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THE WHITE HOUSE

WASHINGTON

May 26, 1982

MEMORANDUM FOR ELIZABETH H. DOLE

FROM: MORTON BLACKWELL 

SUBJECT: Lozansky Case

I thought you should see this note  
before your luncheon with Sheila Tate.

THE WHITE HOUSE  
WASHINGTON

5-26-82

Morton:

Ann Wroblesky just called from the First Lady's office and said that the Lozansky case is something they feel that Mrs. Reagan should not be involved in.

She told me that it was reported last night on "Nightline" that this group had met with Elliot Abrams and he told them that they were only hurting their own cause by going on a hunger strike and that State Department is taking a dim view of this.

File

# Sakharov International Committee, Inc.

P.O. Box 9422  
Washington, D.C. 20016  
Tel. (202) 364-0200



\* Andrei Sakharov  
World Renowned Physicist  
Peace Nobel Laureate  
Exiled to Gorki, U.S.S.R.

## President

\*Sheldon Lee Glashow

## Executive Director

Edward D. Lozansky

## Secretary-Treasurer

Sanford A. Gradinger

## Members

- Vassily Aksyonov
- \*Philip W. Anderson
- \*Christian B. Anfinsen
- Raymond Aron
- \*Julius Axelrod
- \*Baruj Benacerraf
- \*Hans A. Bethe
- \*Konrad Bloch
- \*Herbert C. Brown
- Vladimir Bukovsky
- \*Owen Chamberlain
- Barber B. Conable
- \*Leon N. Cooper
- \*Carl F. Cori
- \*Allan M. Cormack
- Bob Dole
- \*Renato Dulbecco
- Pierre Emmanuel
- Millicent Fenwick
- Herman Feshbach
- \*Paul J. Flory
- Arthur J. Goldberg
- Henri Hajdenberg
- Marek Halter
- S.I. Hayakawa
- Margaret M. Heckler
- \*Robert W. Holley
- Frank Horton
- Eugene Ionesco
- Jack Kemp
- Edward M. Kennedy
- Marc de Kock
- \*Arthur Kornberg
- Tom Lantos
- Joel Lebowitz
- Leon Lederman
- Louis Leprince-Ringuet
- Bernard Henry Levy
- \*Andre Lwoff
- Vladimir Maximov
- Zubin Mehta
- Louis Michel
- Jack Miller
- Daniel Patrick Moynihan
- \*Robert S. Mulliken
- Ernst Neizvestny
- Victor Potapov
- \*Ilya Prigogine
- \*James Rainwater
- Mstislav Rostropovich
- Maxim Shostakovich
- Joseph Silverstein
- \*Herbert A. Simon
- Edward Teller
- \*Howard Temin
- Paul E. Tsongas
- Valentin Turchin
- George Vineyard
- \*George Wald
- Jerome B. Wiesner
- Robert R. Wilson

\*Nobel Laureates

## Preliminary Proposal

Presented By The Sakharov International Committee To:  
Foundations, Corporations, Scientific, Cultural, Educational,  
Religious And Human Rights Organizations And To  
Concerned Individuals.

Sakharov International Committee  
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The Sakharov International Committee is a voluntary organization of people throughout the world who support scientists, authors, artists, musicians and representatives of other creative professions who come to the United States from countries which lack basic freedoms, and representatives of these professions still living in such countries to contribute to the world's science and culture.

Our program "ARTS AND SCIENCES IN DEFENSE OF HUMAN RIGHTS" is aimed to create in the United States the most appropriate conditions for the survival and successful implementation of different scientific or cultural ideas generated by talented people all over the world. We strongly believe that our activities are necessary to protect the rights of these people for the freedom of creation. At the same time our country will benefit from recognizing and using the world's talents.

The Committee has four divisions which deal with various groups of professionals: Scientific, Literary, Visual and Performing Arts, and the Sakharov Scholarship Fund. Upon your decision to support our activities, please indicate which particular projects are of most interest to you, so that your grant or contribution will be applied to the appropriate division.

The Scientific Division is helping scientists and engineers by translating and publishing their books and articles, by hiring attorneys for the processing of their patent applications, and by finding governmental or private firms interested in buying these patents.

The Literary Division is translating and publishing the best books written by authors from countries where these books could not be published because of censorship or other forms of discrimination.

The Division of Visual and Performing Arts organizes concerts and art exhibitions, and produces plays on stage for musicians, dancers, artists, and dramatists who do not have artistic freedom in their native countries.

Sakharov Scholarship Fund has been established to honor and to promote the ideals of Dr. Andrei Sakharov, a great scientist, Peace Nobel Laureate and one of the world's most outspoken human rights advocates. The Fund will award scholarships to qualified students dedicated to the pursuit of Sakharov's scientific or humanistic goals and prizes to individuals who have achieved outstanding results in their fields and are also deeply devoted to the cause of human liberty.

Sakharov International Committee  
P.O.Box 9422  
Washington, D.C. 20016

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Cooperative Organizations

Over one hundred scientific, business, educational, cultural, religious, human rights, ethnic and union organizations have co-sponsored our projects and have contributed to our funds.

Total list of cooperating organizations is available upon request; a representative number include:

AFL-CIO,  
Adler Foundation,  
American Association for the Advancement of Science,  
American Federation of Teachers,  
American Jewish Committee,  
American Jewish Congress,  
American Physical Society,  
American Psychiatric Association,  
American Psychological Association,  
American Security Council,  
Anti-Defamation League,  
Association for Computer Machinery,  
Association of Evangelical Lutherans,  
B'Nai B'Rith International,  
Bulgarian National Front in the USA,  
Christian Rescue Effort for the Emancipation of Dissidents,  
Committee to Aid Democratic Dissidents in Yugoslavia,  
Congress of Russian Americans,  
Czechoslovak National Council of America,  
Federation of American Scientists,  
Federation of American Societies for Experimental Biology,  
Help and Action, Paris,  
Human Rights Internet,  
Hungarian Freedom Fighters Federation,  
Joint Baltic American National Committee,  
National Academy of Sciences,  
New York Academy of Sciences,  
Polish American Congress,  
Smoloskyp (Defense of Human Rights in Ukraine),

and many others.

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Major Projects of the Sakharov Committee since its establishment in March 1980.

April 29, 1980: Special Scientific Session in honor of Andrei Sakharov, Shoreham-Americana Hotel, Washington, D.C. Chairman of the Session, Prof. Herman Feshbach, M.I.T., President of the American Physical Society; Speakers: Prof. Melvin Gottlieb, Director of the Princeton Plasma Physics Laboratory and Prof. Sheldon Lee Glashow, Nobel Laureate from Harvard.

June 15, 1980: Human Rights Concert, Eastman School of Music, Rochester, N.Y. Participants: Olga Rostropovich, Mark Peskanov and Aleksander Peskanov from Columbia Artists Management, New York.

November 10, 1980: Human Rights Concert, Teatro Real de Madrid, Madrid, Spain. Participants: Many leading musicians from different countries participated in the 3 hour concert in honor of human rights activists throughout the world.

February 9, 1981: Human Rights Concert, Boston Symphony Hall, Boston, Mass. Participants: assistant conductor of the BSO, Joseph Silverstein and many members of the Boston Symphony Orchestra. Speakers: United States Senators from Massachusetts Edward Kennedy and Paul Tsongas; Representatives Margaret Heckler and Barney Frank; dean of the Harvard School of Arts and Science Henry Rosovsky, and others.

May 19, 1981: Tribute to Andrei Sakharov in connection with his 60th birthday, Kennedy Center Concert Hall, Washington, D.C. Participants: The Soviet-Emigre Orchestra, sculptor Ernst Neizvestny with his Art Exhibition, Senator Edward Kennedy, Representative Millicent Fenwick, Nobel Laureate Sheldon Lee Glashow, and many others. There is a film of that evening made by the International Communication Agency.

November 1981: We began our work on translating and publishing a novel "We met in the Heaven", written by Yevgeny Kozlovsky, a young author living in the Soviet Union who has requested our help in publishing this manuscript.

December 1981: Creation of the Sakharov Scholarship Fund. First contributions for the Fund came from a group of Nobel Prize winners and the American Association for the Advancement of Science.

In addition, members of our Committee have given many lectures on human-rights subjects in different American and European cities. The Committee has also received several patent applications on energy related projects which we will begin to process after obtaining necessary funds.

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Board of the Sakharov International Committee

Board of the Sakharov International Committee consists of many distinguished scientists, authors, musicians, artists, political and religious leaders, and businessmen. Among them are: twenty two Nobel Prize winners, directors of several major scientific laboratories, leading scientists from major American and European Universities, presidents of big corporations, artistic directors of symphony orchestras, editors of well known magazines, members of the United States Congress, religious leaders, and many other outstanding personalities. The names of some of these individuals are printed on the front page of the proposal.

Budget of the Scientific Division

|   |                  |
|---|------------------|
| a. Translation and preparation for publication of scientific books, articles, and patents (5 books, 50 articles, 30 patents annually) | \$50,000         |
| b. Attorney's fees for patent processing (\$2,000 per patent for 30 patents annually)   | \$60,000         |
| c. Grants to inventors  | \$50,000         |
| d. Salaries and benefits (1 staff person)   | \$20,000         |
| <u>Total Annual Budget</u>  | <u>\$180,000</u> |

Budget of the Literary Division

|  |                  |
|--|------------------|
| a. Translation and preparation for publication (20 books annually) | \$100,000        |
| b. Grants to writers   | 50,000           |
| c. Salaries and benefits (1 staff person)                          | 20,000           |
| <u>Total Annual Budget</u>   | <u>\$170,000</u> |

Budget of the Division of Visual and Performing Arts

|  |                  |
|--|------------------|
| a. Rent of concert or exhibition halls (5 concerts and 5 art exhibitions annually)   | \$30,000         |
| b. Advertisement (includes printing costs and news paper, TV, and radio commercials) | \$30,000         |
| c. Travel expenses for musicians and artists   | \$50,000         |
| d. Grants to musicians and artists   | \$50,000         |
| e. Salaries and benefits (1 staff person)  | \$20,000         |
| <u>Total Annual Budget</u>   | <u>\$180,000</u> |

Budget of the Sakharov Scholarship Fund

|                                 |                  |
|---------------------------------|------------------|
| a. Scholarships (20 annually)   | \$100,000        |
| b. Sakharov awards (5 annually) | \$ 50,000        |
| <u>Total Annual Budget</u>      | <u>\$150,000</u> |



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Total Annual Budget of the Sakharov International Committee

|   |           |
|---|-----------|
| a. General activity of four divisions             | \$680,000 |
| b. Salary and benefits for the executive director | \$ 25,000 |
| c. Office expenses (rent, equipment, telephone)   | \$ 25,000 |

Total Annual Budget \$730,000

Income (1st year)

|   |           |
|---|-----------|
| a. From foundations   | \$400,000 |
| b. From cooperative organizations   | \$150,000 |
| c. From self-supporting programs (membership dues, royalties from patents, books, concerts, art exhibitions, etc) | \$180,000 |

Total Annual Income \$730,000

Income (2nd year)

|                                   |           |
|-----------------------------------|-----------|
| a. From foundations               | \$250,000 |
| b. From cooperative organizations | \$100,000 |
| c. From self-supporting programs  | \$380,000 |

Total Annual Income \$730,000

Income (3rd year)

|                                   |           |
|-----------------------------------|-----------|
| a. From foundations               | \$100,000 |
| b. From cooperative organizations | \$ 50,000 |
| c. From self-supporting programs  | \$580,000 |

Total Annual Income \$730,000

Income (4th year)

|                                   |           |
|-----------------------------------|-----------|
| a. From foundations               | \$000,000 |
| b. From cooperative organizations | \$000,000 |
| c. From self-supporting programs  | \$730,000 |

Total Annual Income \$730,000


The Committee will become totally self-supporting in three years.

