 1/9/88.

ZHUKOVSKAYA Evelina Stepanovna

Born 2/7/40.

Arrested on 13/5/83. Charged under RSFSR Criminal Code arts. 142/2, 190-1 and 227-1 (Violation of laws on separation of church and state, Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 22/9/83. Sentenced to 5 years' ordinary regime camp.

Camp address: 429430 Chuvashskaya ASSR,
g. Kozlovka,
uchr. YuL 34/5-25 "Y".

Mother: Serafima Vasilievna Lyakhova,

Family address: 355012 g. Stavropol, ul. Lenina 120, kv. 25.

Release due on 13/5/88.



LUTHERANS

Lutherans are mainly concentrated in Latvia and Estonia, where they were traditionally the largest denomination. In addition to the small Lutheran community in Lithuania, there are about 200 registered Lutheran congregations, mainly composed of Germans, in Siberia and Central Asia. The latter are administered from Latvia.

MELNGAILIS Gederts Born 31/12/51.

Arrested on 7/2/83. Charged under the Latvian Criminal Code art. 183-3 (Organisation of actions which disrupt public order). He was accused of participation in Baptist relief work known as "Action of Light". Tried on 10/8/83. Sentenced to compulsory psychiatric treatment.

Hospital address: RSFSR, 675007 Amurskaya obl.,
g. Blagoveshchensk, Seryshevsky per 55, uchr. IZ-23/1 SPB.

Mother: Marta Melngaile,

Family address: Latviiskaya SSR, 226004 Riga,
Ojara Vaciesa iela 49/1.

SKUDRA Žanis Born 20/4/24.

Arrested on 7/6/78. Charged under the Latvian Criminal Code art. 59 (Treason). His photographs of destroyed churches had been published under a pseudonym in Sweden in 1976. It was alleged that the photographs contained information of military value. Sentenced to 12 years' strict regime camp.

Camp address: RSFSR, 618810 Permskaya obl.,
Chusovskoi raion,
st. Vsevyatskaya, uchr. VS-389/35.

Married with 3 children.

Wife: Rita Skudra,

Family address: Latviiskaya SSR,
Cuku ferma Vadakste, p/n Vadakste, Saldus raj.
Release due on 7/6/90.



PENTECOSTALS

The Pentecostals in the Soviet Union have a history of intense persecution going back to 1930 when their Church was banned. In 1945, some of their leaders accepted a compromise agreement with the Evangelical Christians and Baptists in order to achieve legalisation, but in the united church Pentecostals were not treated equally and many left. Today some Pentecostals have independent registered churches, but others reject the restrictions imposed by the authorities on registered churches and continue to meet illegally. Some of their young people, like the Baptists, are imprisoned for refusing to swear the military oath. Others refuse entirely to serve in the army. Many Pentecostals wish to emigrate.

ALEKSANYAN Samvel Born in 1947.

Arrested in 1986. Charged under the Armenian Criminal Code art. 244 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 4/12/86 in Oktemberyan, Armenia. Sentenced to 2 years' ordinary regime camp. Release due in 1988.

BOBARYKIN Nikolai Grigorevich

Born 31/1/32. A deacon in his local congregation. Arrested in November 1980. It was his second arrest. Charged under the RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). He was active in the emigration movement. Sentenced to 6 years' strict regime camp and 5 years' exile. His camp term has been completed and he should now be in exile.

Married with 10 children, 1 of whom is a minor.

Wife: Alla Kirillovna Bobarykina,

Family address: 353530 Krasnodarsky krai,

Temryuisky raion,

st. Staro-Titarovskaya,

ul. Tamanskaya 24.

Release due in November 1991.



BOYECHKO Vasili Mikhailovich

Born in 1941. Bishop of the West Ukrainian Pentecostals.

Arrested on 3/9/85. Charged under the Ukrainian Criminal Code art. 138 (Violation of laws on separation of church and state). Tried in March 1986. Sentenced to 3 years' ordinary regime camp.

Married with 6 children, 4 of whom are minors.

Wife: Galina Boyechko,

Family address: Ukrainskaya SSR, g. Lvov, ul. Bloka 4/5.

Release due on 3/9/88.

FEDORCHUK Ivan Maximovich

Born in 1923. Bishop of the Rovno unregistered church.

Arrested on 12/8/83. He was a leader of the emigration movement. It was his second arrest. Charged under the Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 17/10/83. Sentenced to 5 years' strict regime camp and 5 years' exile.

Camp address: RSFSR, Krasnoyarsky krai, g. Norilsk, uchr. UP-288/15.

He has been threatened with re-sentencing under art. 188-3. He has spent time in the punishment cell and in the camp prison.

Married with 8 children, 2 of whom are minors.

Wife: Lyubov Nikitichna Fedorchuk,

Family address: Ukrainskaya SSR, Rovenskaya obl., Rovensky raion, s/s Alexandriya, khutor Cherepashnika.

Release due on 12/8/93.

GORETOI Nikolai Petrovich Born 13/12/21.

Pastor of his local congregation.

Arrested on 13/12/79. He was a leader of the campaign to emigrate. It was his second arrest.

Charged under the RSFSR Criminal Code arts.

70 and 227 (Anti-Soviet agitation and

propaganda, and Infringement of the person and

rights of citizens under the guise of performing religious rituals). Tried on 5/8/80. Sentenced to 7

years' strict regime camp and 5 years' exile plus confiscation of property.

He has poor eyesight and stomach ulcers.

Camp address: RSFSR, 618801 Permskaya obl., Chusovskoi raion, st. Polovinka, uchr. VS-389/37.

Married with 11 children, 1 of whom is a minor.

Wife: Varvara Nikolayevna Goretaya,

Address: RSFSR, 353530 Krasnodarsky krai, Temryuksky raion, st. Staro-Titarovskaya, ul. Komsolmolskaya 58.

Release due on 13/12/91.



GULA Yevgeni A leader of one of the groups of the Moscow church.

Arrested in August 1984. Charged under the RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 24-27/9/84. Sentenced to 5 years' ordinary regime camp.

Married with 5 children.

Wife: Alexandra Gula.

Release due in August 1989.



KOVALENKO Ivan Fyodorovich Born in 1923.

Arrested on 14/12/82. It was his fourth arrest. Other sentences have totalled over 20 years. Charged under the Ukrainian Criminal Code arts. 209/1 and 187-3 (Infringement of the person and rights of citizens under the guise of performing religious rituals, and Organisation of actions which disrupt public order). Tried on 14/12/82. Sentenced to 5 years' strict regime camp and 5 years' exile.

Camp address: Ukrainskaya SSR, Donetskaya obl.,
pos. Kulgachi, uchr. YuYe-312/3.

Wife: Yelena Kovalenko,

Family address: Ukrainskaya SSR, 342343 Donetskaya obl.,

Volnovakhsy raion, g. Dokuchayevsk, ul. Druzhby 40.

Release due on 14/12/92.

KUMA Teovils Ernestovich Born in 1931.

Arrested in spring 1980. Charged under the Latvian Criminal Code art. 183-1 (Slandering the Soviet state and social order). He distributed over 600 leaflets in a school, at bus-stops and in parks. In summer 1980 he was sent to Riga psychiatric hospital for assessment. Tried in October 1980 by the Latvian Supreme Court. Sentenced to a labour camp term, but was later transferred to Leningrad Special Psychiatric Hospital and then to Ordinary Psychiatric Hospital.

Family address: Latviiskaya SSR, Liepajas rajons,

Tagaicu ciems, Kumu Majas.

KUTRAN Lyudmila Stepanovna Born in 1952.

Arrested in 1984. Sentenced to 3 years' ordinary regime camp.

Married with 3 children.

Husband: Petro Ivanovich Kutran,

Family address: Ukrainskaya SSR, Ternopolskaya obl.,

Zbarazhsky raion, s. Krivichki.

Release due in 1987.

LITVINENKO Leonid Fyodorovich Born 18/10/42.

Arrested on 20/5/81. Charged under Ukrainian Criminal Code arts. 187-1, 187-3 and 209 (Slandering the Soviet state and social order, Organisation of actions which disrupt public order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 17/7/81. Sentenced to 5 years' ordinary regime camp and 5 years' exile. In May 1986 he completed his camp term and went into exile.

Married with 9 children, 8 of them minors.

Wife: Mariya Mikhailovna Litvinenko,

Family address: 320903 Ukrainskaya SSR, Dnepropetrovskaya obl., pos. Taromskoe-1, ul. Lomonosova 65.

Release due on 20/5/91.

LOBANOV Oleg Mikhailovich

Born in 1957.

Arrested on 1/3/85 in connection with hunger strikes conducted by the "Siberian Seventy". He

is a member of the unregistered church in Chuguyevka. The church is seeking emigration.

Charged under the RSFSR Criminal Code arts.

190-3, 191-1 and 191-2 (Organisation of actions which disrupt public order, Resisting a

policeman, and Infringement of the life of a policeman or people's guard). Tried on

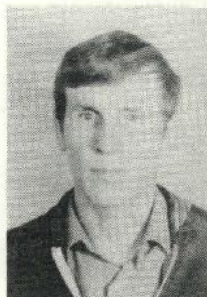
23-29/4/85 together with P. Walter, N. Vins,

V. Pavlovets, B. Roshier, V. Samsonov and A. Sheludkov. Sentenced to three and a half years' ordinary regime camp.

Camp address: 678140 Yakutskaya ASSR, g. Lensk, uchr. YaD-40/3 "B".

Married with 2 young children. Wife: Olga Samuilovna Lobanova.

Release due on 1/9/88.

**LOBODA Vladimir**

Pastor of Konstantinovka church in the Donetsk region.

Arrested in 1984. It was his second arrest. Charged under the Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens

under the guise of performing religious rituals). Sentenced to 4 years' strict regime camp and 3 years' exile.

Release due in 1991.

MELNIK Afanasi Agafonovich

Born in 1926. Superintendent pastor of the unregistered churches in Vinnitsa region.

Arrested on 14/11/84. It was his fourth arrest. Charged under the Ukrainian Criminal Code art. 138/2 (Violation of laws on separation of church and state). He opposed registering his churches under present

conditions.

Tried on 29/1/85.

Sentenced to 3 years' strict regime camp.

He served 17 years for petitioning the government in 1956 for the registration of a separate Pentecostal Union.

Release due on 14/11/87.



MIGACHOV Sergei Vladimirovich

Born 22/8/67.

Arrested in November or December 1985.

Charged under the RSFSR Criminal Code art. 80 (Evasion of military service).

Father: Vladimir Vasilyevich Migachov,

Address: 662620 Krasnoyarsky krai, Khakasskaya AO, g. Chernogorsk, pos. Shakty 7, 1-ya liniya 11.

NOVOZHILOV Pavel Fyodorovich

Arrested on 22/1/83 whilst trying to enter the Canadian embassy to discuss emigration. He has been trying to emigrate since 1975. He was not tried, but taken to psychiatric hospital. Hospital address: RSFSR, g. Moskva, ul. Bekhterova 15,

PB no. 14, 5, otd.

PAVLOVETS Viktor Born in 1962.

Arrested on 27/12/84. He is a member of the unregistered church in Chuguyevka. The church is seeking to emigrate. Charged under the RSFSR Criminal Code arts. 190/3, 191-1 and 191-2

(Organisation of actions which disrupt public order, Resisting a policeman, and Infringement of the life of a policeman or people's guard). Tried on 23-29/04/85 together with P. Walter, N. Vins, O. Lobanov, B. Rosher, V. Samsonov and A. Sheludkov.

Sentenced to four and a half years' ordinary regime camp. Camp address: RSFSR, 692400 Primorsky krai, Chuguyevsky raion, s. Chuguyevka, uchr. UTs-267/91.

Release due on 27/6/89.



PAVLYUK Pavel Stepanovich Born 12/2/37.

Arrested on 18/5/81. Charged under the Ukrainian Criminal Code arts. 187-1, 187-3 and 209 (Slandering the Soviet state and social order,

Organisation of actions which disrupt public order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 17/7/81. Sentenced to 5 years' ordinary regime camp and 5 years' exile. He went into exile in May 1986.

Married with 8 children, 4 of them minors.

Wife: Lyubov Antonovna Pavlyuk,

Family address: Ukrainskaya SSR, 320086 g. Dnepropetrovsk-86,
ul. Rudneva 2.

Release due on 18/5/91.

PIRICH Vasili Andreyevich Born 7/12/23.

Arrested on 2/8/82. Charged under the Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 5/11/82. Sentenced to 5 years' ordinary regime camp and 3 years' exile.

Camp address: 265968 Ukranskaya SSR, Rovenskaya obl.,
Vladimiretsky raion, pos. Rafalovka, uchr. OP-318/76.

