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MEMORANDUM

THE WHITE HOUSE  
WASHINGTON

"Now the Lord is the Spirit; and where  
the Spirit of the Lord is, there is Liberty."  
2 Corinthians 3:16

"Stand fast therefore in the liberty by  
which Christ has made us free, and do  
not be entangled again with a yoke  
of bondage."

Galatians 5

"And you shall know the truth, and  
the truth shall make you free."

John 8:32

"We are hard pressed on every side,  
yet not crushed; we are perplexed,  
but not in despair; persecuted,  
but not forsaken; struck down,  
but not destroyed -"

2 Corinthians: <sup>4:</sup>8-9

MEMORANDUM

THE WHITE HOUSE  
WASHINGTON

"Think constantly of those in prisons as if you were prisoners at their side. Think too of all who suffer as if you shared their pain."

- Hebrews 13:3

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

- Matthew 25:40

"I, the Lord, have called you in righteousness,  
And will hold your hand;  
I will keep you and give you as a  
covenant to the people."  
To open blind eyes,  
To bring out prisoners from the prisons,  
Those who sit in darkness from the  
prison house."

- Isaiah 42:6-7

MEMORANDUM

THE WHITE HOUSE  
WASHINGTON

" Blessed are the poor in spirit,  
For theirs is the kingdom of heaven.  
Blessed are those who mourn,  
For they shall be comforted.  
Blessed are the meek,  
For they shall inherit the earth.  
Blessed are those who hunger and  
thirst for righteousness,  
For they shall be filled.  
Blessed are the merciful,  
For they shall obtain mercy.  
Blessed are the pure in heart,  
For they shall see God.  
Blessed are the peacemakers,  
For they shall be called Sons of God.  
Blessed are those who are persecuted  
for righteousness' sake,  
For theirs is the kingdom of heaven.

" Blessed are you when they revile and  
persecute you, and say all kinds  
of evil against you falsely for  
my sake.

" Rejoice and be exceedingly glad,  
for great is your reward in  
heaven, for so they persecuted  
the prophets who were before  
you. "

- Matthew 5: 3-12

## Passover Paragraph

Jews the world over are now celebrating the festival of Passover. Each spring since the miraculous delivery of their people from Egyptian slavery, the Jewish Community recounts the story of the Exodus. Indeed, it relives the occasion through a moving meal rich in symbols: the seder.

The message of Passover, however, speaks to Jew and non-Jew alike. It resounds with the bitter cries of slaves suffering man's inhumanity to his fellows. And it rings forth with the joyful cheers of a people set free, who eagerly and courageously undertake the long and difficult journey to freedom and independence.

The Exodus was a prelude to forty years of wandering for the Jewish people before they entered the Promised Land. But the divine flame of freedom guided their way and illumined their mission.

# CREED NEWS

SUMMER 1984



On December 14, 1983, Russian Orthodox Christian Sergei Khodorovich was sentenced in Moscow to three years of imprisonment in a strict regime camp.

Until his arrest in April 1983, Sergei Khodorovich was manager of the Russian Social Fund, a fund established by Alexander Solzhenitsyn in 1974 to aid the families of prisoners of conscience in the USSR.

As reported in the Winter 1984 CREED News, Khodorovich was tortured during his imprisonment in an unsuccessful attempt to extract a false confession that the charitable work of the Fund was a front for the CIA.

On February 7, 1984, an appeal was entered in the Court of Appeals. The sentence was unchanged. In the spring of 1984, Sergei Khodorovich was transported to a labor camp in the town of Norilsk, near the Arctic Ocean, (which at 69° North Latitude, corresponds to the northern coast of Alaska).

At present, it is known only that Sergei's job is sewing work mittens.

Here is a brief description of conditions in Soviet strict regime camps. A prisoner has the right:

- to receive 2 packages, not exceeding 1 kg. (2½ lbs.) in weight, per year
- to receive 1 5 kg. package per year, beginning with the second half of his term

— to make purchases from the camp stall, not to exceed 5 rubles per month

— to one personal visit per year (no longer than 3 days)

— to 2 general visits per year (2-4 hours in the presence of a guard).

Visitations are allowed only with immediate relatives. If there are none no one may visit the prisoner until the end of his term.

Prisoners work 6 days a week, 8 hours a day. Half of their pay is automatically deducted for the benefit of the MVD (Ministry of Interior Affairs) for maintaining guards.

From the remaining half, the camp administration takes yet another 14 rubles per month to pay for food.

For sewing mittens, for example, a prisoner receives 17 kopecks an hour which at the real rate of exchange is equivalent to 4 cents. (100 kopecks = 1 ruble)

Food is scanty and unhealthy; vitamins are completely absent; fresh vegetables are absolutely never available.

As a form of punishment, the prisoner may be (and often is) deprived of his regular visitation with relatives, his right to purchase food in the camp stall, his right to receive packages.

Sergei's camp address is:

Sergei Khodorovich  
USSR, 663301  
Krasnoyarsky krai  
Norilsk  
UP - 288/15

Please write to Sergei. A steady show of concern from the West is vital to his treatment and his release.

## THANK YOU FROM UKRAINIAN LISTENER OF CREED RADIO BROADCASTS

On March 10, 1984 CREED received a letter from the Ukraine expressing gratitude for "The Life in Christ" radio broadcast. Citing 1 Corinthians 9:8-15, the listener wrote, "I heartily thank the Lord for turning your hearts to this charity which you are doing, namely in helping where there is such need."

Representatives of other radio broadcasts, such as the Voice of America, told CREED that receiving such a letter was truly a miracle.

In his letter, the Ukrainian Christian also cited Hebrews 2:10, "For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one."

"The Life in Christ" is produced in conjunction with The Committee for the Defense of Persecuted Orthodox Christians, and is aired on Sunday mornings in the Soviet Union.

Copies of the full text are available by writing to CREED.

## CREED LAUNCHES CAPITOL HILL NEWSLETTER

June 8th marked the publication of the first monthly issue of CREED's newsletter, "Human Rights Update," intended to inform members of Congress, staff and congressional committees about Christian prisoners of faith, and legislation affecting the right to believe.

While Congress in recent years has become more concerned about human rights, CREED's Hill newsletter is aimed at increasing awareness specifically about the persecution of Christians.

More than 240 members of Congress and congressional committee staff will receive the monthly update.

### MIRACLE ON THE RIVER KWAI

Ernest Gordon's best-selling account of his imprisonment and conversion in a Japanese prisoner of war camp during World War II just has been reissued in the U.S. by Tyndale House Press. Copies are available for \$5.00 plus postage by writing to CREED at 117 Prince Street, Alexandria, VA 22314.



*(John and Cathy Henry at CREED Art Reception)*

## CREED SPONSORS DISSIDENT ART SHOW

"Courage, Faith and the Creative Spirit" was the title of an art exhibition sponsored by CREED which featured works of "dissident" and "non-conformist" artists in the Soviet Union.

The exhibition was held at the Arts Club of Washington from January 29 to February 16, 1984 with a special viewing and reception on February 5th. All donations for the show benefitted CREED's "Life in Christ" radio broadcasts.

Dr. Norton Dodge loaned CREED 47 works of art for the show from his private collection of unofficial Soviet art.

## NEW FREEDOM CARDS

Freedom cards, which give the photo and story of seven imprisoned believers, are now published by CREED. The cards are wallet-size, with a photo, brief biography and expected release date on one side; on the other is a prayer for freedom. Concerned individuals are asked to carry the cards and remember the prisoner in prayer until he or she is free.

Currently represented on the cards are Galina Vilchinskaya, Fr. Gleb Yakunin, Fr. Alfonsas Svarinkas, Vytautas Skuodis, Natalya Lazareva, Balys Gajauskas, and Vladimir Poresh. Write or phone CREED for copies.



## From The President



My dear Friend,

During my visits to schools and colleges I am asked, "Isn't CREED just another anti-Communist organization?" My reply is that we are not engaged in a policy of confrontation and polarization, but in a mission of reconciliation. Those who are at enmity with God and one another are called to be the children of God and therefore beloved members of His family. Our blessed Lord died on the middle cross which marked the place where God reconciled the world to Himself. The consequence of this redeeming act is that we who have been reconciled to God have been given "the ministry of reconciliation."

The costliness of this ministry is marked by the Cross and by the martyrdom of Christ's people. Solzhenitsyn has given testimony of this in his Gulag Archipelago. Those of the Persecuted Church witness to it daily. An example is that of Beni Cocar and Ion Stef of Romania who have had their licenses to preach withdrawn and their congregation ordered to leave the building. Yet they continue their mission fearlessly. John Crossley of East Watch International and I visited their church in March to stand by them, to preach, and to intercede for them with the government.

The witness of such good people is that they do not respond to hatred and violence by hatred and violence but by love. A dear couple known to John Crossley and myself were interrogated in their home by an officer of the secret police and his assistants. They responded with compassion by inviting them to supper. The head of the family said grace and asked God to bless his guests. When the chief of police was leaving he remarked, "Never have I been treated so graciously in the home of my friends."

The mission of reconciliation is one which frightens the heads of the Soviet Union as articles in Pravda and other publications indicate. Thus, the meaning of the third parable is well defined; "Blessed are the meek: for they shall inherit the earth."

We know that the Communist ideology is of the anti-Christ in its denial of Jesus as Lord. Those who live within its tyrannical reign are the principal missionaries of our time. Their witness is observed! In one of our missions I met a Communist official with whom I shared my testimony. He listened attentively. When he said his farewell he remarked, "Remember, people like me are on the barricades." By that he meant he was imprisoned by the ideology of "scientific materialism" and afraid to repent and accept his freedom in Christ. Pray for him and others like him.

CREED is engaged in this reconciling mission. It is one which requires continuous prayer and patience. We are being blessed with new opportunities to support the courageous and compassionate witness of those who are like the missionaries of the early Church. Their story has been told in the Book of the Acts and is being told again in Communist countries today.

CREED is also engaged in the task of pleading with our own government agencies in behalf of those who have sought refuge from persecution by various means.

Because of you CREED's mission continues. Thank you so very much.

*Robert Gordon*



(Far left, Pastor Beni Cocar; far right, his father-in-law, Pastor Ion Stef. Photo courtesy of Keston College)



We regret to inform you of Francis Schaeffer's death in May 1984. All the trumpets will have sounded for him on the other side, and we rejoice that his warfare is over. We shall miss him as a brave warrior for Christ who fought bravely against principalities, powers, and the rulers of the darkness of this world, armed with the whole armour of God. We shall miss him as a friend of CREED. He was the banquet speaker at CREED's inception in October 1981, the guest of honor at a reception given by CREED in June 1983, and served as a wise and compassionate advisor on CREED's advisory board. To all of us he has entrusted his vision of Christ's kingdom in our midst, the sword of the Spirit, and his faithful witness to the Truth "which sets us free," revealed in and by Jesus our Lord. "Blessed are they which are called unto the marriage supper of the Lamb." Amen and Amen!

**CREED, the Christian Rescue Effort for the Emancipation of Dissidents, is a community of concerned people engaged in the mission of freedom. CREED serves as a link between private citizens and congressional and governmental leaders in order to intervene in behalf of those who are imprisoned, refused emigration or suffer other forms of persecution for their faith.**

— **CREED NEWS** —

Christian Rescue Effort for the  
Emancipation of Dissidents  
117 Prince Street  
Alexandria, VA 22314

# CREED NEWS

FALL 1984

## FREEDOM FOR CREED "PRIORITY" PRISONERS

Father Georghe Calciu, at mid-point in a ten year prison sentence in Romania, was freed unexpectedly on August 20, 1984. Father Calciu, a popular Orthodox priest, was sentenced in 1979 to ten years in prison for his leadership of the evangelical "Army of the Lord." The full story of Father Calciu's witness and his release is told by Dr. Gordon inside in "From the President" (p. 2).