THE WHITE HOUSE

WASHINGTON

May 20, 1982

MEMORANDUM FOR SHEILA TATE

FROM: MORTON C. BLACKWELL 

SUBJECT: Edward and Tatyana Lozansky

Attached is the information we discussed about the hunger strikers in the Soviet Union.

As you know, Senator Dole and Congressman Kemp were the best men at the May 10 remarriage ceremony by proxy of Edward and Tatyana Lozansky.

Mrs. Dole met with Edward and wants to be of assistance.

I have had repeated discussions with Lozansky. He is a bright, refined person.

Mr. Lozansky has requested that Mrs. Reagan encourage the President to invite the Soviet Ambassador to a discussion of this matter and encourage the Soviet government to permit Mrs. Lozansky and her daughter as well as the other hunger strikers to join their families in the West.

Because these people are now engaged in a serious hunger strike, time is of the essence.

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- Louis Leprince-Ringuet
- Bernard Henry Levy
- \*Andre Lwoff
- Vladimir Maximov
- Zubin Mehta
- Louis Michel
- Jack Miller
- Daniel Patrick Moynihan
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- \*Ilya Prigogine
- \*James Rainwater
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- Maxim Shostakovich
- Joseph Silverstein
- \*Herbert A. Simon
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- \*Howard Temin
- Paul E. Tsongas
- Valentin Turchin
- George Vineyard
- \*George Wald
- Jerome B. Wiesner
- Robert R. Wilson

\*Nobel Laureates

May 14, 1982



\*Andrei Sakharov  
World Renowned Physicist  
Peace Nobel Laureate  
Exiled to Gorki, U.S.S.R.

Mrs. Elizabeth Dole  
Special Assistant to the President  
The White House  
Washington, D.C.

Dear Mrs. Dole:

On behalf of the Divided Family Group which started hunger strike in Moscow on May 10, 1982 I am asking you to approach the President of the United States Ronald Reagan and ask for his assistance in this tragic case.

The strikers want only one thing: to be allowed to reunite their husbands, wives and children living in the United States, France and Federal Republic of Germany. The Soviet government has no legal reasons for their detention and the positive solution of this problem could undoubtedly serve to the best interest of our two nations.

Thank you very much for your support. Please, tell your husband that my wife, our daughter and I together with all our friends are deeply grateful to the Senator for his participation in our wedding ceremony on May 10.

*Ms  
Andreas  
1st lady  
sent check rate  
Sat. evening*

Sincerely,

*Edward Lozansky*

Edward Lozansky  
Executive Director



# Young Republican National Federation

## NEWS RELEASE

FOR IMMEDIATE RELEASE  
May 10, 1982

Contact: Laurie Birch  
(o) 857-4722 or 484-6680 (202)  
(h) 379-7638

### SOVIET GENERAL'S DAUGHTER DECLARES HUNGER STRIKE TO LEAVE USSR

(Washington, D.C.)... Mrs. Tatyana Lozansky, daughter of three-star Soviet General Ivan Yershov, announced today that she and three others will begin a hunger strike May 10, lasting until they, and Mrs. Lozansky's daughter are allowed to join their families in the west. On that same day, Mrs. Lozansky will re-marry her exiled husband, American University Professor Dr. Edward Lozansky at a press conference May 10, 10:00 a.m. in rm. EF 100 of the US Capitol.

Congressman Jack Kemp (R-N.Y.) and Senator Robert Dole (R-Kansas), who introduced resolutions urging the Soviets to release the strikers, will sponsor the press conference and marriage ceremony in conjunction with the Young Republican National Federation.

The Young Republicans, of which the 29 year old Mrs. Lozansky is a member, are declaring May 10 a National Day of Fasting. Said YR National Chairman, David Barron, "We must put pressure on the Soviet Union to release Tatyana, her daughter Tanya, and Yuri Balovlenkov, Iosif Kiblitsky, and Tatiana Azure... We ask the entire nation to join us in one day of fasting to show our solidarity and support."

Dr. Lozansky, a former physics professor at Moscow Military Academy, left the Soviet Union in 1976. He was fired from his teaching position for mentioning dissident scientist Andrei Sakharov in his class lectures. Upon arriving in the U.S., Lozansky founded the Sakharov International Committee, a human rights group including thirty Nobel laureates, several university presidents, artists, and political figures, including Kemp and Dole. He is spokesmen in the west for the Divided Families Committee, to which the hunger strikers belong.

Tatyana Lozansky signed divorce papers to allow her husband to emigrate, with the promise that she and her daughter would be allowed to emigrate soon. That unfulfilled promise was made by Soviet Chief of Staff for Civil Defense Yershov, Tatyana's father. The couple will be remarried by Rabbi of the Washington Hebrew Congregation, in a proxy ceremony at the press conference.

LICENSE NO. 96311

CERTIFICATE OF MARRIAGE

I hereby certify that on this.....10<sup>th</sup>..... day of May.....  
1981, at 10 AM....., Edward D Lozansky  
and Tatyana I Lozansky..... were by or before me  
united in marriage, in accordance with the license issued by  
the Clerk of the Superior Court of the District of Columbia.

*John F. Kemp - M.C.*  
*Paul Kelly, U.S.S.*

Name

Residence

*John D. Holman*

*8604 Fenway Dr*

*Bethesda MD 20817*

To be delivered to contracting parties.

Form MB-597/Oct. 81

81-0301-P

# The Washington Post

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TUESDAY, MAY 11, 1982

Higher in Areas Approximately 75 Miles  
From District of Columbia (See Box on A2)

"I married my wife today," Edward Lozansky said yesterday afternoon, describing a ceremony in the U.S. Capitol in which Sen. Robert Dole (R-Kan.) and Rep. Jack Kemp (R-N.Y.) stood as his groomsmen.

Lozansky, 39 and a professor of mathematics at American University, is a Soviet emigré. In 1971, he married Tatyana Yershov, daughter of one of the top generals in the Red Army in Moscow. Lozansky became increasingly disillusioned with the Soviet system and in 1976 decided to leave Moscow. His father-in-law persuaded him that in order to obtain an exit visa, he must first divorce Tatyana. He promised it was only a technicality.

Lozansky left his wife and came

to America. That was the last time he saw Tatyana, now 29, and Tanya, his 10-year-old daughter.

Yesterday, as Lozansky was remarried by proxy, his wife and a group of four other Soviet citizens in Moscow who have not been allowed to join their spouses in other countries began a hunger strike in protest.

"I now expect Bob Dole and Jack Kemp to walk behind the scenes to take care of the diplomatic work," Lozansky said. "The Soviets won't talk to me. They consider me the enemy."

AN OPEN LETTER

To: President Francois Mitterand, President of the Republic of France  
Chancellor Helmut Schmitt, Chancellor of the Federal Republic of Germany  
President Ronald Reagan, President of the United States

Dear Sirs:

We, Soviet members of the Divided Families Group, appeal to you for your support and understanding. For if peace and goodwill among nations rests on mutual respect for the rights of each other's citizens, and especially their families, then our plight is surely more than regrettable.

Our situation: as Soviet citizens married to citizens of the USA, France and West Germany, we have been consistently denied the right to join our spouses, and in some cases children, now resident in your countries. Some of us have suffered such enforced separation for up to five years now. In no case have the Soviet authorities any valid reason for withholding our exit visas, a flagrant violation of the Final Act of the Helsinki Accords. Moreover, the personal agony of separation from our loved ones is aggravated by the extremely precarious position imposed upon us as "refuseniks" in a largely unsympathetic society.

Repeated applications to the Soviet authorities have served only to frustrate us still further. We are desperate. On April 2, 1982, we began a ten day hunger strike ending today. If no relief is forthcoming, we shall, on May 10, 1982, strike again in earnest until we are released from such cruel and unusual punishment -- either to join our families, or by death. We have no other choice.

We beg you, leaders of the countries we hope to raise our families in, to do all you can to end this inhuman, unmotivated and totally unnecessary tragedy.

Respectfully,

Tatiana Azure  
Yuri Balovlenkov  
Iosif Kiblitsky  
Tatyana Lozansky

April 12, 1982  
Moscow, USSR

# The Washington Post

© The Washington Post Company

WEDNESDAY, MAY 5, 1982

Published in Africa Approximately 75 Miles  
From District of Columbia (See Box on

## JACK ANDERSON

### Soviet Woman Fights to Join Husband in U.S.

Most Soviets who want to leave their homeland belong to the oppressed side of communist society. But I can now report the case of a woman from the Soviet upper crust who is so desperate to emigrate that she plans to begin a hunger strike next week in hopes of forcing the Kremlin to let her go.

The woman's name is Tatyana Yershov Lozansky. She is 29 years old and the daughter of one of the 20 top generals in the Red Army. Her father, Ivan Yershov, is chief of staff of the Soviet Union's civil defense program.

Tatyana is a gray-eyed, dark-haired beauty who was raised in the lap of bourgeois luxury that is available to families of the Soviet hierarchy. The general and his wife live in a large, luxurious apartment in Moscow and own two dachas, one in the Moscow suburbs and the other in the Black Sea resort area.

Yershov has a chauffeured limousine at his beck and call, and his wife also has a car available—a true mark of distinction in the communist aristocracy. In short, if ever a

Soviet citizen should be content with her situation, it would be a pampered general's daughter like Tatyana Yershov.

But when she was 18, Tatyana made a serious mistake: She fell in love with Edward Lozansky, a Jewish physicist. They married and had a child.

As the years passed, Lozansky became increasingly disillusioned with the restrictive Soviet system. Then he was fired for discussing Andrei Sakharov, the dissident physicist, in less than the officially required terms of hostility. He was out of work for two years.

Lozansky's influential father-in-law volunteered to help in getting an exit visa. But the general persuaded Lozansky that he must first divorce Tatyana. It was only a technicality, the general promised, a paper divorce that would be rectified when he sent his daughter and grandchild out later.

Gulled by Yershov's assurances, Lozansky left Russia and came to the United States, only to find that the general had lied to him. Yershov had no intention of letting Tatyana and the child leave the Soviet Union. He used his political clout, not to get Tatyana permission to leave Russia, but to keep her there.

That was in late 1976. Since then, Tatyana has tried desperately to leave the Soviet Union and join the father of her child. She applied for

an emigrant visa on her own, and was promptly kicked out of the graduate program at the Zelinski Institute of Organic Chemistry.

From Washington, where he now lives, Lozansky did what he could to get his family out. He even wrote an appeal to Soviet President Leonid Brezhnev, to no avail.

Tatyana's despair is clear in a letter she managed to smuggle out to friends in this country. My associate Lucette Lagnado has seen the letter.

"On May 10 I will begin my final hunger strike, which will continue until my daughter and I receive permission to emigrate," she wrote.

Her father "refuses to sign the papers releasing me from any material obligations toward his retirement," she wrote. This is a reference to one of the official reasons Soviet authorities have given for not letting Tatyana emigrate: She must stick around to take care of her father in case his pension isn't large enough to support him in his old age.

That, of course, is a bucket of warm borscht. In the first place, the Soviet constitution obligates the state to take care of the elderly. And even without this guarantee, a three-star general's pension would need no supplement from an unemployed chemist.

"I begin my hunger strike because I have no other choice," Tatyana wrote. "I want only to reunite my family—a basic human right."



May 10, 1982

Expeditious action on legislation pursuant to these instructions is critical to achieving the savings required by this resolution and

The Senate is committed to completing action on the savings legislation required by this resolution at the earliest possible time; and

It is the sense of the Senate that Senate committees instructed in this resolution should begin deliberations on the legislation those committees are required to report under this resolution as soon as this resolution is agreed to in the Senate.

#### MISCELLANEOUS PROVISIONS

**SEC. 4.** It is the sense of the Congress that the President through administrative actions should limit in fiscal year 1983 total Federal Financing Bank origination of direct loans guaranteed by other Federal agencies to \$15,900,000,000; and Federal Financing Bank purchases of loan assets from Federal agencies to \$14,000,000,000. It is the further sense of Congress that direct borrowing transactions of Federal agencies should be, to the maximum extent possible, restricted to the Federal Financing Bank.