Married with 1 grown-up son. Wife: Pavlina Frantishekovna Pirich,

Family address: 294000 Ukrainskaya SSR, Zakarpatskaya obl.,
g. Uzhgorod, ul. Yermaka 3.

Release due on 2/8/90.

ROSHER Bernard Vilgelmovich

Born in 1951.

Arrested on 1/3/85. He is a member of the unregistered church in Chuguyevka. The church is seeking emigration.

Charged under the RSFSR Criminal Code arts. 190-3, 191-1 and 191-2 (Organisation of actions which disrupt public order, Resisting a policeman and Infringement of the life of a policeman or people's guard). Tried on 23-29/4/85 together with O.Lobanov,

V.Pavlovets, V.Samsonov, A.Sheludkov,

P.Walter and N.Vins. Sentenced to 4 years' ordinary regime camp.

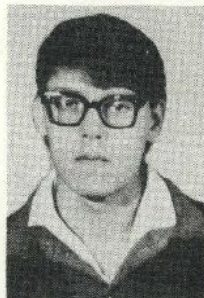
Camp address: 722179 Kirgizskaya SSR, Alamedinsky raion,
s. Moldovanovka, uchr. OP-36/1-18-184.

Married with 5 children.

Wife: Anna Alexandrovna Rosher,

Family address: RSFSR, 692400 Primorsky krai,
s Chuguyevka, ul Oktyabrya 16.

Release due on 1/3/89.



SAMSONOV Viktor Yevgenyevich Born in 1966.

Arrested on 27/12/84. He is a member of the unregistered church in Chuguyevka. The church is seeking emigration. Charged under the RSFSR Criminal Code arts. 190-3 and 191-1

(Organisation of actions which disrupt public

order, and Resisting a policeman). Tried on 23-29/4/85 together with O.Lobanov, V.Pavlovets, B.Rosher, A.Sheludkov, P.Walter and N.Vins. Sentenced to 3 years' deprivation of freedom with compulsory labour.

Release due on 29/4/88.

SHABURA Ivan Abramovich Born in 1918.

Arrested in early 1981. Charged under the Ukrainian Criminal Code arts. 187-1, 187-3 and 209 (Slandering the Soviet state and social order, Organisation of actions which disrupt public order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 17/7/81. Sentenced to 5 years' strict regime camp and 5 years' exile. He is now in exile.

Married with 6 children, 1 of them a minor.

Wife: Olga Petrovna Shabura,

Family address: 320903 Ukrainskaya SSR, g. Dnepropetrovsk, pos. Taromskoye, ul. Zheleznodorozhnaya 61.

Release due on 17/7/91.

SHELUDKOV Anatoli Leonidovich

Born in 1955.

Arrested on 1/3/85. He is a member of the unregistered church in Chuguyevka which is seeking to emigrate. Charged under the RSFSR Criminal Code arts. 190-3, 191-1 and 191-2 (Organisation of actions which disrupt public order, Resisting a policeman and Infringement of the life of a policeman or people's guard). Tried on 23-29/4/85 together with O.Lobanov, V.Pavlovets, B.Rosher, V.Samsonov, N.Vins and P.Walter. Sentenced to 5 years' strict regime camp.

Camp address: RSFSR, 625000 Tyumenskaya obl., g. Tyumen, ul. Yalutorovskaya 46, uchr. YaTs-34-1.

Married with 4 children.

Wife: Olga Sheludkova.

Release due on 1/3/90.



SHILO

Arrested in 1985. He was active in the emigration movement. Sentenced to 10 years' strict regime camp.

He is from the village of Bolshiy Vikovichi in the Brest region, Belorussia. Release due in 1995.

STEPANOV Alexander Vladimirovich Born in 1965.

Arrested in 1985. Charged under the RSFSR Criminal Code art. 80

(Evasion of military service). Sentenced to 2 years' ordinary regime camp. His brother, Pyotr, is also serving a labour camp sentence.

Father: Vladimir Nikolayevich Stepanov,

Family address: RSFSR, Primorsky krai, g. Nakhodka,
ul. Uspenskogo 29.

Release due in 1987.

STEPANOV Pyotr Vladimirovich Born in 1962.

Arrested in 1985. It was his second arrest. Charged under RSFSR Criminal Code art. 80 (Evasion of military service). His previous sentence was for the same offence. Sentenced to 3 years' ordinary regime camp.

Camp address: RSFSR, Irkutskaya obl., Taishetsky raion,
pos Gorovoi, uchr. U-235/13-35-9.

His brother, Alexander, is also serving a labour camp sentence.

Father: Vladimir Nikolayevich Stepanov,

Family address: RSFSR, Primorsky krai, g. Nakhodka,
ul. Uspenskogo 29.

Release due in 1988.

TATARENKO Arnold Mikhailovich Born 24/5/28.

Arrested probably in May 1981. Charged under the Ukrainian Criminal Code arts. 187-1, 187-3 and 209 (Slandering the Soviet state and social order, Organisation of actions which disrupt public order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 17/7/81. Sentenced to 3 years' ordinary regime camp and 3 years' exile. He is now in exile.

Married with 7 grown-up children.

Wife: Mariya Fyodorovna Tatarenko,

Family address: Ukrainskaya SSR, g. Dnepropetrovsk,
pos. Taromskoye, ul. Parkovaya 2.

Release due in 1987.

TKACHENKO Semyon Fyodorovich Born 20/1/42.

Arrested in early 1981. Charged under the Ukrainian Criminal Code arts. 187-1, 187-3 and 209 (Slandering the Soviet state and social order, Organisation of actions which disrupt public order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 17/7/81. Sentenced to 5 years' ordinary regime camp and 5 years' exile. He is now in exile.

Married with 1 young daughter.

Wife: Tatyana Stepanovna Tkachenko,

Family address: 320903 Ukrainskaya SSR, g. Dnepropetrovsk,
pos. Taromskoye, ul. Bibliotechnaya 16.

Release due in early 1991.

VINS Nikolai Genrikhovich Born in 1952.

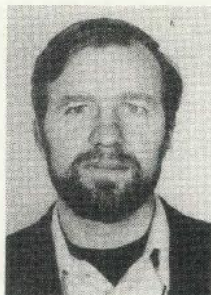
Arrested on 27/12/84 during a demonstration in protest at the arrest of Viktor Walter. Charged under the RSFSR Criminal Code art. 198 (Violation of passport regulations). He had sent his passport to the Supreme Soviet in protest at the refusal of his application to emigrate. Tried on 26/2/85. Tried again on 23-29/4/85. This time he was charged under RSFSR Criminal Code arts. 190-3, 191-1 and 191-2 (Organisation of actions which disrupt public order, Resisting a policeman, and Infringement of the life of a policeman or people's guard). Sentenced to 5 years' ordinary regime camp. Camp address: Turkmenskaya SSR, g. Krasnovodsk, s. Dzhangha, uchr. YaKh-55/4.

Married with 7 children.

Wife: Olga Ivanovna Vins,

Family address: RSFSR, 692400 Primorsky krai, s. Chuguyevka, ul. Beregovaya 10b.

Release due on 27/12/89.

**WALTER Viktor Samuilovich**

Born in 1950. Pastor of the unregistered church in Chuguyevka. The church is seeking to emigrate. Arrested on 10/12/84. Charged under the RSFSR Criminal Code arts. 142, 227 and 190-3 (Violation of laws on separation of church and state, Infringement of the person and rights of citizens under the guise of performing religious rituals, and Organisation of actions which disrupt public order). He stopped his children going to school, where they suffered persecution for their religious beliefs. He had also applied to emigrate.

Tried on 2-11/4/85. Sentenced to 5 years' ordinary regime camp.

Camp address: RSFSR, 164567 Arkhangelskaya obl.,

Kholmogorsky raion, pos. Matigori, p/o Danilovka, uchr. UG-42/12.

Married with 7 children, all of them minors.

His brother, Peter, is also serving a labour camp sentence.

Wife: Mariya Andreyevna Walter,

Family address: RSFSR, 692400 Primorsky krai,

s. Chuguyevka, ul. Beregovaya 10a.

Release due on 10/12/89.

**WALTER Peter Samuilovich** Born in 1960.

Arrested on 27/12/84 during a demonstration in protest at the arrest of his brother Viktor Walter. Charged under the RSFSR Criminal Code arts.

190/3, 191-1 and 191-2 (Organisation of actions which disrupt public order, Resisting a policeman, and Infringement of the life of a policeman or people's guard). Tried on 23-29/4/85 together with O.Lobanov, V.Pavlovets, B.Rosher, V.Samsonov, A.Sheludkov and N.Vins. Sentenced to 4 years' ordinary regime camp.

Camp address: RSFSR,
663850 Krasnoyarsky krai,
Ilansky raion, p/o Khairyuzovka,
uchr. UP-288/28.

Married with 2 young children.

Wife: Anna Andreyevna Walter,
Family address: 692400 Primorsky krai,
s. Chuguyevka, ul. Beregovaya 10a.

Release due on 27/12/88.



ZARIVNY Adam Mikhailovich Born 15/1/41.

Arrested not later than 14/12/83. It was his second arrest. Charged under the Ukrainian Criminal Code art. 62 (Anti-Soviet agitation and propaganda). He was a member of the committee for "The Right to Emigrate"; his family have been trying to emigrate since 1977. Tried on 14/12/83. Sentenced to 3 years' strict regime camp and 2 years' exile.

Married with 7 children, 5 of whom are minors.

Wife: Yekaterina Mikhailovna Zarivnaya,
Family address: Ukrainskaya SSR, 283600 Ternopolskaya obl.,
g. Chortkov, ul. Sverdlova 1.

Release due in 1988.

ZHURAVEL Mariya Mikhailovna

Arrested in 1984. Sentenced to 3 years' ordinary regime camp.

Married with 7 children, 5 of whom are minors.

Husband: Vladimir Vasilyevich Zhuravel,
Family address: Ukrainskaya SSR, Ternopolskaya obl.,
Podvolochissky raion, s. Gorodnitsa.

Release due in 1987.

SEVENTH DAY ADVENTISTS

The Adventist Church in the Soviet Union dates from 1886 and now exists in all parts of the country. There is a deep split between the official Adventist Church and the unregistered Church of True

and Free Seventh Day Adventists, which broke away from the official Church in 1928, accusing the official leadership of compromising with the state by agreeing to military conscription and registration. Since then, the "True and Free" Adventists have been persecuted as illegal. Their former leader, V. Shelkov, who publicised their cause abroad, died in a camp in 1981 after serving a total of 23 years imprisonment. Almost all Adventist prisoners belong to the "True and Free" group, who call for full separation of church and state and have been unsparing in their criticism of "state atheism".

BEI Valentin Vasilevich

Arrested in Odessa region not later than 1983, and charged with deserting from the Soviet armed forces, under the Ukrainian Criminal Code art. 241 (Desertion). Sentence unknown.

Wife: Anna Nikolayevna Bei.

Address: 353250 RSFSR, Krasnodarsky krai,

Seversky raion, st. Novo-Dmitrevskaya, ul. Rechnaya 1.

Release due not later than 1990.

CHERNOLIKOVA R.Ya.

Arrested in 1984.

KRIVOBERETS Timofei Ivanovich

Born 1940

Arrested on 19/4/78 in Tashkent. Charged under the Uzbek Criminal Code arts.70 and 197 and 153-2 (Evasion of military service, Forgery of documents, and offering bribes) 17-1, and 197-2.

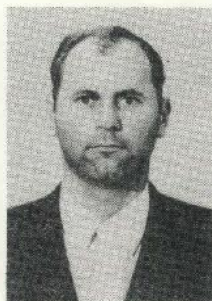
Tried March 1979 for alleged bribery.

Sentenced to 8 years' strict regime camp and 5 years' exile. Camp sentence completed; exile address unknown.

Married with 3 children.

Wife: Yelena Krivoberets

Address: 487310 Kazakhskaya SSR, Chimkentskaya obl.,
g. Sary-Agach, ul. Chapayeva 37.



MOTRYA Ivan Born 1941.

In exile.

Exile address: 418360 Kazakhskaya SSR, Uralskaya obl.,

Aktyubinsky raion, s. Karatobe.

Wife in the Transcarpathian region of the Ukraine.

RAKSHA Pavel Born in 1948.

Arrested in 1983. Charged under RSFSR Criminal Code art. 227

(Infringement of the person and rights of citizens under the guise of performing religious rituals).

Sentenced to 5 years' ordinary regime camp.

Camp address: 636800 Tomskaya obl., g. Asino, uchr. YaU-114/2.

Suffers from hypertension.

Married with 6 children.

SHELKOV Vladimir Vladimirovich

Arrested 1983 or early 1984.

Charged under the Uzbek Criminal Code art. 175/2 with speculation for allegedly repairing motor cycles at exorbitant prices.

Sentenced to 5 years' intensified regime camp.