News reached the West in June 1984 that Alexander Kuzkin was released from a Soviet psychiatric prison in November 1983, where he had been sent for "intensive treatment" for his Christian beliefs. Kuzkin was a founding member of the Russian Orthodox Christian Study Group in Moscow. He was first arrested in the fall of 1978, sent to a psychiatric facility and released in the spring of 1979. He was rearrested the following year and diagnosed "schizophrenic" and a "danger to himself and society" for his religious beliefs and writings. Although an independent Soviet psychiatrist found Kuzkin to be "perfectly normal," he was sent to a psychiatric prison near Smolensk. No information about his present address or state of health is available, but it is hoped that he has been allowed to return to his wife in Moscow.

Calciu and Kuzkin have been priority prisoners of CREED since 1982 and the focus of many prayers and acts of intercession by CREED's members.

We rejoice in the promise of deliverance prophesied by Isaiah, that "I, the Lord . . . will bring out the prisoners from the dungeon, and them that sit in the darkness out of the prison house," which is fulfilled in Luke 4, "He hath sent me to proclaim release to the captives . . . to set at liberty them that are bruised."

## RELEASE DATES NEAR FOR YAKUNIN AND VILCHINSKAYA

Father Gleb Yakunin's five year sentence to strict regime camp in the Soviet Union should be completed November 1, 1984. However, changes in the Soviet penal code, enabling prison camp officials to extend a prisoner's sentence without trial (for minor infractions of prison camp rules such as requesting a Bible or witnessing to other prisoners), raise serious concern about Father Gleb's release on November 1st. If Gleb is released, he will begin the second part of his sentence, which is five years of internal exile.



Galina Vilchinskaya, 24 year old Russian Baptist, serving her second term in prison for membership in the unregistered Baptist Church, is also scheduled for release on November 21, 1984.

Like Father Gleb, Galina has been in trouble for continuing her religious witness in prison camp, again raising doubt about her expected release.



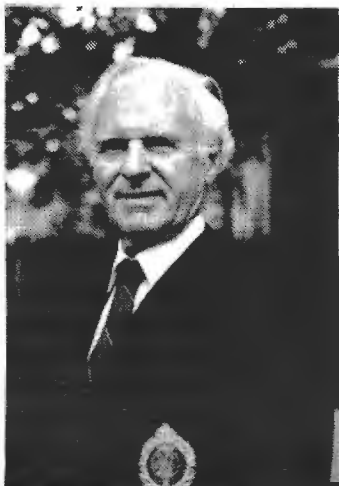
A show of concern from the West could be vital to their release in November. Please write to the Soviet government at this address:

Constantin Chernenko  
President of the Presidium  
of the Supreme Soviet  
USSR Moscow  
The Kremlin

And please remember Galina and Gleb especially in your prayers and the prayers of your church.



## FROM THE PRESIDENT



My dear Friend,

This year's activities have demonstrated that our mission of freedom is indeed the ministry of reconciliation. In our mission to Eastern Europe last March, John Crossley and I spent two days in Bucharest pleading with the state authorities for Beni Cocar and his brother Buni, and Beni's father-in-law, Ion Stef, all Baptist leaders who had been threatened with imprisonment. Much of our time was spent, however, pleading for the release of Father Georghe Calciu Dumitreasa.

His story is known to many of you. At the age of 21, when he was a third year medical student, he was arrested in 1947. From then until 1964 he endured some of the cruellest treatment ever meted out to prisoners. The reason for this lengthy sentence was his open criticism of Communism. Imprisonment did not defeat him. He became a devout Christian and chose priesthood in the Romanian Orthodox Church as the best way of serving his Lord.

While he was at the university he studied French and theology so brilliantly that he was appointed professor of French and theology at the theological college. Students were attracted to his lectures, particularly to his Lenten series. In his analysis of Communism he described it as a "philosophy of despair." This did not please the authorities.

Neither did his opposition to the destruction of one of Bucharest's most historic churches. He was dismissed from the theologic faculty in May, 1978. At that time he and his wife received continuous death threats. Because of his popularity

he served as an advisor to the formation of the S.L.O.M.R., a people's trade union. Although such a union was permissible under law, he was arrested in May 1979, tried as a "neo-Nazi," and sentenced to ten years of imprisonment, the forfeiture of his property, and a fine of 1,500 lei.

In our discussion with Romanian authorities, Father Georghe was frequently referred to as a Fascist and teacher of Fascism. (You may remember that a Fascist movement, under Marshal Antonescu, compelled Romania to side with the Third Reich in 1941. This Fascist rule was overthrown in 1944. A People's Republic was declared in 1947.) We pointed out in our meetings that criticism of Communism did not mean the espousal of Fascism. We tried our best to speak honestly ~~from the position of faith as Christians, and to~~ address ourselves sympathetically to those we met. In other words, we preferred the service of reconciliation to the method of confrontation.

On our return to the United States we continued our negotiations with the Romanian Ambassador in Washington, Mircea Malitza. By the beginning of August, the Keston News Service and several other agencies had come to the conclusion that Father Georghe would not be released on Romania's national day of liberation, when amnesty is sometimes granted to prisoners. But he was released, on August 20th. The news was conveyed personally by Ambassador Malitza.

Several reports have indicated that his release was the result of direct confrontation. This is not true. It was an unexpected act of amnesty by the Romanian authorities. I think it is important to remember that we dare not ignore the effectiveness of God's grace, nor the effectiveness of sincere prayer. This event is a cause for thanksgiving.

The latest information available to us is that he, and his wife, may emigrate to Switzerland, where their son is already living. After Father Georghe's release, he and his wife have been kept away from journalists at a location on the Black Sea.

One very high official in Romania challenged my presence there during my last visit by saying, "Why are you so worried about one priest when we have thousands who are not in trouble? What are you doing about peace, Central America, the PLO, and the blacks of South Africa? I have heard this question before from certain "liberal" groups in our country.

The opportunity was afforded me to visit South Africa in May to speak to faculties of international affairs and to meet with dissidents. I had the pleasure of dining with more Black friends than I have ever done in this country. From Mr. G. J. Thula, head of the Zulus, and from Inkatha and other leaders, I learned that the black community believes that change is occurring although too slowly. That, however, they affirmed, is to be preferred to physical revolution which is practised by the African National Congress (ANC). While Helen and I were in Durban, for instance, the Mobil refinery was attacked by a terrorist group of the ANC. No sooner were we unpacked in Windhoek, Namibia, than a bomb of SWAPO exploded near the entrance of our hotel.

At the parliament in Cape Town I met with politicians of all parties who, as Christians, were dedicated to the abolition of the much-hated apartheid. The Christian fellowships I met with were integrated, and conducted a range of activities for the well-being of Blacks, Coloreds, and Indians.

Alan Paton, an old friend, maintains his witness to the tragedy and hope of his country. Dr. C. F. Beyers Nande is under the ban of the State for his theological exposure of apartheid's stupidity, nevertheless Helen and I spent a morning with him. He, and other Christians are paying the price for their struggle for the people's freedom in Christ. It is Christian fellowships like CREED who are leading the movement of creative change. Please pray for them.

I also observed the effectiveness of the Communist propaganda in isolating South Africa from the West. It is banned not only by the Committee of the Olympic Games, but by the UN, UNESCO, and the World and National Councils of Churches. All of whom ignore the 2,000 plus labor camps and the six million slaves in the Soviet Union. I think it is important to remember that South Africa is the meeting place of the Old World, New World and Third World. It is, therefore, a center of, and for, mission. In this mission we are involved along with our South African brothers and sisters, Black, Colored, Indian and White.

The Grace of our Lord Jesus Christ be with you,

*Ernest Gordon*

## CREED'S GUIDE FOR MISSION OF FREEDOM ACTIVITIES

An eleven page booklet outlining ways individuals, groups and churches can intercede for members of the Persecuted Church, has just been published by CREED. The "Guide for Mission of Freedom Activities" also contains guidelines for letter-writing to prisoners and government officials, Biblical citations, and resource lists of books and newsletters.

The introduction to the Guide explains that, "CREED strives to encourage as many people as possible to participate personally in the worldwide mission of the Church, initiated at Pentecost, with its unique message of our freedom in Christ."

Please write or call CREED for copies of the Guide at: 117 Prince Street, Alexandria, VA 22314, 703-549-0047.

## WITNESS FOR SERGEI KHODOROVICH

On June 15, 1984, a "witness" for imprisoned Russian Orthodox Christian **Sergei Khodorovich** was held at CREED House. Sergei Khodorovich was arrested in April 1983 and sentenced to three years



strict regime camp for managing the Russian Social Fund, a charity established by Alexander Solzhenitsyn to aid the families of prisoners of conscience. More than forty people gathered to pray for Sergei and to hear former Fund manager, Alexander Ginzburg. The Voice of America covered the event.

## CREED BRIEFING WITH MICHAEL BOURDEAUX

The Rev. Michael Bourdeaux, Director of Keston College and recipient of the 1984 Templeton Prize for Religion, will be the featured speaker at a briefing sponsored by CREED on Capitol Hill, December 4, 1984. Mr. Bourdeaux founded Keston College nearly twenty years ago to study and disseminate information about religious persecution around the world.

Mr. Bourdeaux has been a member of CREED's Advisory Board since its inception. He will be honored at a reception following the briefing. For additional information, contact the CREED office.

## MAKE YOUR RESERVATIONS NOW FOR CREED'S CONFERENCE:

### Freedom and Reconciliation in a World of Conflict

Saturday, November 10, 1984 9-3 p.m.  
Truro Episcopal Church, 10520 Main Street, Fairfax, Virginia

Conference speakers include: U.S. Ambassador to the Madrid Conference  
(Helsinki Accords), Asst. Secretary of State for Human Rights,  
and Congressional Representatives

Registration fee: \$15 per person (includes lunch)

For reservations please call: 703-549-0047

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FALL 84



# CREED NEWS

WINTER 1985

## GLEB YAKUNIN AND GALINA VILCHINSKAYA FREED

The Fall 1984 issue of CREED NEWS reported that CREED "priority prisoners" Father Gleb Yakunin and Galina Vilchinskaya were in danger of being re-sentenced at the end of their prison terms in November. A similar fate has already befallen other prisoners of faith.

CREED is delighted to report, however, that both Father Gleb and Galina were released at the end of their sentences—although into other forms of imprisonment.

Father Gleb was sent into internal exile for five years in Yakutsk, in Eastern Siberia, which is distinguished primarily by its record of the lowest temperature in an inhabited area,  $-70^{\circ}\text{F}$  at this time of year. In the month prior to his release, Father Gleb's family was not allowed to communicate with him, and his wife was turned away from the camp, without explanation, when she went to meet him at the end of his sentence.

Father Gleb's aunt visited him in December, and his wife is hoping to visit him in the near future.

Galina Vilchinskaya, for whom CREED has been interceding since her first arrest five years ago at the age of nineteen, was also released in November at the end of her second term. (The photo below was taken of Galina in prison prior to her release.) Galina returned home to one year of "supervision" by the authorities, whereby she is not allowed to leave her hometown, and must observe a 9 p.m. curfew. No details are yet known about Galina's health which had deteriorated considerably during her second prison camp term.



Release did not await Vladimir Poresh, another CREED priority prisoner, at the end of his prison sentence August 1, 1984. Instead Poresh was held for another trial after which he was sentenced to another three year term.