**SEC. 5.** It shall not be in order in the House or the Senate during fiscal years 1982 and 1983 to consider any bill, resolution, or amendment, except proposed legislation reported in response to reconciliation instructions contained in this resolution, authorizing new direct loan obligations or new loan guarantee commitments unless that bill, resolution, or amendment also provides that the authority to make or guarantee such loans shall be effective only to such extent or in such amounts as are contained in appropriation Acts.

**SEC. 6.** It is the sense of the Congress that it is urgent that effective budgetary control be established over all types of Federal direct loans and Federal loan guarantees. The Congress directs the Committees of Jurisdiction to move with expedition to consider legislation that establishes a process of annual determination of appropriate levels and proper budgetary treatment of Federal credit activity.

**SEC. 7.** No bill or resolution providing new budget authority for fiscal year 1983 or providing new spending authority described in section 401(c)(2)(C) of the Congressional Budget Act of 1974 in excess of the allocation to or report by a committee or subcommittee pursuant to section 302 of the Budget Act shall be enrolled until Congress has completed action on the Second Budget Resolution for that fiscal year as required to be reported under section 310 of the Budget Act.

**SEC. 8.** It is the sense of the Senate that the new spending and revenue levels for fiscal year 1982, adopted by the Senate, shall be the ceilings against which the spending and revenue actions of the Senate will be measured pending final agreement with the House of Representatives on the revision of the Second Concurrent Resolution on the Budget for Fiscal Year 1982.

**SEC. 9.** It is the sense of the Congress that if Congress acts to restore fiscal responsibility and reduce projected budget deficits in a substantial and permanent way, then the Federal Reserve Open Market Committee shall recalibrate its monetary targets in order to assure that they are fully complementary to a new and more restrained fiscal policy.

### SENATE CONCURRENT RESOLUTION 93—CONCURRENT RESOLUTION RELATING TO THE EMIGRATION OF CERTAIN SOVIET CITIZENS

Mr. DOLE (for himself, Mr. JEPSEN, Mr. LEVIN, and Mr. MOYNIHAN) submitted the following concurrent resolution; which was referred to the Committee on Foreign Relations:

#### S. CON. RES. 93

Whereas, Tatiana Lozansky, Tatiana Azure, Yuri Balovlenkov, and Iosif Kiblitky, Soviet citizens married to citizens of the United States of America, the Republic of France, and the Federal Republic of Germany, respectively, have repeatedly been denied exit visas by the Soviet government;

Whereas, they have embarked on a hunger strike beginning on May 10, 1982, and continuing until they are released, to protest the denial of their visas;

Whereas, they are taking this desperate step because they feel they have no other recourse to reunite their families;

Whereas, the separation of these families is especially hard on the children, including the young children of Mr. Balovlenkov and Mr. Kiblitky who are living in the west and have never seen their fathers, and the ten-year-old daughter of Mrs. Lozansky, Tanya, who has not seen her father since 1976;

Whereas, the Lozansky family is being harassed and persecuted because Mr. Lozansky is the Executive Director of the Sakharov International Committee and spokesman for the Committee of Divided Families, and his father-in-law is a high ranking Soviet military official;

Whereas, the Helsinki Accords pledge that governments will "deal in a positive and humanitarian spirit" with applications for family reunification and facilitate such reunions; and

Whereas, the government of the United States strongly upholds the sanctity of the family, the rights of families to be together, and the concepts of human rights embodied in the Helsinki Accords; Now, therefore, be it

Resolved by the Senate (the House of Representatives concurring), That—

(1) the Government of the Soviet Union is urged to act immediately to facilitate the emigration of Mrs. Azure, her daughter, Tatiana, Mrs. Azure, Mr. Balovlenkov, and Mr. Kiblitky, under the principles articulated in the Helsinki Accords;

(2) support and sympathy are extended to the families of Tanya and Tatiana Lozansky, and Yuri Balovlenkov in the United States, and to the families of the other hunger strikers in France and West Germany; and

(3) sympathy is extended to the families of the countless other "refuseniks" who have attempted to obtain and been denied exit visas.

**SEC. 2.** The Secretary of the Senate is requested to transmit a copy of this resolution to the government of the Soviet Union and the United Nations Commission on Human Rights.

Mr. DOLE, Mr. President, today I join with Senators LEVIN, JEPSEN, and MOYNIHAN in submitting a concurrent resolution urging the Soviets to release four Soviet citizens who want only to be together with their husbands and wives and to live in a free country. These four—Tatiana Lozansky, Tatiana Azure, Yuri Balovlenkov, and Iosif Kiblitky—have repeatedly applied to the Soviet Government

for exit visas, and repeatedly have been turned down.

These four have been driven to such desperation that today they are beginning a hunger strike which they have said will continue until they are released. I trust their government is not indifferent to their suffering, as we in the Senate are not indifferent—far from it.

Indeed, Mr. President, we should call attention to the anguish and suffering of these four, and others like them in the Soviet Union. We should show our support and sympathy for these families, and show the Soviet Union how serious we are in our concern for their fate.

I trust my colleagues will act swiftly to agree to this concurrent resolution. It is one small way we can hold out a candle of hope to these and others who wish to rejoin their families.

The human toll of family separations is high. Mrs. Lozansky's daughter has not seen her father in 10 years. Mr. Balovlenkov and Mr. Kiblitky have never seen their young children. Sadly, there are numerous such cases in the Soviet Union. And the Iron Curtain is not lifting. If anything, it is descending even further. Since late 1979 emigration from the Soviet Union has been drastically reduced, a casualty of the end-of détente precipitated by the invasion of Afghanistan and the invocation of martial law in Poland.

President Reagan has embarked on a bold initiative for meaningful arms control. And yet peace and détente mean more than just arms control. They mean abiding by international agreements in good faith. Unless and until this happens, such agreements are only empty words.

As Cochairman of the Helsinki Commission, along with Representative DANTE FASCELL, I am well aware of the provisions of the Helsinki accords. They state that governments must "deal in a positive and humanitarian spirit" with applications for family reunification. Yet there has been nothing "positive" nor "humanitarian" in the way these four families have been treated, although these cases clearly come under this provision.

Mr. President, we must make sure that the Soviets hold to their Helsinki commitments and release these people.

#### NOTICES OF HEARINGS

##### SUBCOMMITTEE ON ENERGY, NUCLEAR PROLIFERATION, AND GOVERNMENT PROCESSES

Mr. PERCY, Mr. President, the Subcommittee on Energy, Nuclear Proliferation and Government Processes, of the Committee on Governmental Affairs, will hold a hearing at 10 a.m. on Thursday, May 13, 1982, in room 6226 Dirksen. The subcommittee will be receiving testimony on U.S. nonproliferation policy oversight.

## An Open Letter To Soviet President Leonid Brezhnev

Dear President Brezhnev:

We, the Soviet members of the Divided Families Group, appeal to you for compassion and support. If peace and good will among nations is based on the respect of basic human rights of people around the world, than our situation certainly does not serve to the best interest of peace.

As Soviet citizens married to citizens of the United States, France and Federal Republic of Germany, we have been repeatedly denied the possibility of being reunited with our spouses and children living in these countries. For several of us this forceful separation has continued for over five years. And in no one case have the Soviet authorities presented valid reasons for this policy which brutally violates the provisions of the Helsinki Final Act.

Our numerous appeals to the authorities, and to you personally, were useless. Our situation now is desperate. That is why, on Monday, May 10, 1982 we will begin our final hunger strike which will continue until we are allowed to be reunited with our families, or we will die.

We are asking you as the leader of our country to do whatever is possible to help us to receive our exit visas in order to avoid this inhumane, unreasonable and useless tragedy.

Sincerely,

Tatyana Azure  
Yuri Balovlenkov  
Iosif Kiblitisky  
Tatyana Lozansky

Tatyana Azure, 30, medical doctor, married to a French citizen Armand Azure

Yuri Balovlenkov, 34, computer programmer, married to an American Elena Kuzmenko from Baltimore. The couple has a two-year-old daughter.

Iosif Kiblitisky, 36, painter, married to West German citizen Renata Zobel. The couple has a two-year-old son.

Tatyana Lozansky, 29, chemist, married to an American, Edward Lozansky from Washington, D.C. The couple has a ten-year-old daughter.

THE WHITE HOUSE

WASHINGTON

June 10, 1982

MEMORANDUM FOR ELIZABETH H. DOLE

THRU: DIANA LOZANO  
FROM: MORTON C. BLACKWELL *MB*  
SUBJECT: Edward and Tatyana Lozansky

This morning Edward Lozansky called to say he had spoken with his father-in-law in Moscow for almost an hour yesterday. General Yershov did not actually commit himself on agreeing to his daughter's emigration to join her husband, but he did indicate he would be willing to do so if Tatyana's mother would agree.

Edward feels that since your husband was best man at his proxy remarriage to his wife recently, it would be most appropriate if you would send a cablegram to his mother-in-law urging her to agree to her daughter's release before her long fast does irreparable damage to her health.


Tatyana's mother's name and address are:

Mrs. Margarita Yershov  
Ryleeva St. 6, Apt. 47  
Moscow. U.S.S.R.

MEMORANDUM

THE WHITE HOUSE  
WASHINGTON

August 19, 1981

TO: Elizabeth H. Dole  
FROM: Morton C. Blackwell   
RE: Request by Senator Jepsen and Representative Kemp

The President should agree to the meeting suggested by Senator Jepsen and Representative Kemp for these reasons:

1. The conservative religious leaders feel they have been excluded from contact with the President to a great extent. They see the President constantly involved in meetings with blacks, labor leaders and other groups not supportive of the President's candidacy or legislative programs and they wonder why they, who plowed new ground for the President and Reagan-oriented candidates all over America last year appear now almost to be pariahs. This meeting would not concern itself with most of the "hot button" issues of importance to the Pro-Family coalition, but Jepsen and Kemp would assemble an invitation list that would be reassuring to politically active conservative religious leaders.
2. It would be very easy for the President to take steps which would win the whole-hearted endorsement of this group. There is a whole range of options available to the President, for instance, to improve the living conditions, status and recognition of the "Siberian Seven" who are now refugees in the U.S. Embassy, Moscow. A few symbolic steps here could pay big dividends.
3. Some low level functionary in the Justice Department has, in my opinion, blundered by agreeing that the U.S. government will not resist the expulsion of young Walter Palavchek, the teenage son of the Soviet couple who recently returned to the Soviet Union without him. The agreement reached was that the boy would be deported if he lost his case in state court. Young Palavchek's sister is over 18 and <sup>has</sup> been granted assylum, and he wishes to stay with her in the U.S. A meeting of the CREED organization would be a good occasion for the President to reverse the low level Justice Department decision on this issue and announce himself in favor of allowing this very bright ( and photogenic) boy to remain in the U.S. with his sister if he wishes. The alternative to a change in Administration policy on Walter Palavchek may be T.V. film footage of this young man, who has caught the hearts of many Americans, being dragged kicking and screaming by Soviet Agents onto an Aeroflot jet.

THE WHITE HOUSE  
WASHINGTON

8/19

Morton -

Red needs your  
rec. asap.

Thanks -

D.L.