Sister-in-law: Anna Sergeevna Lepshina,

Family address: 704200 Uzbekskaya SSR, Samarkandskaya obl.,
g. Kattakurgan, ul. Leningradskaya 22.

Release is due in November 1989.

SPALIN Rikhard Albertovich

Born in 1937.

Arrested on 13/8/78. Tried on 11-25/6/80 in Stavropol. Charged under RSFSR Criminal Code arts. 190-1, 162 and 92 (Slandering the Soviet state and social order; Prohibited trade and Theft of state property). Sentenced to 7 years' ordinary regime camp. He had organised the underground press "True Witness" which printed religious literature.

His release date was 13/8/85 but an unconfirmed

report states that he was rearrested in camp in August 1985 and charged under RSFSR Criminal Code art. 188-3 (Violation of camp regulations).

He suffers from epilepsy, heart disease and hypertension.

Wife: Galina Ivanovna Spalin

Family address: Stavropolsky krai, Georgievsky raion,
st. Lysogorskaya, ul. Lenina 247.

Release due by August 1988.



VERBYAZH Albert

Sentenced to Ordinary regime camp.

Camp address: Ukrainskaya SSR, 288371 Vinnitskaya obl.,

Peschansky raion, Trudovoye, uchr.IV-301/59.

From Beregovo.

VERLAN P. Leader of a congregation.

Tried before 5/4/86. Sentenced to 3 years' ordinary regime camp for giving a bribe of 700 roubles to an official of the local council to persuade him to

allow the building of an Adventist prayer house. He is from Kotovsk in Moldavian SSR.
Release due by 5/4/89.

ROMAN CATHOLICS

The Roman Catholic Church in the USSR is strongest in Lithuania, although it also has sizeable communities in Latvia and many Poles and Germans in Central Asia and Siberia. Since 1969 a strong movement for religious rights has grown up inside the Lithuanian Catholic Church, involving a majority of the clergy and large numbers of the laity. Because of this and the Catholic Church's links with Lithuanian nationalism, the Soviet government treats it probably more harshly than any other legal church. The church-state conflict is documented in detail in the clandestine "Chronicle of the Lithuanian Catholic Church", for production of which many believers have been arrested.

Lithuanian priests have been imprisoned for belonging to the unofficial Catholic Committee for the Defence of Believers' Rights and for being graduates of an unofficial seminary.

ABRUTIENE Edita Born in 1950.

Arrested on 8/12/82. Charged under the Lithuanian Criminal Code arts. 68 (Anti-Soviet agitation and propaganda). She had contacts with foreign journalists and was also involved in the distribution of literature. Tried on 13/7/83. Sentenced to 4 years' strict regime camp and 2 years' exile. She should now be in exile, but there remains a possibility that her term of exile will be cancelled.

Married with 1 child.

Husband: Vytautas Abrutis,

Family address: 232000 Litovskaya SSR, g. Vilnius,

Talat-Kelpšos 8-11.

Release due on 8/12/88.

BIELAK Zofia Iosifovna Born in 1954.

She was organist in the church at Zhitomir.

Arrested on 20/9/83. Charged under the Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals), for distributing a book about the appearance

of Mary at Fatima and for contacting members of Solidarity whilst visiting relatives in Poland. Tried on 10/10/83. Sentenced to 5 years' strict regime camp and 5 years' exile.

Camp address: 322601 Ukrainskaya SSR, Dnepropetrovskaya obl., g. Dneprodzerzhinsk, uchr. YaE-308/34-13.
Release due on 20/9/93.



ČEKANA VIČIUS Arvydas Born 5/4/49.

Arrested on 6/11/79. It was his third arrest.

Charged under Lithuanian Criminal Code arts.

205/1, 207/2 and 208/2. Tried on 4/1/80. Sentenced to indefinite detention in psychiatric hospital. He was initially held in Chernyakhovsk Special Psychiatric Hospital but was transferred to ordinary psychiatric hospital.

GAJAUSKAS Balys Born 26/2/26.

Arrested on 20/4/77 for distributing funds to the families of political prisoners, for work on anti-Soviet literature and for activities in connection with the "Chronicle of the Lithuanian Catholic Church". He translated Solzhenitsyn's "Gulag Archipelago" into Lithuanian. He has already served a 25 year sentence for nationalist partisan activity. Charged under the Lithuanian Criminal Code art. 62/2 (Anti-Soviet agitation and propaganda). Tried on 14/4/78. Sentenced to 10 years' special regime camp and 5 years' exile. He should now be in exile.

Married with 1 child.

Wife: Irene Gajauskiene,

Family address: Litovskaya SSR, 233000, Kaunas, Spinu 3/8.

Release due on 20/4/92.

GUDAVA Tengiz Zubarovich Born in 1953.

Arrested on 28/6/85. A biophysicist by profession. He and Emmanuil Tvaladze with whom he was arrested were both members of the unofficial "Phantom" music group and of the Georgian Helsinki Monitoring Group. Charged under the Georgian Criminal Code art. 71 (Anti-Soviet agitation and propaganda). Tried on 2-20/6/86. Sentenced to 7 years' strict regime camp and 3 years' exile. In early 1987 he was transferred from the Perm 37 labour camp to KGB investigation prison in Tbilisi. The authorities may be intending to release him but he has refused to sign any statement of recantation.

He suffers from kidney disease.

His brother Eduard is also serving a labour camp sentence.



Wife: Mariya Nikolayevna Gudava,
 Family address: g. Moskva, ul. Ostrovityanova 18.
 Release due on 28/6/95.

GUDAVA Eduard Zurabovich Born in 1955.

Arrested on 15/11/85 after unfurling a banner outside his Tbilisi flat in protest at the arrest of his brother Tengiz. He was a member of the unofficial music group "Phantom" and of the Georgian Helsinki Monitoring Group. Charged under the Georgian Criminal Code art. 228/2 (Hooliganism). Tried on 20/1/86. Sentenced to 4 years' strict regime labour camp.

Mother: Raisa Ivanovna Uvarova,
 Family address: Gruzinskaya SSR, 380059 Tbilisi,

Digomsky massiv, 3 kvartal korp 6b kv. 3.
 Release due on 15/11/89.

IEŠMANTAS Gintautas Born 1/1/28.

Arrested on 4/3/80. He is the author of poems and articles which were published in the Lithuanian samizdat journal "Perspektivos". Charged under the Lithuanian Criminal Code art. 68-1 (Anti-Soviet agitation and propaganda). Tried on 15/12/80. Sentenced to 6 years' strict regime camp and 5 years' exile.

Exile address: Komi ASSR,
 169715 Vuktylsky raion, pos. Podcheryo,
 ul. Sovetskaya, obshchezhitie 1.

Married with 1 son.

Wife: Marija Iesmantiene,
 Family address: 232000 Litovskaya SSR, Vilnius, Svyturio 36-8.
 Release due on 4/3/91.



KARALIUNAS Voldemaras Born in 1950.

Arrested in 1975. It was his third arrest. Charged under the Lithuanian Criminal Code art. 68 (Anti-Soviet agitation and propaganda). He refused Soviet citizenship and called on workers to strike. Sentenced to 12 years' camp and exile but was later transferred to psychiatric hospital.

Hospital address: 233000 Litovskaya SSR,
 Kaunas, Kuzmos 75.

Doctors say that they are dissatisfied with his behaviour as he is always praying.

Parents: Karaliunas,
 Family address: 233000 Litovskaya SSR, g. Kaunas,
 ul. 25 letiya LSSR 71/25.



KLIMAŠAUSKAS Henrikas Born in July 1929.

Arrested on 11/2/76. One issue of the "Chronicle of the Lithuanian Catholic Church" was confiscated from his home. Tried on 13/9/76. He was found not responsible for his actions and diagnosed as paranoid. Sentenced to indefinite detention in psychiatric hospital.

LUKOŠEVIČIUS Petras Born 15/5/17.

Arrested on 15/4/80. Samizdat was confiscated in a search at his home. It was his second arrest. He was interned in psychiatric hospital.

Hospital address: Litovskaya SSR, Vilnius, Vasaros g. 5,
Vilnius psichoneurologine ligonine.

MATULIONIS Fr. Jonas Kastytis

Born in 1934. A priest.

Arrested on 9/11/84. He was charged with being an imposter. The authorities claimed that he was not a priest as he did not attend a seminary. He completed theological training by correspondence in the Lithuanian underground seminary. Tried on 17/1/85. Sentenced to 3 years' ordinary regime camp.

Camp address: RSFSR, 674470 Chitinskaya ob.,
Aginsky Buryatsky AO, Aginsky raion,
pos. Novo-Orlovka, uchr. YaG-14/11.

He was released by mistake under an amnesty on 19/6/85 and was rearrested on 26/6/85.

Release due on 16/11/87.

**MURASKAS Stanislovas**

Arrested in early 1985. Charged under the Lithuanian Criminal Code art. 162 (Engaging in prohibited trade). He printed religious postcards. Tried at the end of 1985 or beginning of 1986. Sentenced to 3 years' ordinary regime camp.

He is from Rokiškis in the Klaipeda district of Lithuania.

Release due in early 1988.

PEČELIUNAS Povilas Born 17/5/28.

Arrested on 9/1/80 following a house search. He was suspected of being the editor of the samizdat publication "Alma Mater", and was the author of articles in the samizdat journal "Perspektivos".

Charged under the Lithuanian Criminal Code art. 68 (Anti-Soviet agitation and propaganda).

Tried on 22/12/80.

Sentenced to 3 years' strict regime camp and 5 years' exile.



Exile address: RSFSR, 626806 Tyumenskaya obl.,
Khanti-Mansisky AO, Berezovsky raion,
pos. Igrim, ul. Entuziastov 16/13.

He married his fiancée in camp on 20/8/81.

Wife: Danute Pečeliuniene,

Address Litovskaya SSR, 232042 g. Vilnius, F. Žemaičio g. 1/100.

Release due on 9/1/88.

PETKUS Viktoras Born 30/12/29.

Arrested on 23/8/77. It was his third arrest. He was a member of the Lithuanian Helsinki Monitoring Group and active in nationalist and religious youth work. Charged under the Lithuanian Criminal Code arts. 68/2 and 241/3 (Anti-Soviet agitation and propaganda, and Involving minors in criminal activity) and 122/2. Tried on 13/7/78. Sentenced to 3 years' prison, 7 years' strict regime camp and 5 years' exile.

Camp address: 618263 Permskaya oblast, Chusovskoi raion,
pos. Kuchino, uchr. VS-389/36-1.

He married his fiancée on 18/1/79 in Chistopol prison.

Wife: Natalya Petkuvienė,

Family address: Litovskaya SSR, g. Vilnius, B. Dauguviečio 10-1.

Release due on 23/8/92.

RIGA Alexander Sergeyevich Born in 1939.

Arrested on 8/2/84. Charged under the RSFSR Criminal Code arts. 190-1 and 227 (Slandering the Soviet state and social order, and Infringement of the person and rights of citizens under the guise of performing religious rituals). From 1976 he edited an ecumenical samizdat magazine "Prizyv". Tried on 29/8/84. Sentenced to indefinite detention in Special Psychiatric Hospital.

Hospital address: RSFSR,
675007 Amurskaya oblast,

g. Blagoveshchensk, per. Seryshevsky 55, uchr. IZ-23/1 SPB.

A former evangelist amongst drug addicts, he was a Baptist and became a Catholic some years ago.

He has a congenital heart defect.

Mother: Marianna Stanislavovna Rotberg,

Family address: 226000 Latvinskaya SSR, g. Riga, ul. Kokles 18, kv 2.



ŠIMONIS Ignas Organist at St. Anne's church, Vilnius.

Arrested in February 1984 in Vilnius. His sentence is not known and may in fact have been completed.

STEPONAVIČIUS, Julijonas Born in 1911.

Archbishop and Apostolic Administrator of Vilnius. It is rumoured that Pope John-Paul II secretly made him a cardinal.

Arrested in 1961 and sent into exile in Žagare, North Lithuania, which means that he cannot legally return to his diocese.

SVARINSKAS Fr. Alfonsas

Born 21/2/25. Parish priest of Vidukle, Lithuania.

Arrested on 26/1/83. It was his third arrest.

Charged under the Lithuanian Criminal Code art.

68 (Anti-Soviet agitation and propaganda). He

was a founder member of the Catholic Committee for the Defence of Believers' Rights. Tried on

6/5/83. Sentenced to 7 years' strict regime camp

and 3 years' exile. In February 1987 he was

transferred from Perm camp no. 36 to the KGB

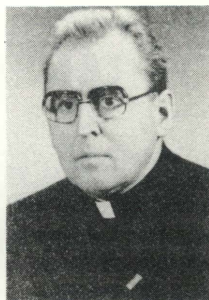
investigation prison in Vilnius. He may be given

early release.