Poresh originally was arrested for editing a religious journal called "Obshchina," or "Community" in conjunction with a Christian youth seminar. He was re-sentenced under a new amendment to the Soviet penal code, enacted under Andropov in October 1983, which empowers prison camp officials to re-sentence prisoners for infractions of prison camp rules.

The case against Poresh was instituted one day before his scheduled release. Two of the charges brought against him concerned his protest of the beating of another prisoner by prison guards. At the end of his trial he said he did not intend to change his behavior, that he had not violated any rules, and that he considered the new amendment under which he was being sentenced "a return to Stalinist times."

(It is feared that another CREED case, Alexander Ogorodnikov may be similarly re-sentenced when his sentence is completed in 1986, for the same reason as Poresh.)

The new prison address for Vladimir Poresh is not yet known, but please write to Father Gleb and Galina at the following addresses:

Father Gleb Yakunin  
USSR  
Yakutskaya ASSR  
Ust-Maiski raion  
P. Inikgan  
ul. Bertina, d. 18, k. 15

Galina Vilchinskaya  
USSR  
Byelorussia  
g. Brest  
ul. Lazo

Please remember these persons, and all who suffer for their faith, in your prayers and in the prayers of your church.



## FROM THE PRESIDENT

My dear friend,

We are in the year of our Lord 1985. 1984 has passed, yet the implications associated with George Orwell's title are always with us, namely, the continuous struggle between good and evil.



We praise God, that in this struggle, He has assured us of the final victory by the Resurrection of His Beloved Son. We praise Him for the good news we have had concerning the Andrei Krysztoforski family for whom we have been interceding since last summer. Mr. Krysztoforski was an artist for Solidarity, and under intensifying surveillance and harassment in Poland, he and his family sought refugee status in this country. The Krysztoforski's are now living with a sister in Chapel Hill, North Carolina.

We are grateful to our friends in the House and Senate who we asked to intercede in behalf of this family and others like Czech Christians Jan Uluahic and his son, Jan, Rudolf Sabatosh and Vladislav Rakey, all of whom were arrested for distributing Bibles. They were severely beaten by the KGB and face prison terms of 4-8 years.

We are grateful for the addition of Dr. Aradom Tedla as an associate of CREED. Dr. Tedla was the Minister of Law and Justice for Eritrea in Ethiopia; the story of his escape from Ethiopia in 1980 has been told in the *Reader's Digest*. Our next newsletter will carry a report by him of the conditions in his native land. Our joy in his presence is tempered by our sorrow for the loss of his brother, who died January 2, 1985 A.D., at the age of 39 in Ethiopia. This untimely death was largely due to the punishment he endured in prison. Last September he was released from prison because of severe cardiac illness, presumably in order that he might die at home.

We are thankful for the release of Pope Shenouda, one of CREED's "priority cases." For nearly 3½ years he has been held in "protective custody" (i.e. house arrest) and prevented from fulfilling his responsibilities as a Christian leader. He is the leader of the Copts, or Egyptian Christians. Thank you for praying for him.

In our last newsletter we rejoiced in the release of Father Georghe Calciu-Dumitreasa. This joy has been tempered by the news of his house arrest, and by the prohibition placed upon him which denies him the right to preach and teach. Friends from the West who have requested permission to visit him have been informed that this is not only forbidden but that those who attempt to do so will be expelled from the country.

At our annual conference of November 10th, I touched upon the subject of the registered, or official, denomination, in the Soviet Union and East Europe. This was in response to the concern expressed about the visit of 266 church members to the Soviet Union last summer who seemed to report that, on the whole, there is freedom of religion, which is exercised by the registered denominations.

It is helpful to recall that the attempts by Lenin and Stalin to destroy religion failed. The armies of the Third Reich rolled into Russia with such power that their victory seemed assured. Metropolitan Sergei issued an appeal urging the faithful to defend their country: "The Church of Christ blesses all Orthodox who are defending the frontiers of the Fatherland." A further 23 proclamations of a similar nature were issued. By 1943 Sergei was elevated to the Patriarchate. A government department dealing with the affairs of the Orthodox Church was formed and shortly afterwards another ministry for the non-Orthodox fellowships.

This was not a great victory for the Church, but merely a pragmatic expression of the revelation that if you cannot destroy the Church you had better control it. Thus Khrushchev, in this same cynical faith smiled upon the admission of the Russian Orthodox Church to the World Council of Churches in 1961. He may have done so because he recognized the value of the R.O.C. as an agency of Communist peace propaganda. The registered denominations are thus captive ones which are permitted to exist in order to disseminate the misinformation so important for the support of the Soviet Union's imperialistic purposes.

We pray that such denominations may be set free from the controls imposed upon them. I am convinced that our prayers and efforts in behalf of our persecuted brethren strengthen, rather than weaken, their position. We pray that they may put, "the law of God above the law of man," and the sovereignty of Jesus Christ above that of tyrannies and democracies.

We may pray, therefore, that our personal faithfulness to Jesus as Lord will be a witness to the Laodicean churches of our time in the West, and an encouragement to our beloved brothers and sisters of the Persecuted Church. The persecution under Lenin and Stalin almost destroyed the physical evidences of the Church. The martyrs, however, have left a shining light to show us the way, which may only be the Way of our Lord; for there is none other by which people may be saved.

*Robert Gordon*



## CREED CONFERENCE AT TRURO CHURCH

Elliott Abrams, Assistant Secretary of State for Human Rights, and Max Kampelman, U.S. Ambassador to the Madrid Conference (Helsinki Accords), were among the speakers at CREED's conference, "Freedom and Reconciliation in a World of Conflict," held November 10, 1984 at Truro Church. More than 100 people attended the day-long conference.

Abrams spoke to the conference on "Liberation Theology" and Ambassador Kampelman shared his experiences at the Madrid Conference in a presentation entitled, "Negotiating with the Soviets."



*(from l. to r. Ernest Gordon and Elliott Abrams)*

Conference participants also listened to presentations by Ernest Gordon, Frank Watson, on the formation of a new initiative in the Episcopal Church on behalf of religious freedom, and Bishop Basil Rodzianko, on religious broadcasting into the Soviet Union.

The conference concluded with a memorial service, led by Bishop Basil, for the victims of communism on the 67th anniversary of the Bolshevik Revolution (November 7, 1917). Members of the St. Nicholas Cathedral choir joined Bishop Basil in singing a requiem mass.

Tapes of the conference may be ordered from CREED; for \$10 per set, plus \$1.50 postage and handling.

## BISHOP BASIL BROADCASTING FOR "THE LIFE IN CHRIST"

Bishop Basil Rodzianko, pictured at right at the recent CREED Conference, began broadcasting CREED's "Life in Christ" program November 1, 1984. Bishop Basil is retired Bishop of the Orthodox Church in America for San Francisco and the Western United States. He also was the Russian religious broadcaster for the BBC for more than twenty years, and is a well-known and beloved voice in the Soviet Union.



CREED's "Life in Christ" broadcast is heard every Sunday morning in the Soviet Union. CREED hopes to expand the program as funding becomes available.

## CONGRESSIONAL BRIEFING WITH MICHAEL BOURDEAUX

The Rev. Michael Bourdeaux, founder and director of Keston College in England, was the featured speaker at a briefing on Capitol Hill sponsored by CREED on December 4, 1984. Father Bourdeaux founded Keston College fifteen years ago to study and report accounts of persecution of believers in Communist countries. Today Keston College is a major source of information for governmental, religious, and human rights organizations around the world.

Father Bourdeaux spoke to an overflowing audience of Congressional representatives, their staffs, and members of CREED about the intensified persecution of Christians in the USSR in recent years. Bourdeaux is a member of CREED's advisory board.

Tapes of the Bourdeaux briefing may be ordered from CREED for \$5.00 each plus \$.75 mailing.



*(from l. to r. Michael Bourdeaux, Ernest Gordon, and Sen Paul Trible, far right)*

## A DELUGE OF CHRISTMAS CARDS!

CREED's goal of 5,000 Christmas cards to prisoners and their families was exceeded this Christmas by CREED members who hosted Christmas card writing parties in their homes and churches, or who personally wrote one, two or a dozen cards.

The Christmas card campaign was given an extra boost by Christian radio stations around the country which broadcast news about CREED's effort and spurred numerous requests for names and addresses of imprisoned Christians.

CREED is planning a similar effort for Easter, celebrated April 7th this year, and April 14th for Orthodox Christians. Contact CREED if you are interested in participating.

**EASTER GREETING CARDS  
DESIGNED ESPECIALLY FOR CREED  
ARE NOW AVAILABLE**

Each set of 8 includes 4 cards and envelopes and 4 postcards  
in 2 original Christian designs

**TO ORDER:** Send \$5.80 per set (which includes postage) to:  
**CREED • 117 Prince Street • Alexandria, Virginia 22314**

**CREED, the Christian Rescue Effort for the Emancipation of Dissidents, is a community of concerned people engaged in the mission of freedom. CREED serves as a link between private citizens and congressional and governmental leaders in order to intercede in behalf of those who are imprisoned, refused emigration or suffer other forms of persecution for their faith.**

**— CREED NEWS —**

Christian Rescue Effort for the  
Emancipation of Dissidents  
117 Prince Street  
Alexandria, VA 22314

## SUMMARY

CREED the Christian Rescue Effort for the Emancipation of Dissidents, is a community of concerned people engaged in the mission of freedom. CREED serves as a link between private citizens and congressional and governmental leaders in order to intercede in behalf of those who are imprisoned, refused entry, or suffer other forms of persecution for their faith.

Millions of Christians live within the Soviet Empire and must suffer day to day oppression because they are believers. In the free Western world, little has been known of these persecuted people consequently little has been done to help them.

In nearly four years Dr. James Gordon, CREED's President and the former Dean of the Chapel, Princeton University, has taken the message of Biblical freedom to over 120,000 people across the country. We have also reached between 20-40 million people in Eastern Bloc countries through the courtesy of Voice of America, Radio Free Europe, the BBC and CREED's own Russian language program, "Life in Christ." Currently CREED has over 175 individuals

CREED's objectives are: to educate greater numbers of people in the Judeo-Christian doctrine of freedom and its implications for moral responsibility; to obtain the liberation of a greater number of imprisoned and oppressed believers; to communicate directly with the persecuted, thus affirming our unity in the Body of Christ.

These objectives will be implemented through:

- 1) CREED's National Education Program, designed to reach Americans from the grassroots to the halls of Congress and to enable them through faith and action, to intercede in behalf of persecuted Christians around the world;
- 2) CREED's Direct Action Program, designed to maintain comprehensive case-work and effective liaison with the diplomatic community, the government, organizations and citizens;
- 3) CREED's International Communications Program, designed to teach the Biblical doctrine of man and his freedom to believers in the Soviet Empire by means of broadcasts and personal missions.



## About CREED

"I heartily thank the Lord for turning your hearts to this charity which you are doing, namely in helping where there is such a need. I listen to your programs before dawn."

These words came in a letter to CREED from a Christian living in Ukraine, USSR, who listens to CREED's religious Russian language radio broadcast series, "Life in Christ."

These radio broadcasts are one of the ministries of CREED, the Christian Rescue Effort for the Emancipation of Dissidents, which is a community of concerned people dedicated to the mission and ministry of freedom.