THE WHITE HOUSE  
WASHINGTON

*Morton  
ASAP --*

REQUEST FOR SCHEDULING RECOMMENDATION

15 August 1981

TO: RICHARD ALLEN, ELIZABETH DOLEY ✓

VIA: GREGORY J. NEWELL

FROM: MICHAEL P. CASTINE *mpc*

PLEASE PROVIDE YOUR RECOMMENDATION ON THE FOLLOWING  
REQUEST UNDER CONSIDERATION:

EVENT: SENATOR JEPSEN AND REP. KEMP REQUEST THE PRESIDENT TO MEET  
WITH CHRISTIAN BUSINESS LEADERS, AT A WHITE HOUSE RECEPTION,  
TO FORTIFY THE EFFORTS OF "C.R.E.E.D." (CHRISTIAN RESCUE  
EFFORTS FOR THE EMANCIPATION OF DISSIDENTS).  
DATE: 13-19 SEPTEMBER 1981  
LOCATION: THE WHITE HOUSE  
BACKGROUND: THE ATTACHED LETTER STATES THAT THE IDEA OF A WHITE HOUSE  
RECEPTION HAS BEEN DISCUSSED WITH YOUR OFFICE. YOUR COMMENTS  
WOULD BE APPRECIATED.

RESPONSE DUE: 20 AUGUST 1981. THANK YOU

YOUR RECOMMENDATION:

Accept \_\_\_ Regret \_\_\_ Surrogate \_\_\_ Message \_\_\_ Other \_\_\_

IF RECOMMENDATION IS TO ACCEPT, PLEASE GIVE REASONS:



United States Senate

WASHINGTON, D. C. 20510

July 29, 1981

ROGER W. JEPSEN  
IOWA

The President  
The White House  
Washington, D. C. 20500

Dear Mr. President:

Over a year ago, Congressman Jack Kemp and I founded an organization called C.R.E.E.D. (Christian Rescue Effort for the Emancipation of Dissidents)

The primary objective of CREED is to educate the American public, and then to involve the public in the plight and the struggle of dissidents all over the world. This will be accomplished through seminars, various publications, personal contacts, and through enlisting the help of key individuals.

CREED has planned the first seminar for the week of September 13-19 to acquaint Christian business leaders with the objectives of CREED. As of this writing 18 Senators have agreed to cohost this event, and Congressman Kemp has also had a positive response on the House side.

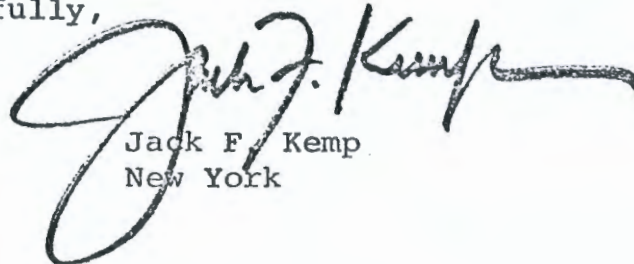
I have discussed this seminar with Richard Allen and several other Administration officials who suggested that we pursue the possibility of a White House reception. Elizabeth Dole's office, which has been working with us on the plans, has indicated that the only room in the White House complex large enough to accommodate 150 guests would be the State Dining Room. //

I am aware of your personal interest in the area of religious freedom around the world and the host committee would welcome an opportunity to work with you and your staff in planning such a White House reception.

Because of the time factor involved, a timely response to this inquiry would be appreciated. If you have any questions, please let me know.

Respectfully,

  
Roger W. Jepsen  
Iowa

  
Jack F. Kemp  
New York

SEPT. 13-19



United States Senate

WASHINGTON, D. C. 20510

July 29, 1981

ROGER W. JEPSEN  
IOWA

The President  
The White House  
Washington, D. C. 20500

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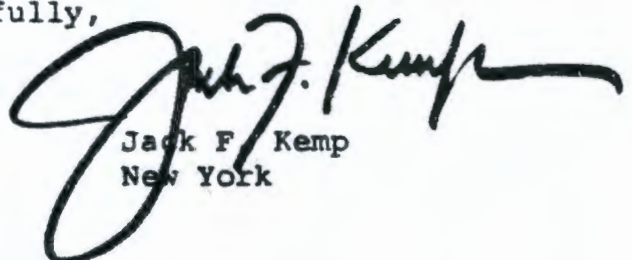
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Because of the time factor involved, a timely response to this inquiry would be appreciated. If you have any questions, please let me know.

Respectfully,

  
Roger W. Jepsen  
Iowa

  
Jack F. Kemp  
New York





*dissidents*

# Young Republican National Federation

July 10, 1982

## Memorandum

**David H. Barron**  
Chairman  
South Carolina

To: Charlotte Ellis

**Gloria Hellewell**  
Co-Chairman  
Colorado

From: Kathy Royce *KR*

Re: Petrov and Balovlenkov Divided Families Cases

**Marilyn R. Hudson**  
Secretary  
Kansas

Attached is a briefing paper on the cases of Yuri Balovlenkov, and Sergei Petrov, who are both on hunger strikes to protest Soviet denials of exit visas allowing them to rejoin their wives in America.

**Kathryn Coe Royce**  
Treasurer  
Virginia

Yesterday, the Soviet visa authority held a press conference to announce that the two would not be freed. The Soviets directly attacked the US Embassy in Moscow as having fomented the hunger strikes. Balovlenkov had been told May 21 that he would be getting a visa. The reasons for the reversal in the Soviets decision may be as follows:

**Alex J. Pavin**  
Auditor  
Illinois

**Kirby A. Wilbur**  
National Vice  
Chairman-At-Large  
Washington

1. Last weekend several new hunger strikes were announced by Soviet Pentacostalite dissidents and the head of the Soviet Peace and Disarmament group now under house arrest. Soviet authorities may see these as having been inspired by the success of the divided family hunger strike (four people in addition to Balovlenkov had been told they would get visas). In order to prevent a rash of hunger strikes, the Soviets may feel they need to make an example of someone.

**Julie Grady-Heard**  
Assistant Secretary  
Ohio

**Robert N. Danskin**  
Assistant Treasurer  
New Jersey

**Gregory A. Foster, Esq.**  
General Counsel  
Connecticut

2. Worsening US/Soviet relations -- especially in light of recent developments in Lebanon and the press rumor that Haig was asked to leave because of his support for the gas pipeline. While a "get tough" attitude as expressed by the President is the best course for the world, it often hurts individual cases such as these because the Soviets feel backed into a corner.

**Stephen R. Clark, Esq.**  
Special Counsel  
to the Chairman  
Illinois

**Richard E. Black**  
Executive Director  
South Carolina

At this point, the only way to save these people may be through the private intercession of individuals respected by the Soviet Union. The Reverend Billy Graham is one such individual. His recent statements in Moscow gave the USSR a much needed aura of credibility. I am sure that his intercession would have an effect. If Mrs. Dole could call him and ask that he do this, it may just save the lives of Yuri Balovlenkov and Sergei Petrov.

310 First Street, S.E.  
Washington, D.C. 20003  
(202) 484-6680

Briefing Materials on Petrov and Balovlenkov Divided Family CasesGeneral Background

On May 10 a group of seven Soviet citizens began a hunger strike to protest the USSR's repeated denials of exit visas for them to rejoin spouses in America, West Germany and France. The 1975 Helsinki Accords guarantee family reunification. Of the original group, one has already arrived in the U.S., and three others have been told they will get visas any day. Two abandoned the strike when threatened with arrest by the KGB.

Balovlenkov

Yuri Balovlenkov, 33, married Elena Kuzmentko, 29, a nurse from Baltimore, Md., in 1977. They met when she was a tourist in the USSR. They have a 2 year old daughter, Katya, whom he has never seen. After being refused permission on five occasions, he began the strike. On May 21, he ended the fast when Soviet visa authorities (OVR) promised him an exit visa. When he returned July 1 to collect his papers, he was told that they had not made a decision in his case. He began a new hunger strike July 5, and is still weak from the first strike.

Petrov

Sergei Petrov, 29, married Virginia Johnson, 24, Roanoke, Va., one year ago. They met when she was an exchange student. She is now in law school at Duke University. He joined the hunger strike June 2, and has fasted 39 days.

Recent Soviet Actions

Yesterday, OVR, the Soviet visa authority, held an unprecedented press conference, stating that Balovlenkov and Petrov would not get visas because they had talked to foreign press and diplomats about their cases. OVR accused the US embassy of encouraging hunger strikes. When US officials protested this statement and made another plea for Balovlenkov and Petrov yesterday, the Soviet foreign ministry replied that it would not accept the US protest because the Helsinki Accords "didn't touch on these cases", and chided the US saying they had no business even getting involved in Divided Family cases even when US citizens were involved.

U.S. Government Action

Senator Dole and Rep. Kemp held a press conference May 10, announcing that they were introducing a resolution to urge the Soviets to let the group go. The American spouses met with Vice President Bush May 27 who pledged his personal support. The State Department has issued several protests to the USSR urging their release, the most recent being yesterday. Senator Moynihan and eleven other Senators sent a letter to Ambassador Dobrynin urging the release of the group, and Senators Warner and Mathias and Representatives Butler and Mikulski have made additional personal appeals in writing to Dobrynin on behalf of their constituents, Mrs. Balovlenkov and Mrs. Petrov.

Conclusion

While U.S. government action is important, it may not be enough to save the lives of Balovlenkov and Petrov. Generally worsened US-Soviet relations have weakened the impact of US protests. Recent events in Lebanon and the perception in the press that Haig was fired because of his support for the Yamal pipeline have caused the Soviets to take a harder line toward the U.S. The intercession of private philanthropists and community leaders respected by the USSR would be the most effective means of persuading the Soviets to release the group.

*Siberian 7  
Church of God*

THE WHITE HOUSE

Office of the Press Secretary

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For Immediate Release

March 22, 1982

STATEMENT BY THE PRESIDENT

I have signed House Joint Resolution 373 expressing the sense of the Congress that the Government of the Soviet Union should cease its abuses of the basic human rights of its citizens, in particular the right to freely practice one's religion and the right to emigrate to another country. The resolution draws special attention to the hardships and discrimination now being imposed upon the Jewish community in the U.S.S.R.

I wholeheartedly join with the Congress in renewing our call to the Soviet Government to cease its repressive actions against those who seek the freedom to emigrate or to practice their religious or cultural traditions. These freedoms are a fundamental part of our American heritage, and their denial is a matter of the deepest concern to our Government and citizenry. We urge the Soviet Union to take positive steps to ensure that its policies and practices conform with its international obligations to respect the individual rights of its citizens.

# # # # #



LIBERTAD, JUSTICIA Y HONRADEZ

# ACCION CUBANA

1100 EAST 10th AVENUE • HIALEAH, FLORIDA 33010

*file  
Cuba*

Miami Florida, February 25th 1982

The President of The United States.

Ronald Reagan.

White House.

Washington D. C. 20500

Sir:

We have the assurance that your statesmanship will keep this country as the leader of the Free World and Democracy and as a light of hope for all the people living without freedom or Human Rights.

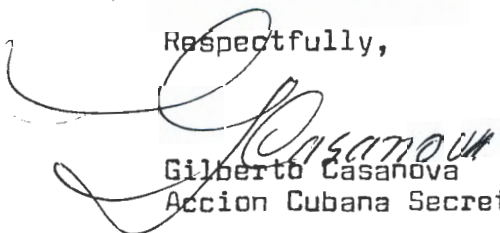
Accion Cubana presented a telegram to you Mr. President at the beginning of your Administration, which we consider is vital for the Liberty of Cuba. A Blockade on the Island of Cuba as soon as possible because this is what the people of Cuba are asking. So that Fidel Castro, (Moscou's Puppet) will leave the island.

Accion Cubana also denounced the penetration of cuban spies and agents in our society and specially in Washington where the Cuban Interest Office, is the headquarter for the communist subversion in the United States.

Accion Cubana also has been denouncing travels to Cuba sponsored by unscrupulous cubans and americans where the american dollar is exchanged by 70 cuban cents and used thereafter to pay latin america warfare specially in Guatemala and El Salvador.

Accion Cubana strongly back up your administration and we do hope to see Cuba and the Americas free of Communism again.  
God Bless America.

Respectfully,

  
Gilberto Casanova  
Accion Cubana Secretary.