Sister: Janina Pupkiene,

Family address: Litovskaya SSR, 234422 Raseiniu raj, Vidukle, Šaltinio 1.

Release due on 26/1/93.

**SWIDNICKI Fr. Józef**

Born in 1937. A parish priest in Novosibirsk since spring 1984.

Arrested on 19/12/84 after conducting a service of worship. From 1976 to

1984 he was in exile in Central Asia. Charged under the RSFSR Criminal

Code art. 190-1 (Slandering the Soviet state and social order). Tried on

10-17/5/85. Sentenced to 3 years' ordinary regime camp.

Release due on 19/12/87.

TAMKEVIČIUS Sigitas

Born 7/11/38. Parish priest of Kybartai, Lithuania.

Arrested on 6/5/83. He was called to the

courtroom to hear the verdict on Fr. Svarinskas

which included a recommendation that he too

should be prosecuted. His arrest followed

immediately. Charged under the Lithuanian

Criminal Code art.68 (Anti-Soviet agitation and

propaganda) for allegedly using his sermons as

vehicles for anti-Soviet propaganda; for

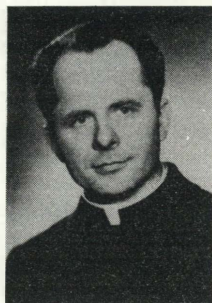
compiling and distributing abroad documents of

"The Catholic Committee for the Defence of Believers' Rights"; for

participation in the printing and distribution of the "Chronicle of the

Lithuanian Catholic Church". Tried on 29/11-2/12/83. Sentenced to 6

years' strict regime camp and 4 years' exile. In early 1987 he was



transferred from Perm camp 36-1 to KGB investigation prison in Vilnius. It is possible that he may be given early release.

Camp address: RSFSR, 618801 Permskaya obl., Chusovskoi raion, st. Polovinka, uchr. VS-389/37.

He is reported to have suffered a minor stroke.

Release due on 6/5/93.

UKRAINIAN CATHOLICS

The Ukrainian (Eastern Rite) Catholic Church (formerly known as Greek Catholics or Uniates) resulted from unions between Orthodox Christians and the Roman Catholic Church. The Church owes allegiance to Rome, but retains many aspects of Orthodox ritual, theology, canon law and spirituality. The Ukrainian Catholic Church was officially dissolved after unrepresentative councils in Lvov in 1946 and Uzhgorod in 1949, but continues to exist as an "underground" church. It is reported that it is still strong and lively despite the extreme persecution it faces. Some Ukrainian Catholics have been active in the Pokutnyky (Penitents), a mainly lay group who are opposed to any kind of compromise with the Soviet authorities. In recent years there has been a growing movement to seek official registration for the Ukrainian Catholic Church.

DOLYSHNY Vasyl Mykhailovych Born 1931.

Arrested late 1984. Third arrest. Sentenced to 3 years' strict regime camp under Ukrainian Criminal Code art. 214 (Parasitism). Involved in the Ukrainian national movement.

Release due late 1987.

Sister: Anna Mykhailovna Maklyak.

Address: Ukrainskaya SSR, Ivano-Frankovskaya oblast, Tysmenitsky raion, s. Podluzhye.

ESYP Fr Roman Stepanovych

Born 11/10/51. An underground priest.

Arrested on 18/3/81. Charged under the Ukrainian Criminal Code arts. 138/2 and 209/1 (Violation of laws on separation of church and state and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 20-28/10/81. He pleaded partially guilty under article 138, as he admitted being a priest of an unregistered

church. All religious items confiscated from him were handed over to the Lvov museum of religion and atheism. Sentenced to 5 years' ordinary regime camp and 3 years' exile. He conducted services and catechism classes in private homes and registered Orthodox churches without permission.

Camp sentence completed.

Exile address: 682080 Khabarovskiy krai,

Ayano-Maiskiy raion, s. Ayano.

Release due on 18/3/89

HRYHOROVYCH Fr Stefani

A priest.

Arrested on 18/3/84 along with his daughter for not carrying Soviet identity papers. From Mukachevo, Zakarpatskaya oblast, West Ukraine. Charge and sentence unknown.

HRYHOROVYCH Katrusya Stepanovna

Arrested on 18/3/84 with her father for refusing to carry a Soviet identity card. A medical student who was expelled from her course.

KAMPOV Pavlo Federovych Born 21/9/1929.

Arrested (second time) on 13/7/81. Sentenced to 10 years' strict regime camp and 3 years' exile for alleged embezzlement. Involved with the Ukrainian national movement.

Release due on 13/7/94.

Camp address: 612831 Kirovskaya oblast,

Verkhnekamskiy raion,

pos. Rudnichny, uchr. OR-216/13-1.

He is seriously ill with heart and lung problems and is almost blind.



KAVATSIV Fr. Vasili Mikhailovich Born 5/1/34

Arrested on 18/3/81. Charged under the Ukrainian Criminal Code arts. 138/2 and 209/1 (Violation of laws on separation of church and state and Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 20-28/10/81. He pleaded partially guilty under article 138, as he admitted being a priest of an unregistered church. All religious items confiscated from him were handed over to the Lvov museum of religion and atheism. Sentenced to 5 years' ordinary regime camp and 3 years' exile.

Camp sentence completed; exile address unknown.

Previously employed as a stoker. He conducted services and catechism classes in private homes and registered Orthodox churches without permission.

Release due on 18/3/89

KLISHCH Mykhailo. Born 1941.

Arrested (second time) in November 1980. Charge and sentence unknown. Previously sentenced for anti-Soviet agitation and propaganda. Camp address: Ukrainskaya SSR, 288356 Vinnitskaya oblast,

Trostryanetsky raion, s. Ladyzhin, uchr. IV-301/39.

Father: Mykola Klishch.

Address: Ukrainskaya SSR, Ivano-Frankovskaya oblast, Galichsky raion, p. Burshtyn, ul. Shevchenko 84.

KOBYRN Vasyl Antonovych. Born 1/1/38.

Arrested on 11/11/84 in Lvov after a warning on 22/6/84. He was chairman of the Action Group for the Defence of the Rights of Believers and the Church in Ukraine. Tried 22/3/85 and sentenced to 3 years' ordinary regime camp under Ukrainian Criminal Code art. 187-1 (Slandering the Soviet state and social order).

Release due on 11/11/87.

MAMUS Mykola Stepanovych

Arrested in 1983 or 1984 soon after completing a 25-year sentence. New charge and sentence unknown.

Camp address: 290631 Ukrainskaya SSR, g. Lvov, uch. VL-315/30

MIKHAILENKO Hanna Vasilevna Born 1929.

Arrested on 20/2/80 in Odessa. Charged under the Ukrainian Criminal Code art. 62 (Anti-Soviet agitation and propaganda). Tried on 18/11/80 and sentenced to compulsory treatment in psychiatric hospital.

Hospital address: 195108 Leningrad, ul. Arsenalnaya 9, uchr. US-20/st-6

She is a librarian and linguist. Sent to the Kharkov regional psychiatric hospital then transferred to Kazan Special Psychiatric Hospital. Moved early in 1987 to Leningrad Special Psychiatric Hospital.

She has had surgery for breast cancer.

Sister: Praskovya Vasilevna Smali

Address: Ukrainskaya SSR, Odesskaya obl., Lyubashevsky raion, s. Agafevka

POPOVICH Oksana Zenonovna Born 2/2/26.

Arrested on 28/10/74. Charged under the Ukrainian Criminal Code art. 62/2 (Anti-Soviet agitation and propaganda). She distributed Ukrainian samizdat and helped Ukrainian political prisoners. Sentenced to 8 years' strict regime camp and 5 years' exile.

Exile address: 636330 Tomskaya obl.,

Molchanovsky raion, s. Molchanovo, ul. Dmitrova 71, kv.1.

Sister: Olena Popovich,

Address: Ukrainskaya SSR, g. Ivano-Frankovsk, ul. Panasa Mirnogo 15.

Release due on 28/10/87.

SKALICH Semyon F. Born in 1920.

Arrested on 6/1/80. It was his second arrest. Charged under the RSFSR Criminal Code art. 70/2 (Anti-Soviet agitation and propaganda). A leader of the Pokutnyky, he was sentenced for writing anti-Soviet poetry. A large quantity of Uniate and nationalist literature was confiscated from his home. Sentenced to 10 years' special regime camp and 5 years' exile. Camp address: RSFSR, 618263 Permskaya obl.,

Chusovskoi raion, pos. Kuchino, uchr. VS-389/36-1.

In May 1986 he was reported to be suffering from stomach ulcers and heart and liver complications. Since the age of 16 he has suffered with a bone disease and has to walk with crutches.

He is from Drogobych in the Lvov region of the Ukraine.

Release due on 6/1/95.

SMOZHENYK Mykhailo

Arrested in 1984. Sentenced under Ukrainian Criminal Code art. 196.

Length of sentence unknown.

Family address: Ukrainskaya SSR, Zakarpatskaya oblast, Svalyavsky raion, s. Tibava.

SOLTYS Fr. Ihnati A leader of the Pokutnyky.

Arrested on 21/1/81. It was his fifth arrest. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 12/7/81.

Sentenced to 5 years' strict regime camp and 5 years' exile.

He has completed his camp term and is now in exile.

Family address: Ukrainskaya SSR, Ivano-Frankovskaya obl.,

Rogatinsky raion, s. Vasyuchin.

Release due on 21/1/91.

ULIHANYNETS Ilya

Arrested on 15/1/84 after religious literature was confiscated from him. He burnt his identification papers in protest. In February 1984 he was placed in psychiatric hospital. Later sent to Lvov prison. Charge and sentence unknown.

Family address: Ukrainskaya SSR, Zakarpatskaya oblast, Svalyavsky raion, s. Tibava.

VYNNITSKY Fr Mykhailo Ilych. Born 14/10/26.

Arrested for the fourth time in June 1985 near Lvov on charges of parasitism. Reported to have been sentenced in 1986 to 5 years' strict regime camp and 5 years' exile, presumably under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals).

In camp in Tyumen region, Siberia.

VYRSTA Fedir

Date of arrest and charges unknown. Moved from labour camp to special psychiatric hospital.

Hospital address: Ukrainskaya SSR, 320006 g. Dnepropetrovsk, ul. Chicherina 101, uchr. YaE-308/RB.

DENOMINATION UNKNOWN

Some prisoners of conscience are reported to be Christian believers without their denomination being specified.

VORONA Alexander Petrovich Born in 1953.

Arrested in January 1983. It was his seventh arrest. He has spent several periods in psychiatric hospital. Charged under RSFSR Criminal Code art. 70 (Anti-Soviet agitation and propaganda). Sentenced to indefinite detention in Special Psychiatric Hospital.

Hospital address: 320006 Ukrainskaya SSR, g. Dnepropetrovsk, ul. Chicherina 101, uchr. YaE-308/RB.

Mother: Alexandra Nikitichna Vorona,

Address: Novosibirskaya obl., Novosibirsky raion, pos. Kamenka, ul. Novokamenskaya 2.

JEWS

Despite the emigration of some 250,000 Jews from the USSR in the 1970's there are still an estimated 1.8 million Jews, many of whom wish to emigrate. A large number of them have applied to leave and have been refused – and are popularly known as refuseniks. Jewish religious practice is more limited than that of almost any other legally registered faith. Over the Soviet period the majority of Jews have become totally secularised; however, in recent years many Jews seeking their roots have returned to the faith of their forefathers. It is those religiously conscious Jews who have been imprisoned who have been included in this list.

EDELSTEIN Yulian Yurievich Born 5/8/59. A refusenik and a teacher of Hebrew and English. Arrested on 4/9/84. Charged under RSFSR Criminal Code art. 224 (Possession of drugs). Tried on 19/12/84. Sentenced to 3 years' ordinary regime camp.

Camp address: 630052, g. Novosibirsk, uchr. UF-01/10 MOB.

In July 1986 he underwent an operation, 8 months after an accident in which his femur was broken and urethra damaged. In autumn 1986 he was reported to be walking with crutches but to be detained in hospital still requiring urological treatment.

Married with 1 young son.

Wife: Tatyana Alexandrovna Edelstein,

Address: 125284 g. Moskva, Leningradsky prospekt 33 korp.6 kv.505.

Release due on 4/9/87.

On 14/2/87 his case was reported to be under review so an early release is possible.



MAGARIK Aleksei Born 26/11/58. A refusenik and a Hebrew teacher.

Arrested on 14/3/86. Charged under RSFSR Criminal Code art. 224-3 (Possession of drugs). Tried on 6-9/6/86. Sentenced to 3 years' ordinary regime camp.

Camp address: 644035 g. Omsk-35, uchr. UKh 16/8-8.

Married with 1 young son.