Inspiration for ~~founding CREED in 1980~~ came from the Committee for Soviet Jewry. A member of this committee suggested that a similar organization be ~~formed to help persecuted Christians in the USSR~~

CREED's intercessory activities include testimony before Congressional Committees; briefings on religious freedom issues for Members of Congress and staffs; diplomatic liaison with foreign ambassadors and U.S. governmental officials; witnessing for the persecuted church to churches, universities and colleges, schools and conferences; personal missions to East Europe; religious Russian language radio broadcasts beamed into the USSR; establishment of grass roots prayer groups; and the education of Americans to the Scriptural basis of freedom.

~~CREED is connected to an international information network that identifies many of the persecuted and imprisoned believers.~~ Some of those who assist CREED in this identification are East Watch International of Erwinna, PA; Keston News Services of Keston College, England; and many of the families of the persecuted who pass on important information to CREED when they solicit assistance.

Currently, CREED has over 175 individuals in its case files. Alexandru Neoiamu, a released believer from Romania wrote to CREED's president, Dr. Ernest Gordon, saying, "We are very glad to be here and to have a chance at a new life. I have heard from my brother of your sustained, kind efforts during the difficult past 15 months. I am quite sure that CREED, as well as you personally, played an essential part in helping us come to the United States. Thank you for your humane and compassionate help."

With funding from over 2,000 individuals as well as foundations such as the Merck Family Fund, the Engelhard Foundation and the Smith Richardson Foundation, CREED has been able to conduct a national campaign of personal witness to inform Americans of the increased worldwide persecution of Christians, especially behind the Iron Curtain.

Basil Rodzianko, former Bishop of San Francisco and the Western United States for the Russian Orthodox Church, told Dr. Gordon, "Having just

## About CREED

returned from the Soviet Union I am very aware of the impact of active world opinion on decisions regarding believers and the Church. I look forward to working with you in the future efforts of CREED in support of religious freedom in lands of the persecuted."

## THE PROBLEM

There are over 100 million Christians who live within the Soviet Empire. The witness of Christians is regarded as a threat to the supremacy of the Communist ideology. Lenin stated, "Religion and communism are incompatible in theory as well as in practice . . . . We must fight religion." In this totalitarian society repression and persecution follow all believers. They are denied the most basic of human rights--religious freedom.

One well-known case of persecuted Christians is that of the "Siberian Seven." In 1978, seven members of two families of Pentacostal Christians rushed through the gates of the American Embassy in Moscow in pursuit of freedom. Because of a complexity of diplomatic problems, these unfortunate families spent five years in basement rooms of the American Embassy before they were allowed to emigrate.

But there are greater numbers of Christians who suffer alone and unknown. It is primarily these kinds of individuals CREED is seeking out. CREED's mission is to find out who they are, to understand their suffering and to work for their freedom.

The case of John Teodosiu of Romania shows a typical pattern of persecution. As a Christian lay leader, he practiced his faith openly. He was repeatedly arrested and he and his then-pregnant wife were evicted from their apartment. His brother was mysteriously electrocuted at his job and within six months Teodosiu was severely beaten and imprisoned to await trial by military tribunal.

Through CREED's persistent intervention, Teodosiu was released from prison, issued a passport and was allowed to emigrate to the U.S. with his wife and infant son.

It is only through vigilance, diplomatic pressure, and insistence for action from free people outside the Communist bloc that those like Teodosiu are able to escape repression. And CREED is unique in addressing all aspects of this task.

"CREED fills a vacuum in the Christian community, which has been a concern of mine for some time. I am thrilled with CREED's mission of freedom and identification with those who are oppressed. This clearly-defined and dynamically-led organization gives me additional courage. I pray it will blossom into a world-wide movement of significant impact," wrote U.S. Senator Mark O. Hatfield.

Paradoxically, while religious repression in the Soviet Empire is tightening (1983 and 1984 laws make re-sentencing of prisoners easier and further isolate citizens from abroad), religious revival is taking place:

It is CREED's intention to increase the knowledge and understanding of greater numbers of Americans, particularly members of Congress, about the

## The Problem

plight of persecuted Christians behind the Iron Curtain and the principles of freedom surrounding this dilemma. It is also CREED's intention to intercede in behalf of and to effect the release from oppression of an increased number of individuals whose religious rights are being violated.

## METHODS

### A. National Education Program

CREED's National Education Program is designed to reach Americans from the grass-roots to the Halls of Congress and to enable them, through faith and action, to intercede in behalf of persecuted Christians around the world.

#### Teaching/Preaching Missions

Dr. Ernest Gordon personally has carried the message of freedom to over 120,000 people in schools, colleges, churches and civic organizations in the U.S.

#### Monthly Seminars

Seminars each month in the Washington area provide the means of educating politicians, lawyers, human rights specialists and legislative aides on various themes of freedom and first-hand experiences of oppression in Communist lands.

#### Conferences

This is the means of reaching people at the local level. Our targeted audience is clergy, educators, youth, local officials, church lay leaders and other opinion makers. The themes of these conferences are: worldwide religious persecution; violation of the Helsinki Accord (human rights), freedom from slavery, reconciliation, and personal and corporate responsibility.

Past conferences have included special guests Vice President George Bush, Dr. and Mrs. Francis Schaeffer of L'Abri Fellowship and Max Kampelman.

#### Newsletters

Our newsletters are of two kinds:

- 1) Human Rights Update: monthly briefing papers to members of Congress highlighting specific hardship cases and political methods to improve the conditions of those involved, and;
- 2) CREED NEWS: informs and educates interested and supportive people of CREED's activities and mission.



## Methods

### CREED Literature

#### 1) Guide for Mission of Freedom Activities

Scores of individuals across the country respond to CREED's message and wish to personally involve themselves. This booklet contains practical ways of interceding in behalf of imprisoned believers, Biblical citations and resource data.

#### 2) CREED Brochure

The who, what and why of CREED.

#### 3) Conference materials.

### Media

1) Radio America airs Dr. Ernest Gordon's broadcast "The Living Faith" once a week.

2) Articles are written by Dr. Ernest Gordon on the origins, history, nature and metaphysics of freedom regularly appear in magazines, newsletters and journals around the world.

## B. Direct Action Program

CREED's Direct Action Program is a combination of casework, government affairs, and citizen action. It is designed to maintain comprehensive casework and effective liaison with the diplomatic community, the government, organizations and citizens.

These efforts include:

- Regular contact between CREED resource personnel and Capitol Hill staffs
- Personal contacts with foreign ambassadors
- Personal contacts with members of Congress
- Expert testimony before committees of Congress
- Letters from members of Congress and private citizens to foreign ambassadors requesting action for specific individuals or families

## Methods

- Letters from concerned citizens to members of Congress urging action on human rights legislation or in behalf of specific individuals
- Coordination with other human rights groups
- Information gathering through agencies in regular communication with religious leaders within the Soviet Empire

### C. International Communications Program

CREED's International Communications Program is designed to teach the Biblical doctrine of man and his freedom to believers in the Soviet Empire via shortwave broadcasts and personal missions.

- 1) "Life in Christ" - weekly religious Russian language radio broadcasts produced by CREED and beamed into the USSR, featuring worship and prayer, observance of Christian holidays, Biblical citations, quotations from Christian Russian intellectuals, religious music, religious news and commentary.
- 2) Personal Missions - Visits to East European countries provide first-hand knowledge of the plight of believers and allows face to face exchanges when appropriate. This enables representatives of CREED to give a personal witness of love and world-wide concern to persecuted Christians and to directly plead the case of believers with communist officials. This first-hand knowledge also enables CREED to act on the needs of the persecuted through a network of Christians in the free world.
- 3) Personal letters - Small, locally formed support groups that gather together to pray for the persecuted and study the Scriptures, also focus on writing personal letters and holiday greeting cards to imprisoned believers and their families. Thousands are sent each year.

THE WHITE HOUSE  
WASHINGTON

April 12, 1985

EP

MEMORANDUM FOR BEN ELLIOTT

FROM: JOHN A. SVAHN

JAS

SUBJECT: Remarks: Dropby at Conference on Religious Liberty

We have one comment. At the bottom of page 3 and the top of page 4, we refer to Christians, Muslims and Jews as continuing to practice their faith in the communist world. You might wish to add "and others," since there are probably other religious represented in the communist world.

cc: Dave Chew

## OFFICE OF POLICY DEVELOPMENT

## MEMORANDUM

DATE: 4/12 DUE BY: 3:30 today  
REMARKS: DROPBY AT CONFERENCE ON RELIGIOUS LIBERTY  
SUBJECT: \_\_\_\_\_

## ACTION REQUIRED:

JAS memo to Elliott w/ CC: Chew.

	ACTION	FYI		ACTION	FYI
SVAHN	<input type="checkbox"/>	<input type="checkbox"/>	SIMMONS	<input type="checkbox"/>	<input type="checkbox"/>
PORTER	<input type="checkbox"/>	<input type="checkbox"/>	SMITH	<input type="checkbox"/>	<input type="checkbox"/>
ANDERSON	<input checked="" type="checkbox"/>	<input type="checkbox"/>	SWEET	<input type="checkbox"/>	<input type="checkbox"/>
BLED SOE	<input type="checkbox"/>	<input type="checkbox"/>	WALTERS	<input type="checkbox"/>	<input type="checkbox"/>
BRADLEY	<input type="checkbox"/>	<input type="checkbox"/>	ADMINISTRATION/ JOHNSTON	<input type="checkbox"/>	<input type="checkbox"/>
DAVIS	<input type="checkbox"/>	<input type="checkbox"/>	TURNER	<input type="checkbox"/>	<input type="checkbox"/>
DRIGGS	<input type="checkbox"/>	<input type="checkbox"/>	OTHER		
GALEBACH	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HAYS	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HOBBS	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
LI	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
McALLISTER	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
McCAFFREY	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
ROPER	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>

☐ John A. Svahn  
Assistant to the President  
for Policy Development  
(x6515)

☐ Roger B. Porter  
Director  
Office of Policy Development  
(x6515)

## WHITE HOUSE STAFFING MEMORANDUM

DATE: 4/12/85 ACTION/CONCURRENCE/COMMENT DUE BY: C.O.B. TODAY, 4/12/85SUBJECT: REMARKS: DROPBY AT CONFERENCE ON RELIGIOUS LIBERTY  
(4/12 - 10:00 a.m. draft)

	ACTION FYI			ACTION FYI	
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	OGLESBY	<input checked="" type="checkbox"/>	<input type="checkbox"/>
REGAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROLLINS	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DEAVER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SPEAKES	<input type="checkbox"/>	<input checked="" type="checkbox"/>
STOCKMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	SVAHN	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BUCHANAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	TUTTLE	<input type="checkbox"/>	<input type="checkbox"/>
CHEW	<input type="checkbox"/>	<input checked="" type="checkbox"/>	VERSTANDIG	<input type="checkbox"/>	<input type="checkbox"/>
FIELDING	<input checked="" type="checkbox"/>	<input type="checkbox"/>	WHITTLESEY	<input type="checkbox"/>	<input type="checkbox"/>
FRIEDERSDORF	<input checked="" type="checkbox"/>	<input type="checkbox"/>	RYAN	<input type="checkbox"/>	<input type="checkbox"/>
HICKEY	<input type="checkbox"/>	<input type="checkbox"/>	DANIELS	<input type="checkbox"/>	<input checked="" type="checkbox"/>
HICKS	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ELLIOTT	<input type="checkbox"/>	<input checked="" type="checkbox"/>
KINGON	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
McFARLANE	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

## REMARKS:

Please provide any edits directly to Ben Elliott by c.o.b. today, with an information copy to my office. Thank you.