PRESERVATION COPY

THE WHITE HOUSE  
WASHINGTON

File

7/12

TO: MB  
FROM: Charlotte Ellis  
SUBJECT:

The attached is for your:

- |   |   |
|---|---|
| <input type="checkbox"/> Information      | <input type="checkbox"/> Review & Comment                         |
| <input type="checkbox"/> Direct Response  | <input checked="" type="checkbox"/> <del>Appropriate Action</del> |
| <input type="checkbox"/> EHD Draft Letter | <input type="checkbox"/> Signature                                |
| <input type="checkbox"/> File             | <input type="checkbox"/> Other                                    |

Comments: \_\_\_\_\_  
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THE WHITE HOUSE  
WASHINGTON

FEB 22 1982

*Creed File*

FEBRUARY 19, 1982

MEMORANDUM

TO: ✓ RED CAVANEY - WILLIAM CLARK  
FROM: GREGORY J. NEWELL, DIRECTOR  
PRESIDENTIAL APPOINTMENTS AND SCHEDULING  
SUBJ: REQUEST FOR SCHEDULING RECOMMENDATION.

PLEASE PROVIDE YOUR RECOMMENDATION ON THE FOLLOWING  
SCHEDULING REQUEST UNDER CONSIDERATION:

EVENT: Participate in the Christian Rescue  
Effort for the Emancipation of Dissidents  
briefing.  
DATE: April 27 or 28, 1982  
LOCATION: Washington, D.C.  
BACKGROUND: See attached.

YOUR RECOMMENDATION:

Accept  Regret  Surrogate  Message  Other   
Priority   
Routine

IF RECOMMENDATION IS TO ACCEPT, PLEASE CITE REASONS:

*This is an excellent occasion for  
presidential involvement. This would accomplish three things:*  
1. Give badly needed encouragement to religious leaders  
who support the President.  
2. Keep heat on the Soviets and their stooges  
3. Show sensitivity in the Human Rights area.

RESPONSE DUE 2-27-82 TO Fred Ryan

*JGR 2/25/82*

10  
Dr. Clark  
R. Cavanaugh

February 10, 1962

Dear Senator Jepsen:

Thank you for your February 4 letter to the President, cosigned by Congressman Kemp, regarding the Christian Rescue Effort for the Emancipation of Dissidents (C.R.E.E.D.), which is seeking to inform the American people about the plight of dissidents for their religious faith. In your letter, you invited the President to participate in the C.R.E.E.D. briefing to be held on April 27 and 29.

On your behalf, I will be pleased to forward your thoughtful invitation to the President's Scheduling Office. You may be assured that your special interest will be given careful consideration, and that you will be notified as soon as a decision is made.

With best wishes,

Sincerely,

Kenneth E. Duherstein  
Assistant to the President

The Honorable Roger W. Jepsen  
United States Senate  
Washington, D.C. 20510

KMD/CMP/KIR/las --

cc: w/copy of inc to Greg Newell - for further action

WH RECORDS MANAGEMENT HAS RETAINED ORIGINAL

D

FR?

February 16, 1982

Dear Jack:

Thank you for your February 4 letter to the President, cosigned by Senator Jepsen, regarding the Christian Rescue Effort for the Emancipation of Dissidents (C.R.E.E.D.), which is seeking to inform the American people about the plight of dissidents for their religious faith. In your letter, you invited the President to participate in the C.R.E.E.D. briefing to be held on April 27 and 28.

On your behalf, I will be pleased to forward your thoughtful invitation to the President's Scheduling Office. You may be assured that your special interest will be given careful consideration, and that you will be notified as soon as a decision is made.

With best wishes,

Sincerely,

Kenneth M. Duberstein  
Assistant to the President

The Honorable Jack Kemp  
House of Representatives  
Washington, D.C. 20515

KMD/CMP/KIE/las --

cc: w/copy of inc to Greg Newell - for further action

WH RECORDS MANAGEMENT HAS RETAINED ORIGINAL



# United States Senate

WASHINGTON, D.C. 20510

(202) 224-3234

059138

February 4, 1982

Hon. Ronald Reagan  
The White House  
Washington, D.C. 20500

Dear Mr. President:

In your State of the Union Address you appealed to "all peace-loving peoples to join together...to raise their voices, to speak and pray for freedom."

Two years ago we founded an organization, the Christian Rescue Effort for the Emancipation of Dissidents (C.R.E.E.D.) to do just that. Through C.R.E.E.D. we are seeking to inform the American people about the plight of dissidents persecuted for their religious faith, and then involve them in the struggle for freedom of belief around the world.

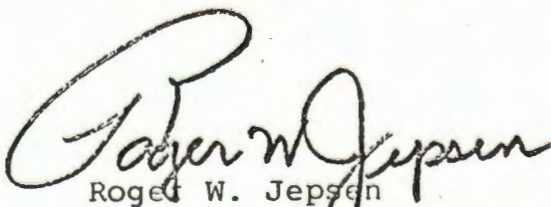
Last fall C.R.E.E.D. held its first Washington briefing, which was attended by concerned citizens from all around the country. Vice President George Bush and Undersecretary of State James Buckley both participated in that briefing, which was a great success.

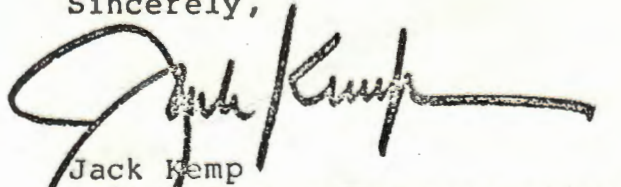
Now we are planning a second briefing for April 27 and 28, this time for pastors from all over the United States. Through them we hope to involve thousands of congregations in a united effort to put pressure on political leaders behind the Iron Curtain.

We would be deeply honored if you could participate in this C.R.E.E.D. briefing. We believe it would offer you an excellent opportunity to reaffirm our nation's solidarity with the persecuted, and to encourage private citizens to take an active part in speaking out for human rights. Your participation would also give great encouragement to those, like the "Siberian Seven" who are hoping and praying for help.

Thank you so much for considering our request.

Sincerely,

  
Roger W. Jepsen  
United States Senator  
Iowa

  
Jack Kemp  
United States Representative  
New York

EHD  
Red  
Diana L  
Thelma D

Henry Z  
Wendy B  
Bill T

MAY 13 1982

Document No. \_\_\_\_\_

068959CS

*JPM*

# WHITE HOUSE STAFFING MEMORANDUM

DATE: 5/13/82 ACTION/CONCURRENCE/COMMENT DUE BY: FYI

SUBJECT: IMPLEMENTATION OF PACE EXAM CONSENT DECREE

|                | ACTION                     | FYI                                    |               | ACTION                   | FYI                                 |
|----------------|----------------------------|--|---------------|--------------------------|-------------------------------------|
| VICE PRESIDENT | <input type="checkbox"/>   | <input type="checkbox"/>               | GERGEN        | <input type="checkbox"/> | <input type="checkbox"/>            |
| MEESE          | <input type="checkbox"/>   | <input type="checkbox"/>               | HARPER        | <input type="checkbox"/> | <input type="checkbox"/>            |
| BAKER          | <input type="checkbox"/>   | <input checked="" type="checkbox"/>    | JAMES         | <input type="checkbox"/> | <input type="checkbox"/>            |
| DEAVER         | <input type="checkbox"/>   | <input type="checkbox"/>               | JENKINS       | <input type="checkbox"/> | <input type="checkbox"/>            |
| STOCKMAN       | <input type="checkbox"/>   | <input type="checkbox"/>               | MURPHY        | <input type="checkbox"/> | <input type="checkbox"/>            |
| CLARK          | <input type="checkbox"/>   | <input type="checkbox"/>               | ROLLINS       | <input type="checkbox"/> | <input type="checkbox"/>            |
| DARMAN         | <input type="checkbox"/> P | <input checked="" type="checkbox"/> SS | WILLIAMSON    | <input type="checkbox"/> | <input checked="" type="checkbox"/> |
| DOLE           | <input type="checkbox"/>   | <input checked="" type="checkbox"/>    | WEIDENBAUM    | <input type="checkbox"/> | <input type="checkbox"/>            |
| DUBERSTEIN     | <input type="checkbox"/>   | <input checked="" type="checkbox"/>    | BRADY/SPEAKES | <input type="checkbox"/> | <input type="checkbox"/>            |
| FIELDING       | <input type="checkbox"/>   | <input checked="" type="checkbox"/>    | ROGERS        | <input type="checkbox"/> | <input type="checkbox"/>            |
| FULLER         | <input type="checkbox"/>   | <input type="checkbox"/>               | _____         | <input type="checkbox"/> | <input type="checkbox"/>            |

Remarks:

Richard G. Darman  
Assistant to the President  
(x2702)

Response:



UNITED STATES  
OFFICE OF PERSONNEL MANAGEMENT  
WASHINGTON, D.C. 20415

Office of the Director

May 10, 1982

OPM Issue Advisory

TO: The Honorable Craig L. Fuller  
Assistant to the President  
for Cabinet Affairs  
The White House

070012

FROM: Donald J. Devine  
Director

SUBJECT: Implementation of PACE Exam Consent Decree

BACKGROUND: A "sweetheart" consent decree was entered into by the Carter Administration, literally in the last hours, on January 9, 1981. The decree accepted almost all of the plaintiffs' demands, with the effect of requiring that the percent of blacks and Hispanics who are hired must equal the percentage who take the examination. Some changes were achieved by our Department of Justice, especially to allow for subsequent modification, but essentially we accepted the decree because of legal difficulties in withdrawing from it.

ACTION FORCING EVENT: The decree became effective January 18, 1982. Any further delay in enforcing the decree would give the appearance of obstruction. And, PACE occupations in the government must be filled.

IMPORTANCE: The PACE Examination is the major entry level examination for professional and administrative careers within the Federal government. It starts the normal path to become a future career executive.

CURRENT STATUS: OPM and DOJ have agreed that there really is only one legal and practical means by which to comply with the decree. Under this plan, most vacancies in PACE-occupations will be filled through internal hiring, by interagency transfer, and by assigning individuals who have been displaced through RIFs. The pool of individuals in these three categories is known to be disproportionately black and Hispanic, and therefore will satisfy the demands of the decree. A new excepted service appointment, under Schedule B, will be created to fill outside hires. Race-conscious selection is necessary to satisfy the decree, but manipulation of competitive examination results will not be required. Regulations to this effect will be issued for public comment.

EXPECTED REACTION: Negative reaction can be expected from conservatives and neoconservatives (not only the "Commentary crowd" but also the Washington Post). To some extent, we have already received much of this negative reaction, when the consent decree was signed. We can expect a new spate of negative criticism from the right, however. Criticism will be moderated by the fact that the positions will not be put into the competitive service; but this will be only a minor mitigation. The civil rights community will basically be satisfied with the solution, although they might bridle at placement in the excepted service, as implying that the decree is incompatible with merit selection (which, of course, it is).

RONALD REAGAN

TO: DARYL BORQUIST

Reprint of a radio program entitled "Vlasenko"

Yuri Vlasenko, a Soviet citizen, tried to leave the Soviet Union. Yuri Vlasenko is dead.

On March 28th one of our embassy officials went out of the embassy in Moscow and led Vlasenko past the ever-present KGB agents into the embassy. Once inside, Yuri asked for an exit visa so that he could leave the Soviet Union. Upon being told that we couldn't do that he revealed a homemade bomb and threatened to blow himself up.

Our Ambassador tried to negotiate with him and then turned the matter over to the Soviet authorities who don't negotiate in cases of this kind. They attacked with tear gas and a sharpshooter who got off two shots before Yur Vlasenko detonated his bomb. He died there in the embassy where he had sought refuge.

This tragic story is by way of introduction to the plight of seven other Soviet citizens who were in the American embassy the day Yuri Vlasenko died. They had been there, living in the reception room since June 27th, 1978:

There are five members of one family, two of another. All are Christians, members of the largest religious group in Russia and all have other family members outside the embassy who are undergoing the worst kind of persecution.