Wife: Natalya Yefimovna Ratner,

Address: g. Moskva, ul. Rusakovskaya 27 kv.88.

Release due on 14/3/89. In early 1987 his case was reported to be under review so an early release is possible.



SHREYER Leonid Borisovich Born 1/12/56. A refusenik.

Arrested on 19/10/84. Charged under Ukrainian Criminal Code art. 187-1 (Slandering the Soviet state and social order). Tried on 4/1/85. Sentenced to 3 years' ordinary regime camp.

Camp address: 281200 Ukrainskaya SSR, Khmel'nitskaya oblast, g. Izyaslav, uchr. MKh-324/31-14.

He suffers from peripheral neuritis of the fingers of both hands.

Mother: Polina Lvovna Shreyer,

Address: 274000 Ukrainskaya SSR, g. Chernovtsy, pl. Sovetskaya 5 kv.4.

Release due on 19/10/87.

ZISELS Iosif Samuilovich Born 2/12/46.

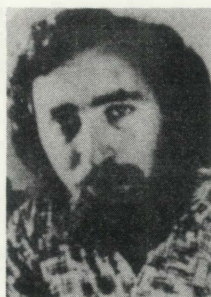
Arrested on 19/10/84. Charged under Ukrainian Criminal Code art. 187-1 (Slandering the Soviet state and social order). Tried on 10/4/85.

Sentenced to 3 years' strict regime camp.

Camp address: 622014 Sverdlovskaya oblast, g. Nizhi Tagil, uchr. 349/12-29.

He is from Chernovtsy in the Ukraine.

Release due on 19/10/87. In February 1987 it was reported that he may be released early, depending on his readiness to sign some form of statement of recantation.



MUSLIMS

Islam is the traditional religion of some 50 million Soviet citizens in Central Asia, the Caucasus and along the Volga river. Faith and national consciousness are inextricably intertwined. Nevertheless, the official practice of Islam is severely restricted, as a result of which there are hundreds of unregistered mullahs – Muslim priests – all of whom are liable to arrest for illegal religious practice. Islamic literature is printed in only tiny quantities and the majority of Muslim prisoners known to Keston College were caught printing or distributing clandestine publications.

AZAMOV Saidkarim

Arrested in 1982 for leadership of an unofficial Koranic school in Tashkent.

BELYAYEVA L.

Arrested in 1984 for illegally printing Muslim literature on a state printing press in Baku. Tried in January or February 1985. Sentenced to 4 years' ordinary regime camp.

Release due by the end of 1988.

DZHABIROV Askarsho

Born in 1958.

Tried in autumn 1986. Religious meetings were held in his house.

Home address: Tadzhijskaya SSR, g. Kulyab, ul. Sadykova 23.

DZHAFAROV P.

Arrested in summer 1982 in Tashkent for unofficial duplication of Islamic literature.

GALKIN A.

Arrested in 1984 in Baku for selling illegally printed Muslim literature. Tried in January or February 1985.

GLUKHOV A.

Arrested in 1984 in Baku for binding illegally printed Muslim literature. Tried in January or February 1985. Sentenced to 7 years' camp. Release due by the end of 1991.

INOYATOV Negmatylo Born in 1950. A mullah.

Tried in autumn 1986.

From the town of Kulyab in Tadjikistan.

KAMBAROVA Dzhamilya Born circa 1940.

Arrested in spring 1985 with her father M. Pulatov, in connection with the illegal distribution of Muslim literature. Charged under Uzbek Criminal Code art. 175 (Speculation).

KARIMOV Abdurakhim Born in 1950. A mullah.

Tried in autumn 1986.

From the village of Tebalai, Leningradsky district, Tadjikistan.

MUTZOLGOV A.

Arrested in 1984. Charged with the illegal production and sale of Muslim literature. Tried in early 1985 in Baku. Sentenced to 4 years' camp.

From the town of Nazran in the North Caucasus.

Release due by the end of 1988.

PULATOV Mardan

Arrested with his daughter, Dzhamilya Kambarova, in spring 1985 in connection with the illegal distribution of Muslim literature. Charged under Uzbek Criminal Code art. 175 (Speculation).

He is a resident of the Gulistan collective farm in Samarkand district.

RAKHIMOV Abuzakar

Arrested in summer 1982. Charged under Uzbek Criminal Code arts. 175/2 and 179 (Speculation, and Engaging in prohibited trade) for the duplication and circulation of the booklet "About Islamic Truth". He has served a previous sentence on a similar charge. Tried in September 1982. Sentenced to 7 years' strict regime camp.

From Tashkent.

Release due in summer 1989.

SAGATOV Izmedin Gamidovich Born in 1947.

Arrested in 1976 in connection with the "Islamic Opposition" group.
Sentenced to 12 years' strict regime camp.

Camp address: 169060 Komi ASSR, Ust-Vymsky raion,
g. Mikun, pos. Bezhaika, uchr. KL-400/4.

Mother's address: Dagestanskaya ASSR, Khasavyurtovskiy raion,
s. Karlan-Yurt.

Release due in 1988.

SAIDKHARIKHODZHAYEV A.

Arrested on 5/6/82. Charged under Uzbek Criminal Code art. 175
(Speculation) for circulation of the booklet "About Islamic Truth". Tried
in September 1982.

From Tashkent.

Release due no later than 5/6/89.

SAIDOV Abdullo Nuriddinovich Born in 1947. A mullah.

Arrested in August 1986. Charged with anti-Soviet slander. Tried in late
1986 or early 1987.

From Turkmenistan state farm in the village of Tadzhiabad, Vaksh
region, Tadzhikistan

SHAYEV Radzhabali Born in 1955. A mullah.

Charged under Tadzhik Criminal Code arts. 151 (Violation of laws on
separation of church and state) and 157 (for "usurpation of citizen's
property"). Tried before the end of 1986. Sentenced to 3 years' camp.

Release by the end of 1989.

SULEIMANOV G. Born in 1909.

Arrested in 1984 in connection with the illegal printing and sale of Muslim
literature. Tried in early 1985.

From the town of Khasavyurt in Daghestan.

HARE KRISHNA

Although there are several Buddhist nations in the USSR the followers of Hare Krishna and Mantra Yoga are drawn from those who, disillusioned with Communism, seek for a meaning for life in religion. While many came to the Christian Churches some turned to Eastern mysticism.

ARUTYUNYAN Avgan Kollevich Born in 1955.

Arrested on 5 or 6/1/86.

Family address: Armyanskaya SSR, g. Yerevan, ul. Suvorova 95.

AZIZYAN, Grigori

Interned in psychiatric hospital during 1985.

Home address: Moskva, ul. Serafimovich 2 kv.79.

BAGISHVILI, Teimuraz

Interned in psychiatric hospital during 1985.

Home address: Gruzinskaya SSR, Abkhazskaya ASSR,
g. Sukhumi, ul. Dzerzhinskogo 7 kv.7.

BAIDA Aleksei Mikhailovich Born 14/2/54.

Arrested on 31/10/84. Charged under RSFSR Criminal Code art. 227

(Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 28/5-3/7/85 together with Y.Fedchenko, V.Kustrya, S.Priborov and V.Samoilova. Sentenced to 3 years' conditional deprivation of freedom with compulsory labour.

He is doing compulsory labour in or near Cherkessk, Stavropolsky krai.

Father: Mikhail Ivanovich Baida,

Address: 357172 Stavropolsky krai,

Karachayevo-Cherkesskaya AO, Urupsky raion,
pos. Kurdzhinovo, ul. Naberezhnaya 26.

Release due on 31/10/87.

BOGRY

Arrested and tried before 10/10/86 for the use of drugs under the guise of spreading religion. It was alleged that he was a member of a group of devotees of Krishna and Yoga under the leadership of guru Grigoryev. Samizdat and literature concerned with Krishna and mysticism were confiscated from him. Sentenced to an unknown period of deprivation of freedom.

BUNIATYAN Gagik Sergeyevich Born in 1964.

Arrested on 5 or 6/1/86.

Family address: Armyanskaya SSR, g. Mergi, ul. Airenodarchneri 19.

DIMANIS

Arrested and tried before 10/10/86 for the use of drugs under the guise of spreading religion. It was alleged that he was a member of a group of devotees of Krishna and Yoga under the leadership of guru Grigoryev. Samizdat and literature concerned with Krishna and mysticism were confiscated from him. Sentenced to an unknown period of deprivation of freedom.

DZHIDZHEVADZE, Yakov Yemelyanovich Born in 1955.

Arrested in June 1985 for distributing Hare Krishna literature. Tried on 22/1/86. Sentence unknown. He is from the town of Sukhumi, Georgia.

FEDCHENKO Yuri Alexeyevich Born 23/5/56.

Arrested on 3/10/84. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 28/5-3/7/85 together with A. Baida, V. Kustrya, S. Priborov and V. Samoilova. Sentenced to 4 years' ordinary regime camp.

Camp address: 357920 Stavropolsky krai, g. Budyonnovsk, uchr. YaP-17/9-4-44.

Release due on 31/10/88.

FOLOMKIN Yevgeny Nikolayevich Born in 1961.

He was forcibly hospitalised in late 1985 or early 1986. He is from Sukhumi in Georgia.

GRIGORYEV A guru.

Arrested and tried before 10/10/86. He was accused of leading a group of devotees of Krishna and Yoga and encouraging them to use drugs under the guise of spreading religion. Samizdat and literature concerned with Krishna and mysticism were confiscated from him. Sentenced to 9 years' deprivation of freedom. He is from Frunze, Kirghizia.

Release due by 10/10/95.

GRINBLAT Arkady Solomonovich Middle-aged.

Arrested in August 1985. Charged under RSFSR Criminal Code arts. 153 and 227 (Private enterprise, and Infringement of the person and rights of citizens under the guise of performing religious rituals). He organised schools for the study of "evolutionary-socialist Yogi", for which he charged a fee. Sentenced to 5 years' ordinary regime camp with confiscation of property.

His wife lives in Moscow.

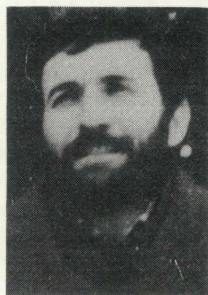
Release due in August 1991.

KARAPETYAN Suren Gurgenovich

Born in 1955.

Arrested on 2/11/85. He had attempted to register the Hare Krishna movement in Armenia. His trial was opened on 3/2/86 but after he went on hunger strike it was deferred. He has been sent to the Serbsky Institute of Forensic Psychiatry in Moscow for a second psychiatric assessment.

He is from Yerevan.



KASYAN, Sergei Martinovich Born in 1956.

Forcibly hospitalised in summer 1985 in Yerevan. He was diagnosed as suffering from "Krishna mania" and was transferred on 27/7/85 to a psychiatric hospital in the Moscow region.

KORCHUNOV

Arrested and tried before 10/10/86 for the use of drugs under the guise of spreading religion. It was alleged that he was a member of a group of devotees of Krishna and Yoga under the leadership of guru Grigoryev. Samizdat and literature concerned with Krishna and mysticism, and also texts about how the accused can hinder criminal investigations, were confiscated from him. Sentenced to an unknown period of deprivation of freedom.

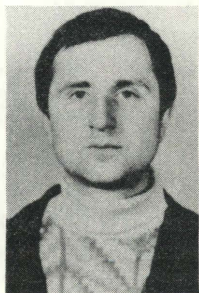
KRITSKY Vladimir Georgievich

Born 7/9/51.

Arrested on 12/10/82. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 2-7/12/82. Sentenced to 4 years' ordinary regime camp. He was conditionally released and then rearrested in late 1984. Charged again under art. 227 and sentenced to 4 years' strict regime camp. The remainder of his previous sentence has been added to this.

Camp address: 618500 Permskaya obl., g. Solikamsk, uchr. UT-389/9-22. He suffers from tuberculosis.

Father: Georgi Alexandrovich Kritsky,
Address: 119034, g. Moskva, ul. Ostozhenka 6 kv. 27.
Release due on 12/10/90.

**KUSTRYA Vladimir Alexeyevich**

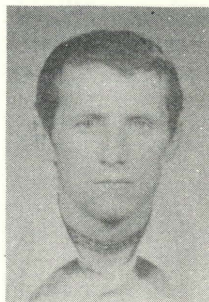
Born 4/10/46.

Arrested on 15/11/84. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 28/5-3/7/85 together with A. Baida, Y. Fedchenko, S. Priborov and V. Samoilova. Sentenced to 5 years' strict regime camp.

Camp address: Komi ASSR,
Ust-Kulomsky raion, pos. Krutoborka,
uchr. K-231/1-4-43.

Married with 1 young daughter.

Wife: Olga Yurevna Kustrya,



Address: 357172 Stavropolsky krai, Karachayevo-Cherkesskaya AO,
Urupsky raion, pos. Kurdzhinovo, ul. Alychevaya 23.
Release due on 15/11/89.