## RESPONSE:

David L. Chew  
Staff Secretary  
Ext. 2702



# CREED

# HUMAN RIGHTS UPDATE

## INTERCEDING FOR CHRISTIAN PRISONERS OF FAITH

### Inside:

FOUR CZECH CHRISTIANS AWAIT TRIAL

RUSSIAN WRITER ARRESTED

NEW UNDERGROUND JOURNAL OF CHURCH  
IN UKRAINE ARRIVES IN WEST

March 1985

### CZECH CHRISTIANS AWAIT TRIAL

On October 12, 1984 three Czech Christians of the Brethren Church were arrested in the town of Vranov, near the Russian border of Czechoslovakia, for distributing Christian literature.

A carload of Russian language Bibles was discovered in the possession of Rudolf Sabanos and Jan Uhuahic at a roadblock where police were checking for "hoarders" the day new price increases went into effect.

The following morning the houses of both men were searched and additional Christian literature was found at the home of Jan Uhuahic. His father, Jan Uhuahic, Sr., was then also arrested and all the literature confiscated.

Eastern Slovakian Christians, like Rudolf Sabanos and the Jan Uhuahics, have been experiencing a revival of their faith for the past several years. They have had an increasing desire to share the Gospel not only with other Czechs but with the Russian people so near their border.

It is virtually impossible to obtain Christian literature in Czechoslovakia (even more so, of course, in the Soviet Union); the "official" church publications are tightly controlled by the government and underground Christian presses vigorously searched out and destroyed. Christian literature of any value comes from the West and is greatly

prized.

The interrogation which followed the arrest of these three men led to the arrest of 28 year old Czech Baptist Vladislav Rakay. Rakay originally gave the Bibles to the other men and a search of his house uncovered numerous other Bibles and Christian books.

Vladislav Rakay had been under surveillance by the secret police since his arrest when he was 19 for attempting to leave the country. For this crime he was imprisoned for six months. Because of his prison sentence he was barred from attending any university, yet over the next eight years he taught himself seven languages. He served as a translator for the local churches whenever a foreign visitor came to the area.

The secret police demanded that the men show them where they had crossed the border into the Soviet Union. In fact the men had not themselves crossed the border but were throwing the Bibles off a cliff where Russian farmers could retrieve them.

At this point the KGB became involved in the case, ostensibly because the "drop" for the Bibles was in an area of "military sensitivity." The men were then moved to a Czech prison in the city of Kosice and brutally interrogated by the KGB. Three of the four men were hospitalized as a result of the interrogation.

The four men have not yet been brought to trial, although the investigation has well exceeded the three months allowed by law.

[Doran Gunderson]...

### CZECH CHRISTIANS (cont.)

Numerous Members of Congress have written to the Czech government requesting an explanation of the case of these four Christians. In a very unusual move, the Czech Embassy invited these Members to a meeting with Czech officials, during which the officials said that the Christians were accused only of smuggling, that the government didn't care what they were smuggling, that it was not, therefore, a religious or human rights case, but merely a criminal one.

In a subsequent conversation with a Congressional staff representative, Czech Embassy officials indicated that the men were charged with "customs violations." If true, this represents a considerable reduction of charges, and underscores the Czech government's sensitivity to publicity about this case in the West.

CREED urges Members of Congress to continue to voice their concern over the fate of these four men. The case represents a clear violation of the Helsinki Final Act which guarantees freedom of thought, conscience and religion, and to which Czechoslovakia is a signatory.

Please send letters to:

The Hon. Gustav Hudak  
President  
Haricacy  
Prague, Czechoslovakia 11000

His Excellency Stanislaw Suja  
Embassy of Czechoslovakia  
3900 Linnean Avenue, N.W.  
Washington, D. C. 20008

Please contact Barbara Denluck at the CREED office if you have any questions

### RUSSIAN CHRISTIAN WRITER ARRESTED

Fifty-seven year old writer and Orthodox Christian, Felix Svetov, was arrested January 23, 1985 and charged with "anti-Soviet slander." Svetov's wife,

Zoya Krakhmalnikova, was sentenced in March 1983 to one year in prison camp and five years internal exile for editing a religious journal called "Nadezhda" ("Hope").

Both Svetov and his wife were members of the Soviet literary establishment before they became active believers in the 70s. Svetov lost his membership in the Writers' Union for defending Andrei Sakharov when he was exiled to Gorky in 1980. When the Soviet authorities refused to publish Svetov's work, he began to publish it in the West. Perhaps the most notable of his works to appear in the West was the autobiographical novel of his conversion, entitled Otverzi Mi Dveri ("Open the Doors for Me").

Keston College, a research center which monitors religious freedom around the world, believes that Svetov's arrest is part of a "fresh crack-down" on the Russian Orthodox Church.

On the same day Svetov was arrested, his wife's quarters in exile in Ust-Kan were searched. Numerous other searches took place on or near that day of other Orthodox believers who had signed samizdat (underground) petitions protesting the arrest of Svetov's wife, Zoya.

### UNDERGROUND JOURNAL ON UKRAINIAN CHURCH REACHES WEST

A new Soviet samizdat (underground) journal on religious dissent entitled Chronicle of the Catholic Church of Ukraine recently reached the West. The journal focuses primarily on the outlawed Ukrainian (Uniate) Catholic Church in Ukraine.

The Ukrainian Catholic Church was involuntarily incorporated by the State into the Russian Orthodox Church in 1946, in an effort to silence nationalist sentiment in Ukraine. Virtually the entire hierarchy and clergy were arrested and killed by the Soviets. The five million member Ukrainian Catholic Church functions entirely today as an underground church.

Eight issues of the Journal have appeared thus far in the West, offering encouraging evidence that the persecution of the Church may have had an effect contrary to its intent.

(Elliott)  
April 4, 1985  
4:00 p.m. *RR*

PRESIDENTIAL RADIO TALK: EASTER  
SATURDAY, APRIL 6, 1985

My fellow Americans, this weekend, Jews the world over begin celebrating the festival of Passover, which each Spring commemorates the miraculous delivery -- the Exodus -- of their people from slavery. The message of Passover speaks to Jew and non-Jew alike. It resounds with bitter cries of slaves suffering inhumanity. And it rings forth with joyful cheers of a people set free, courageously undertaking the long journey to freedom and independence.

Tomorrow is Easter, a deeply holy day when Christians celebrate the victory of faith in a triumph of hope over despair and life over death. Through one magnificent act of pure and perfect love, Jesus gave the promise sought since the beginning of time -- that there will never be a dark night that does not end. As it is said in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

America was born and grew from a faith that has bound us in a communion of spirit, ever since our ancestors crossed the Atlantic, not to find soil for their ploughs, but liberty for their souls. When Daniel Webster visited the site at Plymouth Rock in 1820, he said, "...let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to...diffuse

its influence through all their institutions, civil, political, or literary."

When we speak of faith and its importance today, it is not to impose our beliefs on others, but to ensure freedom of belief and worship for all -- so that America may remain one Nation under God, and in our institutions and daily lives, we may be the vessels of His wisdom, truth, and love.

All we have been and hope to be, all our power for good to make this world better, begins in the miracles of freedom and faith that God has placed in the human mind and heart. But these great gifts are not ours to enjoy in splendid isolation; they are the birthright of all His children.

We can be heartened by the great outpouring of generosity across our land from citizens sharing the bread of life with others in great need at home and in faraway lands. Charitable giving has surpassed \$65 billion, an all-time high and a sum greater than the national budgets of two-thirds of the world's countries. There has also been a sharp upsurge in contributions and voluntary activities in the last 4 years.

The response of our people to the crisis in Africa has been, well, just about miraculous. Over \$100 million has been sent in donations for food, medicine, and supplies by private individuals, with hundreds of church groups donating time and resources. But millions of people remain desperately hungry, and they need our continued support.

I have spoken about our responsibility to help others' material needs. But can we commemorate Passover and Easter, can



we celebrate this message of freedom and hope, and not remember, as well, the great spiritual needs of God's children who have no freedom and little hope?

We must not forget God's believers who are trying valiantly to preserve their faith under communist domination. In Lenin's words, "Religion and communism are incompatible in theory as well as in practice... We must fight religion." And fight it they do, with persecution ranging from intolerance, to ostracism, to imprisonment and torture in their infamous labor and prison camps and so-called psychiatric hospitals.

Dr. Ernest Gordon, President of an organization named CREED, Christian Rescue Effort for the Emancipation of Dissidents, noted that on a recent trip to Eastern Europe he spoke with a priest who had spent 10 years in prison. The priest asked him to deliver a message to the West: there is a war going on; it is not nuclear, but spiritual. The fall-out of the atheistic explosion is everywhere. But Dr. Gordon added, "Although the fall-out may be everywhere, we are reminded that God too is everywhere and not even tyrannies can keep Him out."

My friends, the cause of freedom is the cause of God. The United States will do everything humanly possible to work with the Soviets for a safer world. But to betray our deepest values is to betray ourselves; to ignore the prophet Isaiah's words, "...bind up the broken hearted...proclaim liberty to the captives," is to make our own freedom a sham.

It is time for believers of all faiths to unite in helping our brothers and sisters who cry out for freedom -- from the

[moo-ZHAH-heh-deen] under fire in Afghanistan, to brave heroes like Scharansky, Father [svar-IN-skahs], and Father [yah-KOO-nin] inside the U.S.S.R., to embattled churches from Poland to Nicaragua. Let us join hands, lift up our voices, and ask for God's help, remembering always that where the spirit of the Lord is, there is liberty.

Until next week, thanks for listening and God bless you.

## Poland —

Articles ~  
January through  
March

- Bishops
- Catholic Church
- Lech Walesa
- Jerzy Popieluszko

Good quotes... read on



20TH STORY of Level 1 printed in FULL format.

Proprietary to the United Press International 1985

March 10, 1985, Sunday, AM cycle

SECTION: International

LENGTH: 338 words

HEADLINE: Polish prime minister attacks Washington

BYLINE: By BOGDAN TUREK

DATELINE: WARSAW, Poland

KEYWORD: Poland

BODY:

Prime Minister Gen. Wojciech Jaruzelski accused the United States Sunday of building 'an iron curtain' around Poland and charged some Catholic clergy with getting unduly involved in politics.

In an address to the Communist Party conference in the Baltic seaport of Szczecin, Jaruzelski said Washington does not want to ease economic restrictions imposed on Poland after it declared martial law in 1981.

Instead, he said, Washington is claiming economic measures are being lifted when they are not.

'It was not enough to build an iron curtain around Poland which has been constructed for four years now. New tricks are used,' said Jaruzelski, who also is head of the Polish Communist Party.

The attack on the United States came three weeks after the Polish government expelled the U.S. military attache from Warsaw, Col. Friderick Myer, and his wife, on espionage charges. Washington retaliated by expelling Polish military attache Col. Zbigniew Szymanski from the United States.

Jaruzelski, who previously has avoided criticism of the Roman Catholic Church, also charged some pro-Solidarity clergy with delivering emotionally charged sermons and with getting politically involved.

Some clergymen hold 'instigating sermons, stage politically significant shows, and display politically tinged performances not worthy of a place of religious worship,' he said.

The government is watching with 'growing concern and growing impatience' the operations of some priests, the military leader said.

Unofficial sources indicate there are about 100 priests out of 22,000 in the country that are considered troublemakers by authorities because of their anti-state sermons.

Jaruzelski did not assess church-state relations since the murder of Rev. Jerzy Popieluszko, a strong backer of the banned Solidarity union, by three secret police agents last October. But he did say just verdicts were passed on

Proprietary to the United Press International, March 10, 1985

the killers, who received long prison terms.