These seven made their way to Moscow from Siberia. They had tried in every way to obtain, legally, exit visas from their own government. Finally in desperation they had sought the counsel of our ambassador. The religious group to which they belong is the largest in the Soviet Union. It is also the most persecuted and not one member has ever been allowed to emigrate from Russia.

These seven courageous and desperate people have a promise of sponsorship in America from Reverend Cecil Williamson, Jr. of Selma, Alabama. Over the past 10 years they and other members of their families have been imprisoned, tortured, found insane and some have died. Thousands of Americans, knowing of their plight, have written to them but they haven't received the letters. Our ambassador has ordered that mail to them must go through the Soviet postal service.

Shortly after the Vlasenko killing, efforts were made to persuade the seven to leave the embassy. KGB cars were mysteriously waiting at the embassy entrance. When they refused to give up their sanctuary they were moved to a 20-by-20 foot room the Marine guards call the dungeon. There for a year now they have lived together in that one room. They are denied embassy food, but embassy employees--acting as Americans are supposed to act--stand for hours in the endless lines and buy food for them in the Russian stores.

Last June the ambassador grudgingly allowed American TV networks to interview them but not to show the room in which they are kept confined. Then another ploy--so show the interviews were never shown to American audiences.

Detente is supposed to be a two-way street. Our wheat and technology can get into Russia--why can't the Vlasenko and Chernogorsk families get out?

TO: DARYL BORQUIST - OEOB - RM 111½  
FROM: MOLLY TUTTILL - HOOVER INSTITUTION  
LENGTH: 1 PAGE  
DATE: 11/17/81

tions. Efforts to coax the Vashchenkos and Chmykhalovs to leave proved fruitless. They believe, and we share their feelings, that if they leave the Embassy, without U.S. protection and without completed Soviet emigration visas, they will suffer harsh treatment and harassment at the hands of the Soviets.

Our legislation guarantees them proper treatment in the embassy for the duration of their stay. Their "status" and the constitutional protection that it brings with it will enable them to remain in the embassy until a resolution is reached, thereby insuring their safety. It should also clarify their status relative to mail, visitation, and work privileges.

The bill which we are introducing today is substantially identical to S. 2890, that was introduced in June 1980, and which was before the Judiciary Committee when the last Congress adjourned.

At this time we state in the findings section of the bill that there are 13 members of the Vashchenko family and 11 members of the Chmykhalov family.

The permanent resident status, however, will only apply to the seven persons specifically named in the bill that is being introduced today, that is the seven members of those two families that reside in our Embassy in Moscow.

Mr. President, this issue is one which has attracted the interest of many people across the country. Last year, when we introduced S. 2890, I received letters from individuals and organizations in almost every State asking how they could help support this legislation. The case of the Vashchenkos and the Chmykhalovs has attracted attention, despite the attempts of our Embassy and State Department to keep publicity to a minimum. Pictures of the families have appeared in magazines and newspapers around the world. Their story has been told in a recently published book "The Siberian Seven," by John Pollock. A noted radio commentator once devoted an entire program to their plight.

That commentator was Ronald Reagan who in 1979 concluded his program with the question: "Why can't the Vashchenko and Chmykhalov families get out?"

Today, I repeat that question. I hope that the President will remember that broadcast and support this bill as the best available remedy until the families in fact get out.

I note one other portion of that broadcast of President Reagan when he said:

Detente is supposed to be a two-way street. Our wheat and technology can get into Russia—why can't the Vashchenko and Chmykhalov families get out?

I hope that before he gives even further thought to resuming grain shipments to Russia, the President will remember his own words about "Why can't the Vashchenko and Chmykhalov families get out?" if we are going to send our wheat into Russia.

Mr. President, I ask unanimous consent to have printed in the Record the transcript of the President's radio program on these families.

There being no objection, the transcript was ordered to be printed in the Record, as follows:

#### VLASSENKO

Yuri Vlasenko, a Soviet citizen, tried to leave the Soviet Union. Yuri Vlasenko is dead.

On March 28th one of our embassy officials went out of the embassy in Moscow and led Vlasenko past the ever-present KGB agents into the embassy. Once inside, Yuri asked for an exit visa so that he could leave the Soviet Union. Upon being told that we couldn't do that he revealed a homemade bomb and threatened to blow himself up.

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There are five members of one family, two of another. All are Christians, members of the largest religious group in Russia and all have other family members outside the embassy who are undergoing the worst kind of persecution.

These seven made their way to Moscow from Siberia. They had tried in every way to obtain, legally, exit visas from their own government. Finally in desperation they had sought the counsel of our ambassador. The religious group to which they belong is the largest in the Soviet Union. It is also the most persecuted and not one member has ever been allowed to emigrate from Russia.

These seven courageous and desperate people have a promise of sponsorship in America from Reverend Cecil Williamson, Jr. of Selma, Alabama. Over the past 10 years they and other members of their families have been imprisoned, tortured, found insane and some have died. Thousands of Americans, knowing of their plight, have written to them but they haven't received the letters. Our Ambassador has ordered that mail to them must go through the Soviet postal service.

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Last June the ambassador grudgingly allowed American TV networks to interview them but not show the room in which they are kept confined. Then another mystery—somehow the interviews were never shown to American audiences.

Detente is supposed to be a two-way street. Our wheat and technology can get into Russia—why can't the Vashchenko and Chmykhalov families get out?

Mr. LEVIN. Mr. President, I ask unanimous consent to have printed in the Record the bill with its list of 53 cosponsors.

There being no objection, the material was ordered to be printed in the Record, as follows:

#### S. 312

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,*

SECTION 1. The Congress finds that—

(1) since 1962, 13 members of the Vashchenko family and 11 members of the

Chmykhalov family from Chernogorsk, Siberia have requested that they be released from Soviet citizenship and be permitted to receive exit visas so that they may leave the Union of Soviet Socialist Republics legally and in accordance with the Universal Declaration of Human Rights; and

(2) since June 27, 1978, seven members of the Vashchenko and Chmykhalov families have resided in the United States Embassy in Moscow and have been living in accordance with United States laws.

SEC. 2. Notwithstanding any numerical limitations or any other provision of the Immigration and Nationality Act, for purposes of such Act, Maria and Timofei Chmykhalov, and Lilia, Peter, Liubov, Lidia, and Augustina Vashchenko shall be issued visas and admitted to the United States for permanent residence as of the date of the enactment of this Act upon payment of the required visa fees. Upon the granting of permanent residence to such aliens as provided for in this Act, the Secretary of State shall instruct the proper officer to reduce by the required number during the current fiscal year or the fiscal year next following, the total number of immigrant visas and conditional entries which are made available to natives of the country of the aliens' birth under paragraphs (1) through (8) of section 203(a) of such Act, or if applicable, the total number of immigrant visas and conditional entries which are made available to natives of the country of the aliens' birth under section 202 of such Act.

SEC. 3. Notwithstanding section 316 of the Immigration and Nationality Act or any other provision of law, for purposes of the Immigration and Nationality Act, Maria and Timofei Chmykhalov, and Lilia, Peter, Liubov, Lidia, and Augustina Vashchenko shall be held and considered to have been lawfully admitted to the United States for permanent residence as of June 27, 1978, and to have been physically present and residing therein continuously since such date.

The cosponsors are as follows:

Mr. Levin, for himself, Mr. Boren, Mr. Hatfield, Mr. Jepsen, Mr. Bumpers, Mr. Andrews, Mr. Baucus, Mr. Bentsen, Mr. Biden, Mr. Boschwitz, Mr. Burdick, Mr. Cannon, Mr. Chafee, Mr. Cohen, Mr. Cranston, Mr. Danforth, Mr. DeConcini, Mr. Denton, Mr. Dodd, Mr. Durenberger, Mr. Eagleton, Mr. Garn, Mr. Goldwater, Mr. Gorton, Mr. Hayakawa, Mr. Healin, Mr. Heinz, Mr. Helms, Mr. Hollings, Mr. Huddleston, Mr. Humphrey, Mr. Inouye, Mrs. Kassebaum, Mr. Kasten, Mr. Lugar, Mr. Mathias, Mr. Matsunaga, Mr. Mattingly, Mr. McClure, Mr. Melcher, Mr. Metzenbaum, Mr. Moynihan, Mr. Nickles, Mr. Prosser, Mr. Proxmire, Mr. Pryor, Mr. Randolph, Mr. Riegle, Mr. Sarbanes, Mr. Schmitt, Mr. Simpson, Mr. Stevens, Mr. Tsongas, and Mr. Williams.

Mr. LEVIN. Mr. President, I thank the Chair and yield the floor.

Mr. PROXMIRE. Before the Senator yields back his time will the Senator yield the remainder of his time to the Senator from Iowa because I am limited time, and he has asked me to yield time?

Mr. LEVIN. Before I do that, let me add a note. I see the Senator from Iowa is now on the floor. I mentioned his active role before, but I would like to reiterate the role Senator JEPSEN has played in helping to move this bill forward. His support for this bill has been of inestimable value. His personal interest in the families, in the situation of the Pentacostals in Russia and all people in Russia who seek religious freedom, who seek the right to move freely, is worthy of him, of this Senate.

**EXPRESSING THE SENSE OF THE CONGRESS WITH RESPECT TO THE TREATMENT OF CHRISTIANS BY THE UNION OF SOVIET SOCIALIST REPUBLICS**

OCTOBER 16, 1980.—Ordered to be printed

Filed under authority of the order of the Senate of OCTOBER 2 (legislative day, JUNE 12), 1980

Mr. CHURCH, from the Committee on Foreign Relations, submitted the following

**REPORT**

[To accompany S. Con. Res. 60]

The Committee on Foreign Relations, to which was referred the concurrent resolution (S. Con. Res. 60), expressing the sense of the Congress with respect to the treatment of Christians by the Union of Soviet Socialist Republics, and for other purposes, having considered the same, reports favorably thereon with amendments and recommends that the concurrent resolution as amended do pass.

**PURPOSE**

This resolution expresses the sense of Congress that the President, acting through the Secretary of State or any other appropriate official of the executive branch, continue to affirm the support of the United States for full implementation of all the provisions of the Helsinki Accords and make it known to the Soviet Union that the United States strongly disapproves of the religious harassment of Christians and of the restrictions on the freedom of such Christians to emigrate. It further states that the United States expects the Soviet Union to honor its commitments under the Helsinki Accords.

**BACKGROUND**

There appears to be mounting persecution of religious believers in the U.S.S.R. In 1979, there were 180 known Christian prisoners in Soviet prisons and camps; by May 5, 1980, this number had increased to 264, according to an August 1, 1980 report of the Commission on Security and Cooperation in Europe, entitled "Implementation of the

**Final Act of the Conference on Security and Cooperation in Europe: Findings and Recommendations Five Years after Helsinki."**

In addition to legal restrictions on all Soviet religious groups and the imprisonment of religious activists, there is systematic discrimination against religious believers in daily life, says the Commission report. Governmental attempts to control religious life in the Soviet Union have persuaded many religious believers to request the right to emigrate to the West.

In May, 1979, the Commission published the names and addresses of 10,000 evangelical Protestants who want to emigrate from the Soviet Union because of religious persecution. By now, there are some 50,000 Soviet Christians—mostly Pentecostals, Baptists, and some other Christian denominations, who want to leave the Soviet Union. So far, the Commission has found, only about 10 evangelical Protestants have been allowed to emigrate—excluding Protestants of German origin who have been permitted to go to the Federal Republic of Germany. Leaders of the Pentecostal emigration movement have been arrested and imprisoned or placed in psychiatric detention.

#### MAJOR PROVISIONS

This resolution, as amended, expresses the sense of Congress that the President, acting through the Secretary of State or any other appropriate officer of the Executive Branch, should continue to affirm the support of the United States for full implementation of all the provisions of the Final Act of the Conference on Security and Cooperation in Europe (also known as the Helsinki Accords).