LERNER Yevgeni Emmanuilovich Born 26/6/54.

Arrested on 22/4/83. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 27/1-2/2/84 together with A. Levin. Sentenced to four and a half years' ordinary regime camp. He is from the village of Durbat in Tadzhikistan.
Release due on 22/10/87.

LEVIN Alexander Viktorovich Born 14/2/60.

Arrested on 21/4/83. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 27/1-2/2/84 together with Y. Lerner. Sentenced to four and a half years' ordinary regime camp. Camp address: 426037 Udmurtskaya ASSR, g. Izhevsk, uchr. YaCh-91/1. He has very poor eyesight.
From Moscow.
Release due on 21/10/87.

LYAKHIN Trifon Filimonovich

Arrested in Kiev in the first half of 1986. Charged with organising and leading a group for the study of Yogi.

LYSENKO

Arrested and tried before 10/10/86 for the use of drugs under the guise of spreading religion. It was alleged that he was a member of a group of devotees of Krishna and Yoga under the leadership of guru Grigoryev. Samizdat and literature concerned with Krishna and mysticism, and also texts about how the accused can hinder criminal investigations, were confiscated from him. Sentenced to an unknown period of deprivation of freedom.

LYUBINSKY Yevgeni Nikolayevich Born 25/2/49.

Arrested on 21/3/86. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 14-21/3/86 together with N. Nosatsova. Sentenced to 4 years' ordinary regime camp. Married with 3 young children.
Wife: Svetlana Fyodorovna Lyubinskaya,
Address: Ukrainskaya SSR, Vinnitskaya oblast,
Tepliksky raion, s. Mysharovka.
Release due on 21/3/90.

MUSATOV Aleksei Arturovich Born in 1959.

Arrested in April 1983. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried in February 1984 and sent to Special Psychiatric Hospital.

Hospital address: 214018, g. Smolensk, pr. Gagarina 16, uchr. IZ-64/1.

Married with 1 young daughter.

Wife: Olga Alexandrovna Musatova,

Address: g. Moskva, ul. 2-ya Vladimirskaaya 5 kv.1.

OGADZHANYAN Sarkis Rustamovich Born in 1964.

Arrested on 5 or 6/1/86.

Family address: Armyanskaya SSR, g. Mergi, ul. Karugokhiya 46.

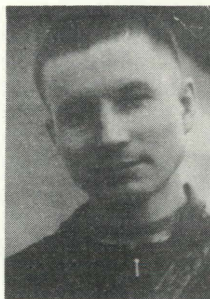
PINYAYEV Anatoli Fyodorovich

Born 31/5/49.

Arrested in April 1982 and sent to psychiatric hospital. He ran away in May 1982 and was rearrested in early 1983. He has twice previously been in psychiatric hospital. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 7/6/83. Sentenced to indefinite treatment in Special Psychiatric Hospital.

Hospital address: 214018, g. Smolensk,
pr. Gagarina 16, uchr. IZ-64/1-3.

Wife's address: 107150, g. Moskva, ul. Podbeskogo 15 korp.2 kv.33.

**PRIBOROV Sergei Alexandrovich** Born 14/7/51.

Arrested on 17/12/84. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 28/5-3/7/85 together with A.Baida, Y.Fedchenko, V.Kustrya and V.Samoilova. Sentenced to 4 years' ordinary regime camp.

Camp address: 357873 Stavropolsky krai, Kursky raion,
pos. Dydynka, uchr. YaP-17/6 "Z".

Married with 1 young son.

Wife: Lidiya Anatolyevna Priborova,

Address: Stavropolsky krai, Karachayevo-Cherkesskaya AO,

Urupsky raion, pos. Mednogorsky, ul. Gagarina 11 kv.17.

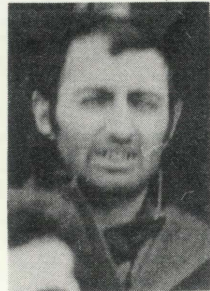
Release due on 17/12/88.

SAAKYAN Armen Vladimirovich Born in 1956.

Arrested on 2/11/85 together with his brother Karen and S.Karapetyan. Charged under Armenian Criminal Code art. 244 (Infringement of the

person and rights of citizens under the guise of performing religious rituals). Trial began on 3/2/86 but after declaring a hunger strike he was taken to psychiatric hospital. The trial was deferred. He was sent to the Serbsky Institute of Forensic Psychiatry in Moscow for a second psychiatric assessment.

Family address: Armyanskaya SSR, g. Yerevan, ul. Berekamytyan 56 kv.40.



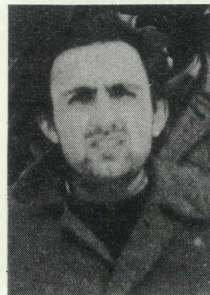
SAAKYAN Karen Vladimirovich

Born in 1958.

Arrested on 2/11/85 together with his brother Armen and S.Karapetyan. Charged under Armenian Criminal Code art. 244 (Infringement of the person and rights of citizens under the guise of performing religious rituals).

Trial began on 3/2/86 but after declaring a hunger strike he was taken to psychiatric hospital. The trial was deferred. He was sent to the Serbsky Institute of Forensic Psychiatry in Moscow for a second psychiatric assessment.

Family address: Armyanskaya SSR, g. Yerevan, ul. Berekamytyan 56 kv.40.



SARKISYAN Armen Lukashevich Born in 1960.

Arrested on 15/11/85. Charged under Armenian Criminal Code art. 244 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Trial began on 3/2/86 but after declaring a hunger strike he was taken to psychiatric hospital. The trial was deferred. He was sent to the Serbsky Institute of Forensic Psychiatry in Moscow for a second psychiatric assessment.

Family address: Armyanskaya SSR, g. Yerevan, 16-i kvartal 44 kv.78.

SAMOILOV Anatoli Ivanovich

Arrested in October 1986. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried end of December 1986.

Married with 1 young son. His wife Valentina is also serving a sentence. The child is being cared for by his aunt.

SAMOILOVA Valentina Petrovna

Born 16/1/48.

Arrested on 3/7/85. Charged under RSFSR Criminal Code art. 227 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried on 28/5-3/7/85 together with A.Baida,

Y. Fedchenko, V. Kustrya and S. Priborov. Sentenced to 2 years' ordinary regime camp.

Camp address: 352310 Krasnodarsky krai, Ust-Labinsky raion, pos. Dvubratsk, uchr. UO-68/3-5.

Married with 1 young son. Her husband Anatoli has also been arrested. The child is being cared for by his aunt.

Release due on 3/7/87.

STEPANYAN Oleg Andronikovich

Arrested at the end of 1985 or beginning of 1986. Tried on 25/1/86.

Sentenced to two and a half years' ordinary regime camp.

Release due no later than 25/7/88.

STRELTSOV Konstantin Grigoryevich Born in 1939.

Arrested at the beginning of 1986. He was first sent to psychiatric hospital but then pronounced of sound mind. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). He was leader of a group of devotees of Krishna. Tried in April/May 1986.

Family address: Ukrainskaya SSR, g. Kiev, ul. Reiterskaya 2 kv.29.

YANASHVILI, Rafael Born in 1956 or 58.

Arrested on 19/6/85 in connection with the arrest of Yakov Dzhidzhevadze. No more details are known.

YAROSHCHUK Valentin

He was interned in psychiatric hospital during 1985.

JEHOVAH'S WITNESSES

Jehovah's Witnesses have been active in the USSR since World War II, when Western Ukraine and Belorussia where they had established themselves, were annexed from Poland. From there they spread by voluntary migration, deportation and exile to many other parts of the Soviet Union. They have never been legalised and persecution has at times been intense.

BYCHKOV Nikolai

Arrested at the end of autumn 1984. Tried with V. Grachev, G. Grigoryeva, A. Karsten, Yu. Ruban, A. Ryakov, O. Sibileva and A. Voronin.

From Khabarovsk.
Release due by the end of 1989.

CHISLOV B.S.

One of the leaders of the congregations in Torez and Snezhnoye, Ukraine. Arrested in 1982. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried in January 1983 together with M.Ivanov, I.Starovoit, V.Shigai and A.Vishkovsky. Sentenced to 5 years' ordinary regime camp.
Release due by the end of 1987.

FISHCHUKOV S.

Arrested at the end of 1985 or beginning of 1986. Charged under Kazakh Criminal Code art. 66 (Evasion of military service).
From Talgar in the Alma-Ata region, Kazakhstan.
Release due at the end of 1988 or beginning of 1989.

GET N.

Arrested at the end of 1985 or beginning of 1986. Charged under Kazakh Criminal Code art. 66 (Evasion of military service).
From Talgar in the Alma-Ata region, Kazakhstan.
Release due at the end of 1988 or beginning of 1989.

GETTE Yevgeni Ivanovich Born in 1966.

Arrested at the beginning of 1986. Charged under Kirghiz Criminal Code art. 74-1 (Evasion of military service). Sentenced to an unknown period of deprivation of liberty.
Release due no later than June 1989.

GOZHAN Yakov Leader of a congregation.

Arrested at the beginning of 1986. Charged under Moldavian Criminal Code art. 142 (Violation of laws on separation of church and state). Tried in May or June 1986 in Beltsy, Moldavia.
Release due by the beginning of 1989.

GRACHEV Vladimir

Arrested at the end of autumn 1984. Tried with N.Bychkov, G.Grigoryeva, A.Karsten, Yu.Ruban, A.Ryakov, O.Sibileva and A.Voronin.
From Khabarovsk.
Release due by the end of 1989.

GRIGORYEVA Galina

Arrested at the end of autumn 1984. Tried with N.Bychkov, V.Grachev, A.Karsten, Yu.Ruban, A.Ryakov, and O.Sibileva and A.Voronin.

From Khabarovsk.
Release due by the end of 1989.

IVANOV M.T. One of the leaders of the congregations in Torez and Snezhnoye, Ukraine.
Arrested in 1982. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried in January 1983 together with B.Chislov, I.Starovoit, V.Shigai and A.Vishkovsky. Sentenced to 5 years' strict regime camp.
Release due by the end of 1987.

KARSTEN Alexander
Arrested at the end of autumn 1984. Tried with N.Bychkov, V.Grachev, G.Grigoryeva, Yu.Ruban, A.Ryakov, O.Sibileva and A.Voronin.
From Khabarovsk.
Release due by the end of 1989.

KHRUN V.
Arrested at the end of 1985 or beginning of 1986. Charged under Kazakh Criminal Code art. 66 (Evasion of military service).
From Talgar in the Alma-Ata region, Kazakhstan.
Release due at the end of 1988 or beginning of 1989.

LAUBACH A.
Arrested at the end of 1985 or beginning of 1986. Charged under Kazakh Criminal Code art. 66 (Evasion of military service).
From Talgar in the Alma-Ata region, Kazakhstan.
Release due at the end of 1988 or beginning of 1989.

NEZNANOV Viktor Tikhonovich Born in 1930.
Arrested in December 1979. He previously served a 5 year term of exile for membership of the True Orthodox Church and later changed his beliefs. Charged under RSFSR Criminal Code art. 190-1 (Slandering the Soviet state and social order). He organised the publishing of the journal "The Militant Christian". Tried in autumn 1980 and sentenced to indefinite treatment in Special Psychiatric Hospital.
Hospital address: 213105 Belorusskaya SSR, g. Mogilev,
ul. Krupskoi 99a, uchr. UZh-15/IZ-4-SPB.

RUBAN Yuri
Arrested at the end of autumn 1984. Tried with N.Bychkov, V.Grachev, G.Grigoryeva, A.Karsten, A.Ryakov, Yu.Ruban and O.Sibileva.
From Khabarovsk.
Release due by the end of 1989.

RYAKOV Alexander

Arrested at the end of autumn 1984. Tried with N. Bychkov, V. Grachev, G. Grigoryeva, A. Karsten, Y. Ruban, O. Sibileva and A. Voronin.
From Khabarovsk.

Release due by the end of 1989.

SHIGAI Vasili Yakovlevich

One of the leaders of the congregations in Torez and Snezhnoye, Ukraine. Arrested in 1982. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried in January 1983 together with B. Chislov, I. Starovoit, M. Ivanov and A. Vishkovsky. Sentenced to 5 years' strict regime camp.

Release due by the end of 1987.

SHIMON Yu.

Arrested at the end of 1983 or beginning of 1984.

He handed in his passport because he considers himself Rumanian.

SIBILEVA Olga

Arrested at the end of autumn 1984. Tried with N. Bychkov, V. Grachev, G. Grigoryeva, A. Karsten, Y. Ruban, A. Ryakov and A. Voronin.

From Khabarovsk.

Release due by the end of 1989.