'There is one law which is equally binding for everybody,' he said.



53RD STORY of Level 1 printed in FULL format.

Proprietary to the United Press International 1985

February 24, 1985, Sunday, AM cycle

SECTION: International

LENGTH: 564 words

HEADLINE: New rift between church and state in Poland


BYLINE: By BOGDAN TUREK

DATELINE: WARSAW, Poland

KEYWORD: Poles

BODY:

The Communist government and the Roman Catholic church in Poland are at odds again after a lull of more than two decades.

 A new government propaganda campaign has been launched against the church, leaving many Poles shocked because it comes soon after the Oct. 19 killing of pro-Solidarity Rev. Jerzy Popieluszko by three secret police agents.

In the aftermath of the crime, the government had been expected to make conciliatory gestures toward the church. Instead, authorities have been outspoken in criticizing bishops and clergymen, who have responded by vowing not to stop criticizing conditions in Poland.

'We have a moral right to criticize evil within various institutions, including the Catholic church,' said government spokesman Jerzy Urban.

During the Popieluszko trial, secret police Capt. Grzegorz Piotrowski, a defendant, charged that his victim had spawned hatred, that the 'extremism of the priest' produced 'extremism' in himself.

His reasoning was publicized by the official media, which scaled down coverage of speeches by attorneys representing Popieluszko's family.

Cardinal Jozef Glemp, Poland's Roman Catholic primate, was angered by the 'tendentious' coverage of the trial.

Glemp, who has advocated moderation in dealings with the authorities, says church-state relations have not been severed but that they are 'less intensive.'

The government pledged to seek an 'agreement' with the church but followed up by attacking the Catholic weekly Tygodnik Powszechny, saying it sows confusion. An article printed in all the nation's major newspapers said the weekly was 'creating a mood of complete hopelessness.'

The widening rift between the government and the church comes at a time of renewed tension between the authorities and the outlawed Solidarity union.

Proprietary to the United Press International, February 24, 1985

Solidarity leader Lech Walesa has ignored a warning from authorities and called for a 15-minute national strike to start Feb. 28 to protest government-announced hikes of 12 to 13 percent in food prices. He said such rises could cut ordinary peoples' living standards by 10 percent.

In a direct challenge, Walesa said the government was afraid to arrest him. Urban, the government spokesman, replied that Walesa dreamed of arrest and that the government would not make a martyr of him.

Authorities, however, have arrested three top union leaders -- Adam Michnik, Wladyslaw Frasnyniuk and Bogdan Lis -- in an apparent effort to intimidate hundreds of former Solidarity officials who supported the strike call.

In response, 800 former union activists lodged a statement with the authorities saying the government 'should offer the nation something more than price hikes and reprisals.'

Two other prominent dissident leaders, Karol Modzelewski and Jozef Pinior, issued their own statement, saying authorities have 'decided to launch an open confrontation with the workers, church and academic community.'

They predicted new limits on personal freedoms and cited a pending parliamentary bill which would eliminate the elections of university rectors by academic communities in favor of direct appointment by the authorities.

Modzelewski and Pinior said a serious danger was being created by the authorities to 'worsen the home situation.

'Only the resistance of the people and adequate response of the international public opinion can avert this danger,' they said.

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## The Associated Press

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February 20, 1985, Wednesday, AM cycle

SECTION: International News

LENGTH: 718 words

HEADLINE: Solidarity Activists Protest Police Crackdown

BYLINE: By CHARLES J. GANS, Associated Press Writer

DATELINE: WARSAW, Poland

KEYWORD: Poland-Solidarity

## BODY:

Eight union activists were camped in a Krakow church Wednesday eating only bread and water, and urged other Poles to do the same in protest of the latest crackdown on Solidarity and the Roman Catholic Church.

"We appeal to all people of good will for whom the problem of freedom and justice is dear to ... join our protest and organize similar actions. Let's be united in the struggle against evil," the strikers said in a statement.

The eight activists began their action Monday evening at a Catholic church in the southern city to protest the "violent increase of repressive actions against Solidarity activists" and "the unleashing of an anti-church campaign" by the government, the statement said.

The hunger strikers include Anna Walentynowicz, a Gdansk union activist whose dismissal from her job at the Lenin Shipyard spawned the strikes that created Solidarity in 1980, and members of a new Krakow human rights monitoring group.

The statement, dated Monday, was made available Wednesday to Western reporters in Warsaw by Zygmunt Lenyk, a spokesman for the rights committee.

Lenyk said the strikers expect their protest to be lengthy, so new teams of volunteers will take over as necessary to avoid endangering anyone's health.

In Warsaw, Solidarity supporters scattered hundreds of leaflets during the Wednesday afternoon rush hour from the rooftop of a Warsaw apartment building less than a block from Communist Party headquarters. The leaflets urged participation in a Solidarity-sponsored 15-minute general strike at noon Feb. 28 to protest planned food price increases.

"We are fighting for an eight-hour working day, a price freeze, free Saturdays, and compensation for higher costs," one leaflet said.

In another development, opposition sources said 800 former internees and political prisoners sent a petition to the prosecutor general charging that



The Associated Press, February 20, 1985

authorities "violated basic human rights" by arresting three senior Solidarity figures.

Adam Michnik of Warsaw, Bogdan Lis of Gdansk, and Wladyslaw Frasnyniuk of Wroclaw were arrested in a police raid on a meeting in Gdansk called by Lech Walesa to plan the strike.

"In our opinion, it (the arrests) is using force against people who want to organize the society in defense from poverty," the petition said. "Force is not the road to national accord. There is a need to have something more than price hikes and repression to offer the nation."

It was read to more than 3,000 worshipers at a Tuesday evening Mass at Warsaw's St. Stanislaw Kostka Church, the parish of slain pro-Solidarity priest Jerzy Popieluszko.

The Mass was held to mark the four-month anniversary of the priest's kidnap-murder Oct. 19 by secret police officers.

The Krakow strikers demanded the "unconditional release" of the three Solidarity leaders arrested in the Gdansk raid and of Andrzej Gwiazda, Solidarity's former national deputy chairman, who was sentenced in a separate proceeding to five months in jail for disturbing the peace.

They also criticized authorities for launching a campaign against outspoken Roman Catholic priests and refusing permission for a Solidarity emigre activist, Seweryn Blumsztajn, to return to Poland after three years of self-exile in France.

Radio Solidarity, the union's clandestine transmitter, went on the air Tuesday evening in Warsaw to broadcast the text of an appeal by Walesa other leaders for strike support.

The crackdown on opposition reflects government concern about public reaction to the food price hikes planned for March.

Unannounced increases brought down Communist Party leader Wladislaw Gomulka in 1970 and set off widespread worker protests in 1976. Another try in 1980 inspired the labor revolt that led to Solidarity, the Soviet bloc's first independent trade union, which only martial law could crush.

Seeking to head off another such uprising, the government sought public reaction last month to three formulas mixing combinations of price rises and an end to some food rationing.

The official news agency PAP said 16.3 percent of those answering the questionnaire opposed price hikes in any form and the rest chose among the three formulas offered or made their own proposals. One government plan would raise meat prices by up to 15 percent and other basic foods from 3 to 80 percent.



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Summary of World Broadcasts

February 18, 1985, Monday

SECTION: Part 2 Eastern Europe; B. INTERNAL AFFAIRS

PAGE: EE/7878/B/1

LENGTH: 1081 words

HEADLINE: Episcopate's Communique Complains of Attacks on the Church

SOURCE: (b) Warsaw home service 2200 gmt 15 Feb 85

Excerpt from report

BODY:

The plenary conference of the Polish Episcopate deliberated in Warsaw on 13th and 14th February 1985; it was chaired by the Primate of Poland, Cardinal Jozef Glemp. The conference tackled a number of current issues concerning the life of the Church in the world and in Poland. A topic of consideration was the recent 25th apostolic journey by John Paul II to four Latin American countries. The bishops expressed their profound gratitude to the Holy Father for his exhortation on reconciliation and repentance and for the announcement of the convening of an extraordinary synod of bishops to mark the 20th anniversary of the conclusion of the Second Vatican Council. The conference also discussed the preparations for a Polish national eucharistic congress in 1987. The further implementation of the new Canon Law was also considered. In addition, specific pastoral problems were presented in turn by the chairmen of the various commissions of the Episcopate.

The consequences of the kidnapping and murder of the late Father Jerzy Popieluszko were held to be a matter of exceptional importance. The crime committed against this Polish priest shocked our whole society and at the same time called forth an acute response worldwide. The same thing happened as regards the trial of the four persons guilty of that crime.

\* Before we pass on to the details of this painful matter, we recall the principles which are always binding, but which have now taken on a more particular significance. The first principle: the Church has the right and duty to proclaim the Gospel to all men. This is the Gospel of truth, love, justice and peace: the Gospel of forgiveness and struggle against evil through good. The second principle: the history of our fatherland has been stamped throughout the centuries by the link between the Church and the nation. It was and remains to this day a link of service. The Church in the service of the nation, the Primate of the Millenium proclaimed. Undermining the Church's authority is therefore not only unjust but also harms the nation. The third principle: all people in the homeland have the right to reliable information. Information which is tendentious, selective, scattered with half-truths and apparent truths leads to chaotic thinking and hampers national accord.

With these principles in mind - we read in the document of the Plenary Conference of the Polish Episcopate - we declare: firstly, the uncovering of the perpetrators of the crime, who were Security Service functionaries, and

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putting them on trial in public met the expectations of society and the social sense of justice. The revelation during the court proceedings of some of the mechanisms of activity and the atmosphere prevalent in the part of the Security Service apparatus concerned with Church affairs was a positive phenomenon, though of depressing significance. It turned out that the methods used were morally reprehensible and in conflict with the law in force. The arbitrary and lawless violation of respect for dignity and a good name strikes at fundamental human rights. As the Torun trial showed, this can lead to crime. The usurpation of the right to a one-sided assessment of the behaviour and opinions of other citizens; ascribing to oneself a monopoly on interpreting the law, issuing lynch law verdicts - these are a flagrant abuse of the law and violate elementary principles of the rule of law. We expect the appropriate authorities to draw conclusions from those facts and take corresponding steps to ensure due protection of the civic rights guaranteed in the Constitution.

Secondly, the Torun trial was linked with hopes for a cleansing of the social atmosphere and for rebuilding mutual trust. Unfortunately, the course of the trial gave rise to much disquiet. During court proceedings, attempts were made to discredit the Church, its bishops and priests. These attacks were not confined to the irresponsible statements by the accused. The Public Prosecutor, in addition, made attempts to treat the victim of the crime and the murderers on an equal footing. This was accompanied by tendentious reporting on the course of the trial by the mass media. If one adds to this other publications unfavourable to the Church which have recently been appearing in numbers not encountered for years, it is impossible not to get the impression that a conscious propaganda campaign has been begun which, on the pretext of condemning co-called extra-religious activity by the clergy, aims to disrupt relations between Church and state.

Thirdly: this kind of activity does not serve the cause of dialogue and social reconciliation, for which the Church is constantly calling; neither does it strengthen social peace in our homeland. In the name of the national good, we expect this campaign to be stopped. These matters have been treated at greater length in a memorandum sent by the Episcopate from the present Plenary Conference to the state authorities.

Fourthly: moreover, in the light of recent events, we hold it to be our duty to recall that although - as the Second Vatican Council teaches - the Church in no case wants to interfere in the governing of a temporal state, it should however always and everywhere have true freedom to proclaim the Faith, proclaim its teachings about society, fulfil its task among people without hindrance and also make moral judgements, even on matters concerning political issues, if fundamental human rights or the saving of souls require it. So, a moral evaluation not only of the behaviour of individuals but of all institutions comes under the mission of the Church and is of a religious nature. This is why the Church, fulfilling the mission of love, always has the duty to combat evil. It has a particular duty to do this when evil appears in public life.