The resolution, as amended, also calls on the President to communicate to the Government of the Union of Soviet Socialist Republics in the strongest terms the disapproval of the United States of religious harassment of all religious believers in the Soviet Union, including Christians, and of the restrictions on the freedom of such persons to emigrate.

It also calls on the President to advise the government of the U.S.S.R. that the United States expects the Soviet Union to honor its commitments under the Helsinki Accords and other international law, including its commitments regarding the rights of all persons, including Christians to practice their religion and to emigrate without government interference.

#### COMMITTEE ACTION

The Committee considered S. Con. Res. 60 on September 22, 1980 and by a vote of 9 to 0 ordered it reported favorably as amended.

#### MAJOR ISSUES CONSIDERED BY THE COMMITTEE

By voting to approve the resolution, with amendments suggested by the staff, the Committee reported favorably on an improved version of the original S. Con. Res. 60 introduced in the Senate by Mr. Jepsen and Mr. Boren.

The changes approved by the Committee had the effect of deleting a reference to the United States and the U.S.S.R. as "the principal" signatories of the Final Act of the Conference on Security and Coop-

eration in Europe. Signatories of the Final Act were regarded as coequal.

The changes approved by the Committee had the effect of deleting a reference to the United States and the U.S.S.R. as "the principal" signatories of the Final Act of the Conference on Security and Cooperation in Europe. Signatories of the Final Act were regarded as coequal.

For purposes of greater precision and accuracy, all references to "Russian" Jews and Christians were altered to read "Soviet" Jews and Christians, since the term "Russian" is widely accepted as referring only to the Slavic-speaking Great Russian ethnic group of Russia.

A clause describing the current attitude of the United States Government as one of "virtual silence" on matters relating to the plight of religious believers was deleted on grounds that it failed to take into account repeated U.S. official protests and the U.S. role at the Helsinki review conference held in Belgrade in 1978.

The Committee accepted the State Department view that it was inappropriate to "reaffirm the commitment of the United States to the Final Act of the Conference on Security and Cooperation in Europe" in that this tended to suggest that there might be some doubt about that commitment. The operative paragraph was amended to read "continues to affirm the support of the United States to the Final Act of the Conference on Security and Cooperation in Europe."

To broaden the reach of the resolution, the resolution was amended to include not only Christians but rather "all religious believers in the Union of Soviet Socialist Republics including Christians."

#### EXECUTIVE BRANCH COMMENTS

A letter dated March 14, 1980 to the Chairman from J. Brian Atwood, Assistant Secretary of State for Congressional Relations, sets forth the position of the Executive Branch on S. Con. Res. 60 and 61, a companion resolution that has not yet been acted on by the Committee. The letter is attached.

DEPARTMENT OF STATE,  
Washington, D.C., March 14, 1980.

HON. FRANK CHURCH,  
Chairman, Committee on Foreign Relations,  
U.S. Senate.

DEAR MR. CHAIRMAN: This report is in response to your request of December 14 for comments on the proposed Senate Concurrent Resolutions 60 and 61, expressing the sense of the Congress with respect to the treatment of Christians by the Union of Soviet Socialist Republics, and for other purposes. The Department of State is in agreement with the proposed resolution 61 but has reservations about resolution 60.

The United States Government has not been silent about those in the Soviet Union who are persecuted for their human rights beliefs, including Christians. On the contrary, we insisted on the inclusion of religious beliefs among those human rights protected by the Helsinki Final Act. We also raised the matter of violations of believers' rights at the Belgrade CSCE Review Meeting. We have continued to press Soviet authorities to adopt a less repressive policy toward



religious believers and to honor their commitments under the Helsinki Final Act to the concept of freedom of religion. We have deplored all violations of this fundamental right.

Fostering respect for human rights, including the encouragement of other signatory states to comply with the humanitarian provisions of the Final Act, is a fundamental policy of the United States Government. We see no need to cast doubt on our continuing commitment to these principles of the Final Act by reaffirming it. Our affirmation of those principles is of long standing.

This Administration has pursued a policy of promoting respect for basic human rights on a world-wide basis and has regularly sought to encourage implementation of the humanitarian principles embodied in the Helsinki Final Act by all parties to those accords. We therefore believe that when such specific rights as emigration are referred to in major official public documents, they should be addressed as rights due to all persons equally, regardless of creed. We feel that to do otherwise limits and impairs the principle of the right to emigrate.

Finally, in the worsened state of relations now existing between the US and the USSR, we believe representations to the Soviet Government on the matter of freedom of belief and emigration would be unavailing and might best be deferred until the Madrid CSCE Review Conference. We intend at that meeting to conduct a thorough review of all commitments under the Helsinki Final Act, including human rights.

The Office of Management and Budget has advised that, from the standpoint of the Administration's program, there is no objection to the submission of this report.

Sincerely,

J. BRIAN ATWOOD,  
*Assistant Secretary for  
Congressional Relations.*

#### APPENDIX

At the request of Senator Jepsen, statements received from organizations and individuals who are concerned about the plight of Christian dissidents in the Soviet bloc countries are included, together with an introductory statement by Senator Jepsen.

#### STATEMENT OF HON. ROGER JEPSEN

Mr. Chairman: I want to thank you for giving me the opportunity to make a statement in support of two resolutions that were introduced by Senator Boren and myself.

Senate Concurrent Resolutions 60 and 61 express the sense of Congress to initiate a campaign on behalf of Christian dissidents in Russia and Eastern Europe and to see numerous Christian believers now imprisoned by those countries—in violation of their basic human rights according to the provisions of the Helsinki Accords—released.

At every opportunity in the past we have supported the efforts of the National Council of Soviet Jewry and other groups to secure the release of Soviet Jews persecuted because of their faith. This work will continue, as it must.

Our purpose in introducing Resolutions 60 and 61 is to launch a major national effort, similar to the one on behalf of Russian Jewish dissidents, aimed at releasing Christian dissidents now imprisoned behind the Iron Curtain in securing their rights to emigrate freely.

These resolutions express the sense of Congress that the President and other officials within the executive branch convey to the Soviet Union, in unequivocal terms, that this country strongly disapproves of the religious harassment of Christians and restrictions on them to freely emigrate. Resolutions 60 and 61 further state that the United States expects the Soviet Union to honor its commitments under the Helsinki Accords.

We all know that the plight of the Russian Jews has made human rights a cause celebre. The world community has focused its attention on basic human rights violations in the Iron Curtain countries, particularly the Soviet Union. As a result of more than a decade of hard work, untold numbers of Russian and Eastern Bloc Jews have been relieved of their suffering and allowed to emigrate. While that campaign obviously has not been a total success, and must be sustained and intensified, it has produced results. During 1979, approximately 50,000 Jewish dissidents were permitted to leave the Soviet Union.

Recently, however, religious freedom and the right to emigrate without government interference has become an issue for Christians. To date, though, their campaign for basic human rights has not reached the same proportions as the efforts expended for Jewish dissidents. That is tragic, because their suffering has been just as great, and their needs as desperate.

Orthodox Christians, Baptists, Lutherans, Pentecostals, Catholics, and countless other Christians belonging to unregistered churches face widespread persecution. Why? Because they reject laws that prohibit them from teaching their children about God and taking them to church before they are 18 years old. For Christians of conviction, simple but persistent public declarations of faith can provoke harsh retaliation: public humiliation, social ostracism, and in some cases, torture in the form of starvation, druggings, beatings and constant isolation inside concentration camps and so-called "psychiatric hospitals."

Such persecution not only isolates specific guarantees inherent in the constitutions of various communist countries, but mocks the spirit of the Helsinki Accords and contradicts the essence of civilized society.

American authorities are aware of this problem. They know, for example, that some 20,000 Russian Christians have decided to risk the worst by sending their names, ages and addresses to the Supreme Soviet, asking for permission to emigrate. But to date, our government has answered with near silence and passive acquiescence. The case of the Vaschenko and Chmykhalov families, the seven Pentecostals held in our embassy in Moscow, is a glaring example of this.

Letters from Russian Christians to the White House pleading for help have gone unanswered. The State Department promised the Tolstoy Foundation to investigate the plight of Christian dissidents in view of taking official action, but that promise has not materialized.

Hopefully, we will be able to look back 10 years from now and see that real progress was made on behalf of Christians behind the Iron Curtain.

There is good reason to be optimistic. Spurred on by reports of religious persecution in the Soviet Union and other Eastern Bloc countries, liberal and conservative Christians in the United States, along with Jewish organizations, have begun a campaign to support Christians who want to emigrate. Leaders in churches and in other organizations, some of them newly formed, are working to help some of the 20,000 Christians mentioned earlier who want to emigrate. In the last three years, the Tolstoy Foundation based in New York City, probably the most active organization involved with Soviet dissidents, has helped process more than 800 official "invitations" (an "invitation" is required from a host country before one can apply for an exit visa from the Soviet Union).

So what do they do now? Those of us here in Washington who represent the American people can make a difference.

But massive outpouring of public indignation from millions of Americans and their leaders is urgently needed. Such a campaign requires that Americans from all walks of life join together to condemn these atrocities, call a halt to the persecution and demand the release of those who wish to leave the Soviet Union and its satellite countries.

It has to be a campaign from the grassroots, and one that persists until those in Washington and Moscow understand that they dare not ignore the will of the people. It is not going to be easy. It will be a difficult struggle. Such a campaign is bound to provoke inevitable resistance. It could mean years of sacrifice. But we must act now.

In "A Conversation with Vladimir Bukovsky" (published by The American Enterprise Institute for Public Policy Research), Bukovsky relates the main difference between the United States and the Soviet Union. American citizens are brought up to believe that compromise is good because it helps them live and survive. But Soviets are raised with the idea that any sort of compromise is weakness. Soviets will press until the other side retreats. The Western world is constantly losing because it retreats, believing the Soviets will do the same. Bukovsky reminds us that they will not.

In conclusion, because of my deep concern for those behind the Iron Curtain who suffer persecution for their religious beliefs, I am involved in establishing a nonprofit organization called CREED, Christian Rescue Effort for the Emancipation of Dissidents.

The purpose of CREED is to call the Christian community around the world to aid and support those "dissidents" in Soviet Russia and satellite countries for whom a statement of faith is an invitation to persecution and suffering. This organization will give Christian dissidents the same support and assistance that we have already given Jewish "refuseniks." We need to expend every effort to aid *all* those who are victims of religious persecution and desperately need our help.

Senate Concurrent Resolutions 60 and 61 are merely the beginning of our crusade. But it is a very important signal, and I want to commend the Senate Foreign Relations Committee for its consideration of these resolutions.

DECORAH, IOWA, *September 12, 1980.*

SENATOR ROGER W. JEPSEN,  
*Senate Office Building,  
Washington, D.C.*

DEAR SENATOR JEPSEN: You and Senator Boren are to be commended for introducing Senate Concurrent Resolutions 60 and 61 dealing with the plight of Christian dissidents behind the Iron Curtain. I'm thankful the Senate Foreign Relations Committee has agreed to consider these resolutions before the end of the month.

From various films, books, and Christian literature I've come to understand religious liberty varies to some extent behind the Iron Curtain. Many Christians have been imprisoned and persecuted for their faith, and Bibles and Christian literature has been confiscated.

The October 1979, "Conservative Digest" tells about "Moscow's Defiant Christians." Among those wishing to emigrate to obtain religious freedom and to be able to teach their children about God are—Pentecostals, Russian Orthodox, Lutherans, Seventh-Day Adventists, and Moslems. Ethnic Germans and Ukrainians press for emigration, also. But with few exceptions the only ones allowed to go are Jews, beneficiaries of an extraordinary Western campaign.

In June 1978 some of the members of the Vashchenko family and two from the Chmykhalova family made it safely past guards into the American embassy. These people in the embassy, as well as the other members of their families who remained at home, wish to emigrate, but Soviet authorities who rejected their applications to emigrate in the past when they wished to do so, still do not give permission. They have been in the embassy more than two years now. Conditions in the

embassy are not the best for these people, physically and psychologically. They need help.