STAROVOIT Ivan Yakovlevich One of the leaders of the congregations in Torez and Snezhnoye, Ukraine.

Arrested in 1982. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals).

Tried in January 1983 together with B. Chislov, M. Ivanov, V. Shigai and A. Vishkovsky. Sentenced to 5 years' strict regime camp.

Release due by the end of 1987.

VENTSEL A.

Arrested at the end of 1985 or beginning of 1986. Charged under Kazakh Criminal Code art. 66 (Evasion of military service).

From Talgar in the Alma-Ata region, Kazakhstan.

Release due at the end of 1988 or beginning of 1989.

VISHKOVSKY A.L.

One of the leaders of the congregations in Torez and Snezhnoye, Ukraine.

Arrested in 1982. Charged under Ukrainian Criminal Code art. 209 (Infringement of the person and rights of citizens under the guise of performing religious rituals). Tried in January 1983 together with

B. Chislov, M. Ivanov, V. Shigai and I. Starovoit. Sentenced to 5 years'

strict regime camp.

Release due by the end of 1987.

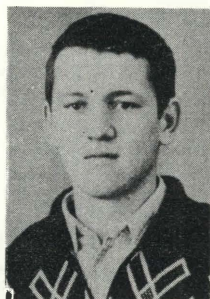
VOGEL Eugen Born in 1963.

Arrested 18/9/86. Charged under Kazakh Criminal Code art. 66 (Evasion of military service). Tried on 18/9/86. Sentenced to 3 years' strict regime camp. He has served a previous sentence for the same offence.

Father: Rikhard Vogel.

Address: 484016 Kazakhskaya SSR,
g.Dzhambul, ul. Abaya 535.

Release due on 18/9/89.



VORONIN Anatoli

Arrested at the end of autumn 1984. Tried with N.Bychkov, V.Grachev, G.Grigoryeva, A.Karsten, Y.Ruban, A.Ryakov and O.Sibileva.

From Khabarovsk.

Release due by the end of 1989.

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CHISLOV B. Jehovah's Witness
CHUDAKOV Stanislav Baptist
ČEKANAVIČIUS Arvydas
 Roman Catholic
DAMASKIN V. Baptist
DANILCHENKO Nikolai Baptist
DIK Peter Baptist
DIMANIS Hare Krishna
DOLYSHNY Vasyl
 Ukrainian Catholic
DORONINA-LASMANE Lidija
 Baptist
DUBITSKY Adam Baptist
- DUBITSKY** Sergei Baptist
DZHABIROV Askarsho Muslim
DZHAFAROV P. Muslim
DZHANGETOV Konshaubi Baptist
DZHIDZHEVADZE Yakov
 Hare Krishna
EDELSTEIN Yulian Jew
ESYP Fr. Roman Ukrainian Catholic
FEDCHENKO Yuri Hare Krishna
FEDORCHUK Ivan Pentecostal
FEDORENKO Fr. Vladimir
 Orthodox
FILIPPOV Andrei Baptist
FILIPPOV Vladimir Baptist
FISHCHUKOV S. Jehovah's Witness
FOLMKIN Yevgeny Hare Krishna
GAJAUSKAS Balys Roman Catholic
GALKIN A. Muslim
GERSHKANU Nikolai Orthodox
GET N. Jehovah's Witness
GETTE Yevgeni Jehovah's Witness
GLUKHOV A. Muslim
GOLOSHCHAPOV Pavel Baptist
GORETOI Nikolai Pentecostal
GORYANIN Mikhail Baptist
GOTTMAN Leonid Baptist
GOTTMAN Margarita Baptist
GOZHAN Yakov Jehovah's Witness
GRACHEV Vladimir
 Jehovah's Witness
GRIGORYEV Hare Krishna
GRIGORYEVA Galina
 Jehovah's Witness
GRINBLAT Arkady Hare Krishna
GRITSENKO Vasili Baptist
GUDAVA Eduard Roman Catholic
GUDAVA Tengiz Roman Catholic
GULA Yevgeni Pentecostal
HERZEN Susanna Baptist
HRYHOROVICH Katrusya
 Ukrainian Catholic
HRYHOROVICH Fr. Stefani
 Ukrainian Catholic
IEŠMANTAS Gintautas
 Roman Catholic
INOYATOV Negmatyllo Muslim

- IVANOV M.** Jehovah's Witness
IVASHCHENKO Lyubov Baptist
IVASHCHENKO Yakov Baptist
KAMBAROVA Dzhamilya Muslim
KAMPOV Pavlo Ukrainian Catholic
KARALIUNAS Voldemaras
 Roman Catholic
KARAPETYAN Suren Hare Krishna
KARIMOV Abdurakhim Muslim
KARSTEN Alexander
 Jehovah's Witness
KASYAN Sergei Hare Krishna
KAVATSIV Fr. Vasili
 Ukrainian Catholic
KERSTAN Yemelyan Baptist
KHRUN V. Jehovah's Witness
KIRILYUK Ivan Baptist
KLIMAŠAUSKAS Henrikas
 Roman Catholic
KLIMOSHENKO Nikolai Baptist
KLIMUK Pavel Baptist
KLISHCH Mykhailo
 Ukrainian Catholic
KOBRYN Vasyi Ukrainian Catholic
KOLCHUGIN Hieromonk
 Orthodox
KORCHUNOV Hare Krishna
KOSACHEVICH Nikolai Baptist
KOSTAVA Merab
 Georgian Orthodox
KOSTYUCHENKO Grigori Baptist
KOTOV Aleksei True Orthodox
KOVALENKO Ivan Pentecostal
KRAKHMALNIKOVA Zoya
 Orthodox
KRAVCHENKO Pavel Baptist
KRAVCHUK Yakov Baptist
KRAVETS Yuri Baptist
KREKER Kornei Baptist
KREKER Yakov Baptist
KRITSKY Vladimir Hare Krishna
KRIVKO Mikhail Baptist
KRIVBERETS Timofei Adventist
KRUGOVYKH Alexander Baptist
KRYUCHKOVA Olga Baptist
KUKOBAKA Mikhail Orthodox
KUMA Teovils Pentecostal
KURKIN Alexei Baptist
KUSTRYA Vladimir Hare Krishna
KUTRAN Lyudmila Pentecostal
LAPKIN Ignati True Orthodox
LAUBACH A. Jehovah's Witness
LAVRENOVICH Pyotr Baptist
LERNER Yevgeni Hare Krishna
LEVIN Alexander Hare Krishna
LISOVSKY Cheslav Baptist
LITOVCHENKO Viktor Baptist
LITVINENKO Leonid Pentecostal
LOBANOV Oleg Pentecostal
LOBODA Vladimir Pentecostal
LOEWEN Gerhard Baptist
LUKOŠEVIČIUS Petras
 Roman Catholic
LUKYANENKO Lev Orthodox
LYAKHIN Trifon Hare Krishna
LYSENKO Hare Krishna
LYUBINSKY Yevgeni Hare Krishna
MAGARIK Aleksei Jew
MAKHOVIK Stepan Baptist
MAMUS Mykola Ukrainian Catholic
MASHNITSKY Pyotr Baptist
MATULIONIS Fr. Jonas
 Roman Catholic
MELNGAILIS Gēderts Lutheran
MELNIK Afanasi Pentecostal
MIGACHOV Sergei Pentecostal
MIKHAILENKO Hanna
 Ukrainian Catholic
MIKHAILOV Fr. Iosif Orthodox
MILYUTIN Oleg Orthodox
MINAYEV Nikolai Baptist
MINYAKOV Pavel Baptist
MIRONENKO Sergei Baptist
MOTRYA Ivan Adventist
MUKHIN Alexander Baptist
MURAUŠKAS Stanislovas
 Roman Catholic
MUSATOV Aleksei Hare Krishna
MUTZOLGOV A. Muslim
NAPRIENKO Valentin Baptist
NEZANANOV Viktor
 Jehovah's Witness
NIKITKOV Alexander Baptist
NOVITSKY Sergei Baptist
NOVOZHILOV Pavel Pentecostal
OGADZHANYAN Sarkis
 Hare Krishna
ORLOV Valeri Baptist
OROS Alexander Orthodox
PAILODZE Valentina
 Georgian Orthodox
PANACHOV Igor Orthodox

- PAUN V.** Baptist
PAVLOVETS Viktor Pentecostal
PAVLYUK Pavel Pentecostal
PCHELNIKOV Pavel Baptist
PEČELIUNAS Povilas
 Roman Catholic
PEREDEREYEV Vasili Baptist
PETERS Dmitri Baptist
PETERS Heinrich Baptist
PETERS Ivan Baptist
PETKUS Viktoras Roman Catholic
PETRENKO Ivan Baptist
PIDGORODETSKY Vasyi
 Orthodox
PIKALOV Viktor Baptist
PILIPCHUK Vladimir Baptist
PINYAYEV Anatoli Hare Krishna
PIRICH Vasili Pentecostal
PLAKSUN Fyodor Orthodox
PLETT Ivan Baptist
POLISHCHUK Nikolai Baptist
POPOV Nikolai Baptist
POPOVICH Oksana
 Ukrainian Catholic
PRETSKAU Walter Baptist
PRIBOROV Sergei Hare Krishna
PSHENITSYN Mikhail Baptist
PUGACHOV Mikhail Baptist
PULATOV Mardan Muslim
PUSHKOV Yevgeni Baptist
RAKHIMOV Abuzakar Muslim
RAKSHA Pavel Adventist
RICHERT Wilhelm Baptist
RIGA Alexander Roman Catholic
ROSHER Bernard Pentecostal
ROZHKO Vsevolod Baptist
RUBAN Yuri Jehovah's Witness
RUBLENKO Anatoli Baptist
RUNOV Anatoli Baptist
RUSAK Deacon Vladimir Orthodox
RYAKOV Alexander
 Jehovah's Witness
RYTIKOV Pavel Baptist
RYZHUK Vasili Baptist
SAAKYAN Armen Hare Krishna
SAAKYAN Karen Hare Krishna
SAGATOV Izmedin Muslim
SAIDKHARIKHODZHAYEV A.
 Muslim
SAIDOV Abdullo Muslim
SAMOILOV Anatoli Hare Krishna
- SAMOILOVA Valentina**
 Hare Krishna
SAMSONOV Viktor Pentecostal
SANNIKOVA Yelena Orthodox
SARKISYAN Armen Hare Krishna
SAVCHENKO Mikhail Baptist
SAVCHENKO Nikolai Baptist
SAVENKOV Mikhail Baptist
SCHMIDT Andreas Baptist
SEMENDYAYEV Alexander Baptist
SENIN Anatoli Orthodox
SERDYUK V. Baptist
SEREBRENNIKOV Nikolai
 Orthodox
SERIN Mikhail Baptist
SHABURA Ivan Pentecostal
SHABUROV Nikolai Orthodox
SHATUNOV Leonid Baptist
SHAYEV Radzhabali Muslim
SHCHERBERTS V. Baptist
SHCHUR Fr. Anatoli Orthodox
SHELKOV Vladimir Adventist
SHELUDKO Gennadi Orthodox
SHELUDKOV Anatoli Pentecostal
SHEVCHENKO Natalya Baptist
SHIDYCH Ivan Baptist
SHIGAI Vasili Jehovah's Witness
SHILO Pentecostal
SHIMON Yu. Jehovah's Witness
SHOSHIN Mikhail Baptist
SHREYER Leonid Jew
SIBILEVA Olga Jehovah's Witness
SIEMENS Pyotr Baptist
ŠIMONIS Ignas Roman Catholic
SKALICH Semyon
 Ukrainian Catholic
SKUDRA Žanis Lutheran
SLYUSAR Vasili Baptist
SMOZHENYK Mykhailo
 Ukrainian Catholic
SOFRONOV Fr. Iosif Orthodox
SOLOVEV Fr. Vladimir Orthodox
SOLTYS Fr. Ihnati
 Ukrainian Catholic
SPALIN Rikhard Adventist
SPIRIDIONOV Alexander Baptist
STAROVOIT Ivan
 Jehovah's Witness
STEPANOV Alexander Pentecostal
STEPANOV Pyotr Pentecostal
STEPANYAN Oleg Hare Krishna