In the last point of the communique of the 204th Plenary Conference of the Polish Episcopate, the words of John Paul II to Polish pilgrims on 12th February of this year, referring to recent events in Poland, were quoted. We read in the conclusion to the communique: we accept the words of the Holy Father with the deepest reverence. At the same time, we appeal to all Polish believers for fervent prayers for every person in Poland; for all institutions; for the

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whole nation, devoted to the Most Holy Mother of God. We appeal for these prayers at the present, difficult time. We appeal for these prayers at the beginning of this year's Lent.



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## The Associated Press

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February 15, 1985, Friday, PM cycle

SECTION: International News

LENGTH: 776 words

DATELINE: WARSAW, Poland

KEYWORD: Poland-Church

## BODY:

Poland's Roman Catholic bishops today accused Communist authorities of waging an unprecedented propaganda campaign against the church, using the trial of four secret police officers to try to discredit the clergy.

The bishops said the trial that ended Feb. 7 with convictions against four secret police officers for the kidnap-murder of a pro-Solidarity priest had harmed church-state relations and failed to "strengthen social peace" in Poland.

"Unfortunately, the course of the trial has caused dismay," said the bishops in a communique. "During the trial, attempts were made to discredit the church, its bishops and chaplains."

The communique, issued today following a two-day meeting in Warsaw that ended Thursday, marked the first official reaction by the 86-member Polish episcopate to the convictions of the secret police officers involved in last October's murder of the Rev. Jerzy Popieluszko.

At the meeting, Poland's Roman Catholic primate, Cardinal Jozef Glemp, and the country's bishops also drafted a separate protest letter to Communist authorities. The text of the letter was not disclosed.

In the communique, the bishops expressed hope that authorities would take "proper steps" to curb abuses by the security apparatus that were revealed during the trial. The bishops said such abuses violated "basic human rights."

"Usurping the right to a one-sided evaluation of other citizens, ascribing to oneself the monopoly of interpreting the law, issuing verdicts of a 'lynch' character, represent a vivid abuse of the law and violation of the elementary principles of the rule of law," the bishops said.

"We expect that the ... authorities will draw conclusions from those facts and take proper steps to ensure appropriate protection of civil rights guaranteed by the constitution," the bishops said.

The strongly worded communique followed remarks by Glemp at a rare news conference Monday charging that authorities had turned the trial of the four security officers into an attack against the church and Popieluszko.

The Associated Press, February 15, 1985

It was the latest indication that the trial in the northern city of Torun has created new tensions in relations between the officially atheistic Communist government and the country's influential Roman Catholic Church.

More than 90 percent of Poland's 37 million people are Catholic.

Poland's government spokesman, Jerzy Urban, at a news conference on Tuesday denied Communist authorities were waging an anti-church campaign and warned that some militant priests face prosecution for attacking the state in their sermons.

In their communique, the bishops said the defendants in the trial were allowed to make "irresponsible speeches" attacking clergymen. The bishops also criticized the state prosecutor for attempting "to equalize the victim of the crime with the perpetrators of the murder."

The bishops repeated earlier complaints by church officials that the state-run mass media covered the trial in a "tendentious" manner by widely publicizing allegations that dozens of Polish clergymen engage in anti-state activities.

"If we add to this other unfavorable articles about the church appearing recently in an amount unparalleled for years, there is no way to resist the impression that a deliberate propaganda campaign has been taken up ... that aims at disturbing church-state relations."

Judge Jurand Maciejewski, who sat on the five-judge panel during the Torun trial, said lawyers for the four convicted secret police officers had submitted motions asking for a justification of the verdicts, the first step in formal appeal proceedings.

Maciejewski, contacted by telephone in Torun, said the state prosecutor had also asked for justification of the verdict, but that it did not mean he planned appeal.

"The prosecutor may ask in an appeal both for a higher or lower sentence," said Maciejewski. "But I don't think he will appeal at all ... I think he simply wants to have the court's justification in written form."

He added that Edward Wende, a Catholic lawyer representing the slain priest's family as an auxiliary prosecutor, filed a similar motion, but was not expected to make a formal appeal of the sentences.

The deadline for starting the appeal procedures expired at midnight Thursday, Maciejewski said.

The court sentenced Capt. Grzegorz Piotrowski, the ringleader of the attack, to 25 years in prison for kidnapping and murdering Popieluszko last Oct. 19 near Torun. His superior officer, Col. Adam Pietruszka, was also given a 25-year prison sentence for instigating the crime.

Lt. Leszek Pekala received a 15-year prison sentence for murder and Lt. Waldemar Chmielewski 14 years.

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Proprietary to the United Press International 1985

February 13, 1985, Wednesday, PM cycle

SECTION: International

LENGTH: 78 words

HEADLINE: Foreign News Briefs

DATELINE: VATICAN CITY

KEYWORD: Fornbriefs

BODY:

Pope John Paul II said he hopes the murder of the Rev. Jerzy Popieluszko and the convictions of four Polish secret policemen will help strengthen both the church and his Polish homeland.

The pontiff made the remarks Tuesday during a meeting with some 100 Polish pilgrims in the Vatican.

Among the pilgrims was Polish Bishop Ignacy Jez, who referred to Popieluszko's murder and the subsequent trial of four government officials during his greeting to the pontiff.



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February 13, 1985, Wednesday, Final Edition

SECTION: First Section; World News; A25

LENGTH: 680 words

HEADLINE: Polish Aide Says Priests Attacking Communist System

BYLINE: By Bradley Graham, Washington Post Foreign Service

DATELINE: WARSAW, Feb. 12, 1985

KEYWORD: POLAND

BODY:

Trading charges with Poland's Roman Catholic Church, a government spokesman today denied that Polish authorities are waging an antichurch campaign, but he accused some priests of "viciously attacking" the communist system and said they are doing harm to church-state relations.

At a regular weekly press conference, spokesman Jerzy Urban reaffirmed a government policy of cooperation with the church, to which 90 percent of Poland's population belongs, but said the "legal propriety" of sermons by some priests was under study, apparently raising the possibility of their prosecution.

His comments followed remarks yesterday by Poland's Roman Catholic primate, Cardinal Jozef Glemp, who rejected accusations of illegal clerical activity and charged that the government was conducting an intensified propaganda campaign against some priests as part of an "ideological struggle" with Catholicism.

"There are no attacks by Polish authorities on the Roman Catholic Church," Urban told reporters. "To the contrary, we declare the will to cooperate with the church and base our policy in this area on lasting foundations.

"But there is a group of priests who deliver political speeches and viciously attack our system and the political forces heading our country," he said. "The wide liberties which the church enjoys in our socialist state cannot be used by some priests against the state."

Church-state strains over official press reports about the clergy worsened during the trial of four secret police agents found guilty last week in the killing of the Rev. Jerzy Popieluszko, whose outspoken sermons championing the banned Solidarity union drew large audiences to his Warsaw parish.

Urban said two of the convicted policemen -- former colonel Adam Pietruszka and former captain Grzegorz Piotrowski -- have appealed their 25-year sentences. He said the deadline has not passed for the other two to file appeals.

Urban also indicated that a major shakeup was underway at the Interior Ministry, which controls Poland's plainclothed and uniformed policemen. He said the department in which the four convicted officers worked -- then responsible for monitoring the church and minority groups -- had been split into two

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departments under the command of new directors.

The department's former director, Gen. Zenon Platek, suspended two weeks after the murder of Popieluszko but not charged, is still suspended, Urban said, as is Lt. Col. Leszek Wolski, of the Warsaw office of the secret police, who monitored church activities.

Urban said a personnel review at the ministry is continuing. Asked whether the government is still looking for other possible instigators of the murder of Popieluszko, he said yes, although the six-week trial "produced no evidence" pointing to the involvement of others.

The issue of the church and politics promises to remain a point of contention between communist and Catholic officials. The church's view was outlined by Glemp in a sermon in Gniezno a week ago. He said he opposed the direct participation of clerics in political activity.

But he defended the right of priests to speak out on human rights, on "evil and deformation" and on "mistakes," presumably including those made by communist authorities. He also supported the involvement of priests in "social activity," saying it saves society from becoming dependent "on the program of a single social group."

★ With the crushing three years ago of the Solidarity movement, the pulpit has become the only independent institutional forum allowing for free expression in Poland. Urban said today that the number of priests who allegedly misuse their position to preach politics is less than 1 percent of the 21,000 clerics in the country. But those who do speak out attract crowds and western press attention, and so are worrisome to the regime.

Urban quoted alleged excerpts from recent sermons in Polish churches in which he said priests equated communism with Satan, likened the actions of Polish authorities to the Nazi Gestapo, and urged people not to join the communist party.

*crushed Solidarity*  
After the cold-blooded murder of a prominent  
priest, increased freedom of expression +

*was upset because said -*

*why why!*



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## The Associated Press

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February 12, 1985, Tuesday, AM cycle

SECTION: International News

LENGTH: 326 words

HEADLINE: Magazine Claims Evidence Of Polish Anti-Church Plan

DATELINE: MILAN, Italy

KEYWORD: Church-Poland

## BODY:

An Italian magazine said Tuesday it had obtained a secret Polish government document outlining measures for curbing the vast influence of the Roman Catholic Church in the pope's homeland.

The conservative Catholic weekly *Il Sabato* said the document was issued by the Polish government's Office of Religious Affairs in December and circulated to its provincial branches.

In a news release before publication, scheduled for Wednesday, the magazine said government officials were advised to play off statements by Polish-born Pope John Paul II against those of Cardinal Jozef Glemp, the Polish primate; to block permission for new churches, and to reduce the circulation of church publications.

It said the document was provided by a highly reliable source whose identity it was keeping confidential for his security.

The head of the Office of Religious Affairs, Adam Lopatka, has said the Polish government will not tolerate outspoken priests and warned that those who are judged to have broken the law will face arrest.

At a news conference Monday, Glemp accused the state-run media of a "malicious" campaign against the church and defended the murdered pro-Solidarity priest, the Rev. Jerzy Popieluszko, against allegations that he engaged in anti-state activities. Four secret police officers were convicted last week in the priest's kidnap-murder.

Polish government spokesman Jerzy Urban denied Glemp's allegation Tuesday and said that, on the contrary, said some militant priests were acting "viciously" against the Communist system.

At the Vatican, John Paul briefly discussed events in his homeland during an audience with hundreds of Polish pilgrims.

Referring to the death of Popieluszko, the pontiff said he hoped it would "contribute to strengthening the church and the nation within the church."

The Associated Press, February 12, 1985

"It's not easy to be a Pole," he said. "But what it takes has a value. ... Therefore, it can be said that it is worth being a Pole."

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Proprietary to the United Press International 1985

February 11, 1985, Monday, AM cycle

SECTION: International

LENGTH: 453 words

HEADLINE: Walesa urges end to anti-church campaign

BYLINE: By BOGDAN TUREK

DATELINE: WARSAW, Poland

KEYWORD: Poland

BODY:

Solidarity leader Lech Walesa called Monday for a mass letter-writing campaign urging authorities to end a "provocative anti-church campaign" in the aftermath of the murder of a pro-Solidarity priest.

His appeal followed a pledge by the Roman Catholic primate in Poland, Cardinal Jozef Glemp, to defend dissident priests who come under attack by the Communist authorities.