STEPONAVIČIUS Julijonas

Roman Catholic

STRELTSOV Konstantin

Hare Krishna

SULEIMANOV G. Muslim

SVARINSKAS Fr. Alfonsas

Roman Catholic

SVETOV Felix Orthodox

SWIDNICKI Fr. Josef

Roman Catholic

TAMKEVIČIUS Sigitas

Roman Catholic

TARASOVA Zinaida Baptist

TATARENKO Arnold Pentecostal

TIMCHUK Ivan Baptist

TIMOKHIN Valeri Orthodox

TITOV Vladimir Baptist

TKACH Vasili Baptist

TKACHENKO Nikolai Baptist

TKACHENKO Semyon Pentecostal

TOLSTOPYATOV Ivan Baptist

TSARUKYAN Garnik

Armenian Apostolic

TSIORBA Lidiya Baptist

TULYUPA Vladimir Baptist

ULIHANYNETS Ilya

Ukrainian Catholic

VASILIEV Andrei Orthodox

VELIKANOVA Tatyana Orthodox

VENTSEL A. Jehovah's Witness

VERBYAZH Albert Adventist

VERLAN P. Adventist

VILCHINSKAYA Zinaida Baptist

VINS Nikolai Pentecostal

VISHKOVSKY A. Jehovah's Witness

VLASENKO Valentin Baptist

VLASENKO Vladimir Baptist

VOGEL Eugen Jehovah's Witness

VORONA Alexander Unknown

VORONIN Anatoli

Jehovah's Witness

VYNNITSKY Fr. Mykhailo

Ukrainian Catholic

VYRSTA Fedir Ukrainian Catholic

WALL Andrei Baptist

WALTER Peter Pentecostal

WALTER Viktor Pentecostal

YANKOVICH Alexander Baptist

YANASHVILI Rafael Hare Krishna

YANUSHEVSKAYA Anna Baptist

YANUSHEVSKAYA Yelena Baptist

YAROSHCHUK Valentin

Hare Krishna

YASINSKY Ya. Baptist

YASTREBOV Vladimir Baptist

YEFREMOV Gennadi Baptist

YEFREMOV Veniamin Baptist

YUDINTSEV Vasili Baptist

ZARIVNY Adam Pentecostal

ZAYATS Vyacheslav Baptist

ZHUKOVSKAYA Evelina Baptist

ZHURAVEL Mariya Pentecostal

ZIMENS Pyotr Baptist

ZISELS Iosif Jew

How You Can Help

The wives and families of Soviet prisoners receive no support of any kind from the state during their imprisonment. Even in families where the mother manages to find work it may not pay well enough to keep her children, and as a result many Christian families find it extremely difficult to make ends meet.

Aid to Russian Christians (ARC)

Aid to Russian Christians is a charity which exists to send aid in the form of parcels of clothing and other items to some of these families; particularly to those of the Orthodox faith as they receive comparatively little aid from other sources. However, they are happy to send aid to Christians of other denominations when they receive a request to do so. This is a practical way in which you may like to help.

ARC is also concerned to promote contacts in East and West. It is important that believers in the Soviet Union know that we are standing with them. It is easy to send a postcard or greetings card to the Soviet Union, and it is one way of showing that you care. We know that such cards are a tremendous source of encouragement to those who receive them.

All the names and addresses on this list are of religious believers who have already attracted the attention of the authorities by words or actions resulting from their faith. A card with a simple greeting from the West will not therefore do any harm. In fact it will show that people in the West not only know about religious prisoners, but are concerned enough about their welfare to write to them. This should, if anything, bring about a slight improvement in conditions for the prisoners and their families.

The Content of Your Messages

Send short, simple greetings to let them know that you care and are supporting them in prayer. Do not send long letters unless you first receive a reply. You may write in English, or copy one of the greetings given below onto your card and add a few words in English if you wish. Please remember never to make any remark of a remotely political nature, and NEVER mention Keston College, Aid to Russian Christians, or any similar organisation. This may prove to be harmful, as a believer could be accused of having connections with a "Western anti-Soviet organisation".

THE LORD PRESERVE YOU!	<i>Да храни Вас Господь!</i>
WITH FRIENDLY GREETINGS	<i>С дружеским приветом.</i>
HAPPY CHRISTMAS!	<i>С Рождеством Христовым!</i>
HAPPY NEW YEAR!	<i>С Новым Годом!</i>
CHRIST IS RISEN!	<i>Христос Воскресе!</i>
HAPPY BIRTHDAY!	<i>С днем рождения!</i>

Addressing

The Soviet Post Office will accept letters addressed in Latin characters but please ensure that you print the address very carefully. Copy it exactly as it is given, beginning a new line after each comma. Soviet addresses are written with the Republic first, then the area, town, street, and finally the name of the addressee. Write USSR at the very bottom to help the British Post Office. On the back of the envelope write your own name and address. This is normal practice in Europe and your letter will be conspicuous without it. If you are planning to travel to the Soviet Union you may be wise to ask a friend to write on your behalf.

343212 DONETSKAYA OBL.,
G. SLAVYANSK,
UL. KRYMSKAYA 17,
AKHTYOROVA RAISA ALEXEYEVNA,
USSR.

431200 MORDOVSKAYA ASSR,
TENGUSHEVSKY RAION,
POS. BARASHEVO,
UCHR. ZhKh-385/3-5,
AKHTYOROV PAVEL ALEXEYEVICH,
USSR.

Posting

All letters from Britain to the Soviet Union go by airmail. You do not need an airmail envelope. It is a good idea to register your letters and send them with an Advice of Delivery card. This costs £1.20 plus the normal postage (currently 22p). In ARC's experience it is worth doing this as you will receive notification when your letter arrives. If for any reason your letter cannot be delivered it should be returned to you, and you have the right to ask the Post Office to try to trace any letters that go astray.

If you would like more information about writing to Christian prisoners, or about sending aid to them, please contact: ARC, P.O. Box 200, Bromley, Kent BR1 1QF.

Your Letters are Appreciated

Letters received from outside are a tremendous source of encouragement to those in prison. Naturally, letters from the prisoner's immediate family and closest circle of friends are treasured most of all, but letters from Christians abroad provide great moral support because they demonstrate the love and concern of the Body of Christ throughout the world.

As Fr Sigitas Tamkevičius indicates:

... Thank you for your greetings, wishes and prayers. Thanks to all who send greetings and pray. How priceless is this spiritual communion! I constantly feel that invisible but very valuable support, for which distance and barriers are no problem...

May Our Lord Jesus Christ, who constantly strengthens me, be your strongest support also ... With Him we can go through life peacefully, feeling that every day the mortal man in us is diminishing, and that we are drawing near to our journey's goal, eternity.

September 25th 1984

Of course, not all mail reaches its destination, and some replies also get lost *en route*. Lithuanian Catholic **Julius Sasnauskas**, who recently completed a sentence of Siberian exile, describes his difficulties in sending and receiving letters:

I have written you three letters already, but I understand that you did not receive any of them. Perhaps this one will manage

to “get through”. In three years only one of my letters has reached the United States; the others (about ten) perished in the Atlantic. So it’s a sad prospect by post, although I have succeeded, for example, in sending several letters to Brazil and Canada. I really wish that both of us could correspond regularly without hindrances ... it’s sad that no such possibility exists.

Many prisoners have the greatest difficulty in replying. Except in ordinary regime camps prisoners may write only one or two letters a month; even ordinary regime prisoners may not have the time and energy to write as many letters as they would like. Yevgeni Pushkov recently wrote a letter which can stand in the place of the many unwritten letters:

My dear ones, I greet you in the name of Jesus’s precious love. Thank the Lord that I can still communicate with you by letter, even if it’s only very seldom. This month I’ve written only one of the two letters I’m allowed—a letter home. I’ve thought long and hard about the second one. Who should I write to? And finally I made up my mind to write to you. Don’t judge me harshly for usually writing home. After all, I’ve a wife and eight children.

Of course, there’s no end to our Heavenly Father’s loving care for them, through His people. But even so, they have a hard time of it. Lyuba (my wife) bears the burden of suffering so patiently—she would so hate to upset me that she always tries to write only about the better side of life. But I can imagine how difficult things must be for her now: all our children are now of an age where they need not only their daily bread and their clothing, but also spiritual nourishment.

You know how much studying I’ve done in my life. I was so in love with knowledge and real wisdom, that sometimes I would rake through whole heaps of chaff for the sake of one tiny grain, and I would leaf through hundreds and thousands of pages to track down the merest scrap of true wisdom. I had thought that I would be able to pass on the knowledge I had built up to my children—especially in the fields of theology, philosophy, literature and, of course, music. But as you see, I now no longer have that opportunity. That’s why I must write home—although you can’t say much in a letter about profound questions of education.

... We are destined to suffer for the name of Jesus. I knew this when I was baptised after finishing university, and I came to know it

more fully when I was called to serve the Lord. So I beg of you, don't think of me as having somehow failed in life, for I am happy as only one can be happy who has found in this life the great treasure for which he had long been seeking.

"Treasure" is perhaps not the right word, because it does not necessarily include any spiritual dimension, whereas I have found Him Who is fairer than all the sons of Man.

Friends of the composer Ludwig van Beethoven once wrote a dedication in his diary: "Man is called to discover the truth, to love beauty, to desire what is good and to do what is best!" What wonderful words! At the end of his life, the composer dedicated all his art to God "To Thee, the Only God, Infinite and Eternal!"

I think that the value of a person's life is measured firstly by how much he discovers of the truth, and secondly by his love of what is beautiful—these are the sources of true joy and happiness in this life. The Lord has blessed me with a fine love of truth! And the third thing is to desire what is good and do what is best—something which I try to do every moment I live.

...I have only one desire: that my free spirit should not be enslaved, nor cast into prison, but live always in Christ's freedom. "If you obey my teaching, you are really my disciples; you will know the truth, and the truth will set you free." (John 8:31-32)

I rejoice
 that Thy word lives amongst us,
 that I am not dragged down by the pull of dark waters!
 My way is the way of truth, of life, of beauty as the ideal.
 I rejoice
 that my life finds its source in Thee.
 I rejoice
 that to suffer for Thee I am counted worthy.
 I rejoice, Lord Jesus,
 that Thou art with us on this earth.

A Few Words About Keston College

The founder and director of Keston College, the Rev Michael Bourdeaux, was told by a group of Christians in the Soviet Union in 1964: **"The most important single way you can help us is by telling our story. Give the facts exactly as they are. The world must know."** Keston College was established as a direct response to this particular call which was later repeated by many other Christians—a call to give the facts, to let the world know what is happening in the realms of spiritual life and growth and in problems encountered by believers from atheist propaganda and discrimination because of their religious activity.

Keston College has remained faithful to that call. The research and archive staff speak the languages of the countries which they study; most have travelled and lived within a country of Eastern Europe for some time. The reputation of the College for accuracy, expertise and equal treatment of all believers seeking to tell us about themselves has grown over the years. As the College has been faithful to speak for them, other organisations and individuals have also been faithful to act on the basis of that information. Keston College is unique for its comprehensiveness and ecumenical approach to the cause of religious liberty in the Soviet Union and other communist countries. This prisoner list is in itself part of the story which Keston College has to tell. You can help religious believers in the Soviet Union by supporting the work of Keston College.

Please write to the address below if you would like to be put on the mailing list to receive (free of charge) *The Right to Believe* each time it appears. Please also ask for details of subscriptions to *Keston News Service*, *Frontier* and *Religion in Communist Lands*, recommended reading lists, and other information. The work depends upon donations entirely, and your gifts to help will always be welcome.

If you live anywhere other than the territories listed below,
please contact:

Keston College,
Heathfield Road,
Keston,
Kent BR2 6BA,
England

For North America:
Keston College USA,
PO Box 1310,
Framingham,
MA 10710, U.S.A.

For Australia:
Keston College Australia,
19 Sloane St.,
Stawell,
VIC 3380,
Australia.

For New Zealand:
The New Zealand Centre for
the Study of Religion and
Communism,
P.O. Box 28131,
Kelburn,
Wellington 5,
New Zealand.

Christian Mission to the Communist World Ltd.
AUSTRALIA

For all enquiries and forwarding of gifts
THE VOICE OF THE MARTYRS
P.O. BOX 598, PENRITH, N.S.W. 2750

BELIEVE IN GOD, AND RISK GOING TO JAIL

'My teeth are falling out from scurvy, and every week I have an attack of angina . . . a pair of socks is a celebration, and a tin of stew is a real feast.'

'Despite the severe frost outside, we had not so much as one blanket . . .'

So run the accounts of religious prisoners in the Soviet Union. This book contains details of *known* prisoners: there are many more.

Here are men and women who for the sake of their faith – often because they have held a prayer meeting or run a Sunday school – have been condemned to long periods in prison, harsh labour camps or, most feared of all, psychiatric hospitals. Food is meagre and often rotten. Deeply resented political re-education is a compulsory part of prison life. Numbers of prisoners have recently fallen, but not substantially.

This book provides hard facts for all those concerned about human rights. In addition to the central listings, there are vivid essays on current conditions of imprisonment, Soviet legal guidelines for religious affairs, and much else, together with surprisingly courageous and heart-warming messages from prison.

Religious Prisoners in the USSR will shock you. You will never forget what you read in this book.

'On the rare occasions when meat is delivered, it is usually heads of cattle, crawling with maggots . . .'



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