Walesa, in a statement outlining proposals for a 15-minute nationwide strike Feb. 28 to protest food price hikes of about 12 percent, said workers should send the authorities letters demanding greater respect for human rights.

He said the Rev. Jerzy Popieluszko's murder in October by secret police officers who were convicted and sentenced to long jail terms last Thursday should act as a signal to the authorities.

\* { "Is not the martyr-like death of Father Popieluszko a signal for the authorities to stop their provocative anti-church campaign?" he said.

"What do the authorities intend to do to end the scandalous lack of respect for the law in this country?"

Walesa said workers should send letters to the Polish parliament demanding answers to his questions. He said they should also demand a return to free trade union activity, outlawed when Solidarity was banned in December 1981 with the imposition of martial law.

"There are still many trade unionists in jail in Poland," Walesa said, "What do the authorities intend to rid the country of political prisoners?"

Glemp, meanwhile, pledged to defend the country's dissident priests but warned them against dwelling only on politics in their sermons.

"We shall defend the clergy but we do not want priests to get involved in politics as pure politics are not the task of the church," Glemp said.

He told a news conference in Warsaw that the trial of four secret police officers convicted in Popieluszko's murder was used by the authorities to



Proprietary to the United Press International, February 11, 1985

attack the church and the ideals of the cleric.

'There was an attempt made to put Father Popieluszko on trial,' Glemp said.

Church sources said Glemp's remarks could be interpreted as a challenge to the Polish minister for Religious Affairs, Adam Lopataka, who was quoted by an Italian newspaper last weekend as saying militant Polish priests could face arrest.

Glemp also took issue with remarks by Poland's military leader, Gen. Wojciech Jaruzelski, who told a newspaper in India that 'certain priests in Poland abuse religious freedom to stage unlawful acts'.

'They do not break the law,' Glemp said in defense of the estimated 80 dissident priests in Poland.

'Popieluszko's sermons were theologically correct and I do not think he was an obstacle in the way of agreement between the state and the church.'

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FEBRUARY 11, 1985, MONDAY, AM CYCLE

LENGTH: 562 words

HEADLINE: IDEOLOGICAL STRUGGLE AGAINST POLISH CHURCH, GLEMP SAYS

DATELINE: WARSAW, FEB 11

KEYWORD: POPIELUSZKO

BODY:

CARDINAL JOZEF GLEMP ACCUSED POLAND'S COMMUNIST AUTHORITIES TODAY OF WAGING AN IDEOLOGICAL STRUGGLE AGAINST THE ROMAN CATHOLIC CHURCH AND PLEDGED HE WOULD DEFEND PRIESTS THREATENED WITH IMPRISONMENT.

GLEMP, THE POLISH PRIMATE, WAS SHARPLY CRITICAL OF THE CONDUCT OF THE TRIAL OF FOUR SECURITY POLICE OFFICERS JAILED IN THE MURDER OF PRO-SOLIDARITY PRIEST JERZY POPIELUSZKO.

'THERE WAS AN ATTEMPT TO HOLD A TRIAL OF FATHER POPIELUSZKO, NOT IN A FORMAL MANNER, BUT FOR THE BENEFIT OF THE PROPAGANDA MEDIA,' HE TOLD A PRESS CONFERENCE.

GLEMP SAID A RECENT WAVE OF ANTI-CHURCH STATEMENTS IN THE STATE-CONTROLLED PRESS AND ON TELEVISION 'ARE LOCAL PINPRICKS RATHER THAN A FRONTAL ATTACK BUT THEY DO POINT TO IDEOLOGICAL STRUGGLE.'

THE PRIMATE'S RARE MEETING WITH JOURNALISTS FOLLOWED EXPRESSIONS OF ANGER BY THE CHURCH OVER POLISH PRESS COVERAGE OF THE MURDER TRIAL, WHICH ENDED LAST WEEK, AND A WARNING BY RELIGIOUS AFFAIRS MINISTER ADAM LOPATKA THAT THE AUTHORITIES WOULD JAIL RADICAL PRIESTS IN FUTURE.

PROMISING PROTECTION FOR THREATENED CLERICS, GLEMP SAID: 'IN A GENERAL SENSE, I CAN SAY THAT WE WILL DEFEND OUR PRIESTS. OF COURSE WE DO NOT WANT THEM ENGAGING IN POLITICS, PURE POLITICS, BECAUSE THAT IS NOT THE TASK OF THE CHURCH.'

HE ADDED: 'I CANNOT AGREE TO LAW-BREAKING. I UNDERSTAND THAT THE ATTITUDE OF SOME PRIESTS CLEARLY DOES NOT APPEAL (TO THE AUTHORITIES). BUT AS I HAVE SAID IN DISCUSSING THE FATHER POPIELUSZKO TRIAL, WE ARE NOT SEEING ANY ACTUAL ATTEMPTS TO PROVE THIS LAW BREAKING.'

THE PROSECUTION AT THE TRIAL ACCUSED POPIELUSZKO OF FOMENTING HATRED AND OF BEING AS EXTREME IN HIS BEHAVIOUR AS HIS KILLERS.

GLEMP SAID NO ATTEMPT WAS MADE TO QUOTE EVIDENCE FROM POPIELUSZKO'S SERMONS AS PROOF THAT THE PRIEST HAD SLANDERED THE STATE AS THE GOVERNMENT. THIS ALLEGATION WAS MADE BY THE GOVERNMENT BEFORE IT INCLUDED THE PRIEST IN POLITICAL AMNESTY LAST JULY.

THE PRIMATE ADDED: 'I NEVER DISCUSSED HIS SERMONS WITH HIM BECAUSE, FROM WHAT I HEARD, HIS SERMONS DID NOT OVERSTEP THEOLOGICAL CORRECTNESS.'

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GLEMP DENIED THAT THE CHURCH HAD TOLD LOPATKA SHORTLY BEFORE THE MURDER THAT POPIELUSZKO WAS BEING BE SENT TO ROME WHERE HE WOULD BE LESS OF A THREAT TO THE AUTHORITIES.

I TALKED TO FATHER POPIELUSZKO AND THERE WERE SUGGESTIONS BY SERIOUS PEOPLE WHO WERE FEARFUL FOR HIS SAFETY THAT HE SHOULD LEAVE THE COUNTRY TO REMOVE HIM FROM DANGER,' GLEMP SAID. 'BUT THERE WAS NEVER A DECISION ON THE MATTER.'

PRAISING POPIELUSZKO'S CHARISMA AND 'ATTACHMENT TO HIS PEOPLE,' GLEMP SAID POPIELUSZKO HAD LEFT IT TO HIM TO DECIDE WHETHER HE SHOULD CHANGE HIS PARISH.

'HAD I TAKEN A DECISION, HE WOULD DOUBTLESS HAD ACCEPTED IT,' HE ADDED. 'BUT WE KNOW HOW DISADVANTAGEOUS THAT WOULD HAVE BEEN CONSIDERING THE PRESSURE HE WAS UNDER. HE LEFT IT UP TO ME TO DECIDE THE MATTER OF HIS DEPARTURE.'

GLEMP SAID CHURCH OFFICIALS WERE STILL TALKING TO THE GOVERNMENT DESPITE THE SLUMP IN RELATIONS 'BUT THE DIALOGUE IS BEING CONDUCTED ON A SMALLER SCALE.'

'IT NO LONGER CONCERNS ISSUES WHICH ARE AS BROAD OR AS CONCERNED WITH PRINCIPLE AS BEFORE,' HE ADDED. 'BUT PERHAPS THIS WILL PAVE THE WAY TOWARDS THE INTENSIFICATION OF OUR DIALOGUE.'

PROGRESS HAS BEEN STALLED FOR ALMOST A YEAR IN TALKS INTENDED TO LEAD TO LEGAL STATUS FOR THE CHURCH FOR THE FIRST TIME IN COMMUNIST POLAND AND THE ESTABLISHMENT OF DIPLOMATIC RELATIONS BETWEEN WARSAW AND THE VATICAN.



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A dissident priest killed by secret police was charged by communist authorities a month before his death with being the leader of a counter-revolutionary organization, a judge said today.

Judge Artur Kujawa, presiding over the trial of four secret policemen accused in the kidnap-murder of the Rev. Jerzy Popieluszko, said the Ministry for Religious Affairs had complained to Poland's Roman Catholic bishops that the priest was the leader of an anti-communist group trying to destabilize the country.

Kujawa said the complaint was submitted to the bishops Sept 17. The priest was kidnapped and murdered Oct. 19.

He said the complaint stated, "This is to inform you that Popieluszko is the leader of a counter-revolutionary organization containing members of the clergy. The continued covering up of this counter-revolutionary group disrupts church-state relations."

Kujawa said the ministry complained that Popieluszko's sermons, which championed the outlawed Solidarity union, disturbed calm in the country and that the priest was distributing illegal anti-state literature.

"This is the main reason for destabilization in our country. The church hierarchy is tolerating the operation of this organization," Kujawa quoted the statement.

The statement also claimed that Popieluszko's St. Stanislaw Kostkas church in Warsaw had become a center of counter-revolutionary activity.

Kujawa read sections of one of Popieluszko's sermons that he said was attached to the ministry's complaint as evidence of anti-state activities.

The sermon described Solidarity as an organization "representing the nation's striving for truth." The excerpts brought cries of "Victory for Popieluszko" from members of the public in court.

Kujawa asked secret police Col. Adam Pietruszka, who is charged with instigating the killing, whether he had evidence to back up the ministry's claim. Pietruszka replied, "I did not make these claims. It was the ministry for religious affairs."

Proprietary to the United Press International, January 14, 1985

Capt. Grzegorz Piotrowski and Lts. Waldermar Chmielewski and Leszek Pekala are charged with kidnapping and killing Popieluszko on Oct. 19. The priest's body was retrieved from a reservoir outside Torun Oct. 30.

Pietruszka, who denies instigating the murder, earlier testified the killing had played into the hands of the political opposition and given it a pretext to slander the Interior Ministry, which controls the secret police.

"The political opposition and the Solidarity underground gained an opportunity to slander the ministry after this assassination. The underground was able to call Interior Ministry employees murderers," he said.

He told the court he did not suspect his subordinates of the killing when it was announced that Popieluszko had disappeared.

"I thought it was a provocation on the part of the underground and that Popieluszko had gone into hiding in a monastery," he said.

Pietruszka said he had been convinced Popieluszko had won a scholarship to study at the Vatican in Rome, resolving the problem of what to do about the priest who championed the ideals of the outlawed Solidarity union in his sermons.

"I was sure that the church had found a way to make him go to Rome. I had Oct. 20 marked in my diary as the date of his departure," he said.

On Friday, Pietruszka said his superior, Gen. Zenon Platek, who is suspended from duty but not charged, ordered him to hide the blue Fiat 125 police car used to kidnap the priest.

He told the court Platek had seen the suspected vehicle parked outside Warsaw's Interior Ministry on Oct. 21, two days after Popieluszko disappeared, and ordered Pietruszka to have it removed. Pietruszka said he immediately called his subordinate Piotrowski, and "ordered him to do something with the car and not to let it show up until everything had been explained."

Pietruska, who pleaded innocent Thursday to charges of instigating the crime, said he never suspected Piotrowski of the murder and had assumed someone else had tried to implicate the secret police by pretending to use an Interior Ministry car to carry out the killing.

"It was difficult for me to believe that this man, whose job it is to uphold the law, did anything like this," he said.

Pietruszka testified Thursday he had intended to curb Popieluszko's activities by "political argument."

All four defendants face sentences ranging from eight years to hanging.