The Vashchenkos carried with them an official invitation from an American, the Rev. Cecil Williamson Jr. of Selma, Alabama, who promised to sponsor them in the United States. I hope something can be done so they get permission to come. To leave the embassy without the Soviets assurance to not arrest these people or persecute them could lead to disaster even though they have not broken any law.

"The Persecutor" by Sergei Kourdakov is a book which shows how the author, a Russian youth, was following Communism willingly but later saw the evil of it. He was assigned to be the head of a special secret police group with various assignments among which was the breaking up of Believers or Christian meetings and inflicting terror and suffering upon Russian Christians.

Sergei Kourakov began to look for a way to escape Russia. So later when on sea duty, the ship he was on rode out a storm in Canadian Territorial waters and he plunged into the black heaving cold waters without being seen and made it to Canada after a five hour swim. He almost lost his life but he prayed for the first time during this swim and with God's help he made it to freedom in Canada where he became a Christian, also.

Thank you Senator Jepsen for what you are doing to help the Christians behind the Iron Curtain.

Respectfully yours,

SADIE TESKE.

MIAMI BEACH, FLA.

ROGER W. JEPSEN,  
U. S. Senator,  
Washington, D. C.

I want to confirm you the receiving of your letter concerning the Senate Concurrent Resolutions 60 and 61, about the plight of Christian dissidents behind the Iron Curtain.

In the same time I want to express my deep regret that the time let me to answer the letter was very short. As we are here in the USA, so far from Rumania and so poor informed, I had to call my friends in Germany, to ask for documentation. Therefor I am so late with my answer.

What I learned from Germany, among other things, is that last year in November, was hold a symposium under the auspices of Archbishop of Salzburg, Austria, Dr. Karl Berg, on the problem of "Religious Freedom and the Human Rights". This symposium was further sponsored by the Institute for the Rights of Nationalities from Salzburg, as well as by the Austrian and Swiss chapters of Justitia et Pax.

A number of wellknown scholars as Prof. Hans Meier from München, Gustav Wetter from Rome, Felix Ercamora from Vienna, Paulus Lenz-Medoc from Paris and Josef Rabas from Rome, and many personalities from Eastern European countries took part at this symposium. The total of participants was about 150 persons.

The reports on "Example of Infringement of Religious Freedom" in the countries who signed the Helsinki Agreement formed the basis for discussion. They issued, on November 4, the so called "The Salzburg Statement", which follows:

### *The Salzburg Statement*

I. The signatories of the Helsinki Agreement have guaranteed all members of the human family, on the basis of their inherent human dignity, "freedom of religion, belief and conviction", and granted them the right "to profess a faith, either individually or collectively, and to practice it". These rights and freedoms have become law in all signatory states through international treaties.

II. In contravention to the obligations they have adopted, however some states persists in the following practices:

1. Citizens are discriminated against socially because of their religious convictions, are educationally and vocationally disadvantaged, and to a great extent systematically excluded from free participation in cultural life.

2. The activities of religious and ecclesiastical groups are hindered, restricted further and further, or outlawed entirely.

3. The population, particularly the younger generation, are rigorously indoctrinated as atheists by those in power, while those holding divergent convictions, primarily religious, are subjected to slander and repression.

4. An infringement of human rights also arises when religious minorities are denied the protection of state and society that becomes necessary in the event that religious majorities dispute their right to exist.

III. By virtue of their having signed the Helsinki Agreement, the signatory powers have acknowledged that the protection of human rights in their states represents a communal obligation for them all, and is not merely an "internal matter" for each state. The continuing denial of human rights, particularly of religious freedom, will in the long run threaten peaceful coexistence in Europe. We therefore demand of all Helsinki signatories that they respect the obligations they assumed there.

We expect them to account for themselves publicly in this matter at the conference in Madrid.

In the last time, the Ackermann-Gemeinde, Postfach 149, 8000 München 44—Germany, issued a booklet containing the whole work of the symposium, under the title: "Religions—und Glaubensfreiheit als Menschenrechte", which in English means: "Religious and Faith Freedom as Human Rights".

The plight of the Church in Rumania in general and that of the dissidents in particular, as I can put it together in such a short form and time, is as follows:

### *The Church*

The Rumanian Constitution, through the Art. 30, Al. I, guaranties the full faith and religious freedom for all people of all cults, but the next sentence says: "The organization of the Church will be reglemented by law".

For the time being, the Church in Rumania is subdued to a Division of Cults in the Ministry of Interior. Its competence was last time stated by the decree #334, from 15 of August 1970, which says:

Art. I. The Division of Cults is the Central Administrative Organ for all Cults, who leads them on the way of the State policy.

Art. II. The Division of Cults exercises the right of State to supervise and control the activities of the Cults.

Art. III. Al. G. says: In case of vacancies for high positions in the church hierarchy, the Division presents to the Council of Ministries the list of candidates.

From these three articles one can see how far reaching is the religious freedom in Rumania, or better, how close and strongly is supervised the "Church of Silence" in Rumania.

#### *The voices of protest*

I. A group of catholic priests and laics sent Pope John Paul II, after his election, a 14 pages letter, soliciting, among many other things, the following:

1. To nominate for them a bishop, what the Rumanian government opposes.

2. To require from the Rumanian government to grant freedom for the in 1948 outlawed greek-catholic (Unite) church, which numbered 1,500,000 believers.

3. Freedom of press and to congregate.

II. In February 1977, some Baptists believers arouse the flag of mass protest, in association with dissidents from the literary life, among whom was also the wellknown writer Paul Goma. They signed a declaration, "Neo-Protestants and the Human Rights", which had a strong echo.

III. In summer of 1979 was founded a "Rumanian Christian Committee" by representatives of different cults. 27 persons signed a "Religion and Faith Defense" manifesto. Part of the signatories were arrested, part of them expelled the country, but some of them took the chance to present the manifesto to the Parliament, to the Ministry of Justice and even to the Division of Cults from the Ministry of Interior.

Later in the last fall, they sent signed letters and lists of names of the persecuted people in the West.

IV. An outstanding and already legendary figure of the Christian dissidents in Rumania, is the priest George Calciu, Professor for Theology at the Radu Voda Seminary in Bucharest. Professor Calciu even as a medicin student was first arrested in 1948 and imprisoned for 16 years, until 1964, when there was a general amnesty for political prisoners.

As professor for theology, his lectures were attended by over crowded audience of young students, coming from other faculties. As priest, he preached so ardently that the young people filled up the churches to hear him.

In "Seven Words for the Youth", which are his seven famous preaches, he told the young people: "The communist party teaches you to hate everybody and everything, letting you believe that you are a beast. I ask you to inquire your soul and you will discover that there is an angel in it. That means that you are not created for a world of hate, but for a world of love. Jesus is calling you to leave the world of hate and

join the world of love and hope, of faith and goodness, of innocence and harmony, of liberty and justice. To join the Kingdom of Christ. My voice alone is not enough. Take and multiply it and spread it overall.

For these sentences was arrested priest George Calciu on 10th of March 1979 and sentenced to 10 years of prison on 6 of June 1979.

His case is known in the free world and his "Seven Words for the Youth" are printed. I have a English translation of them and I am looking for a possibility to get them printed in USA.

Hoping that I could help the cause of "The Silent Church" behind the Iron Curtain, I thank you very much, dear Senator. God bless you.

Respectfully,

TRAIAN GOLEA.

JOINT BALTIC AMERICAN NATIONAL COMMITTEE,

September 14, 1980.

HON. ROGER W. JEPSEN,  
U.S. Senate  
Washington, D.C.

DEAR SENATOR JEPSEN: We are pleased to respond to your letter of September 5 and to learn that S. Con. Res. 60 and 61 will very likely gain full congressional adoption. With the preparatory session of the Madrid review meeting of the Conference on Security and Cooperation in Europe already underway, these measures could not have been more timely.

We first wrote to you about the resolutions on July 16, 1980 and at that time proposed a number of additional names to the clauses in S. Con. Res. 61 dealing with incarcerated Lithuanian, Latvian and Estonian activists. We enclose a copy of that letter and, again, urge that those names be included in the final version of S. Con. Res. 61. By doing so, the resolution will, in the Baltic case, be made current which otherwise would not be the case. S. Con. Res. 61 should seek to reflect the widespread persecutions which have taken place in the USSR and East Europe since it was introduced late last year. Similarly, S. Con. Res. 61 should contain a clause on Czechoslovakians, most notably those members of the "Charter 77" movement who were tried and sentenced earlier this year. We further direct your attention to the case of Ludmilla and Larissa Zaitsev, two Russian sisters named in S. Con. Res. 61, both of whom, as we indicate in our July 16 letter, may have been released from incarceration a number of months ago. Such changes as we suggest would give S. Con. Res. 61 greater immediacy and should be of benefit to the U.S. delegation at Madrid when the resolutions are brought to its attention.

In lieu of a written statement for the record, we do enclose for your information and future reference a number of publications which document the state of religious and other freedoms in the Baltic States. Selected excerpts would be pertinent to the subject matter of S. Con. Res. 60 and 61.

Your efforts on the matters addressed by the two resolutions are very welcome and have the full support of the Baltic American community. Please feel free to call on us if we can be of assistance in the future.

Sincerely,

JOHN B. GENYS,  
*Chairman and Lithuanian American Council, Inc.*  
GUNARS MEIEROVICS,  
*American Latvian Association, Inc.*  
MAIDO KARI,  
*Estonian American National Council.*  
JOHN BOLSTEINS,  
*Director of Public Relations.*

Enclosures.

JOINT BALTIC AMERICAN NATIONAL COMMITTEE,

July 16, 1980.

HON. ROGER W. JEPSEN,  
*U.S. Senate, Washington, D.C.*

DEAR SENATOR JEPSEN: This pertains to S. Con. Res. 61, the measure introduced last year by you and Senator Boren which deals with imprisoned human rights activists in the Soviet Union and Eastern Europe. It is an excellent and timely resolution, especially in light of this fall's CSCE review meeting in Madrid, and you have the appreciation and support of the Baltic American community for your efforts on this and the like resolution, S. Con. Res. 60. We note that both resolutions have gained substantial support in the Senate and we hope that both may yet receive timely consideration by the Foreign Relations Committee. We have written to Senators Church and Javits urging expeditious treatment.

While we understand that the intent of S. Con. Res. 61, as that of its predecessor, Rep. Kemp's H. Res. 356, is to be representative of the many nationalities noted, it does not reflect the very severe crackdown on Baltic and other Soviet bloc dissidents which has taken place since the resolution was introduced. Thus, we respectfully propose the addition of a few Baltic names to those already listed. By being recognized in a resolution of the U.S. Congress, these persons will receive a small measure of protection and their treatment at the hands of the Soviet regime just may be slightly tempered. We hope that at the appropriate time these names will be incorporated into S. Con. Res. 61.

To the clause on Lithuanians, we propose that the names of Arvydas Cekanavicius, Julius Sasnauskas, Vytautas Skuodis, Algirdas Statkevicius and Antanas Terleckas be added. Short biographical notes on each are enclosed. A prime reason for the incarceration of these five was that they, along with 40 other Balts, issued a major Baltic dissident statement in Moscow on August 23, 1979 calling for the annulment of the Hitler-Stalin pact, the signing of which on that date in 1939 set the stage for the forced Soviet occupation and annexation of the Baltic States. For your information, the full text of that state-

ment was entered by Rep. Dante B. Fascell in the Congressional Record of September 28, 1979 on page H-8766.

To the clause on Latvians, we propose that the names of Peteris Lazda and Maris Lukjanovics be added. Biographies on each are enclosed.

To the clause on Estonians, we propose that the names of Raivo Hermlin, Juri Kukk, Mart Nikius, Vello Sostar, Olev Tiitso and Viljo Vilbach be added. Biographies are enclosed as well as a pertinent news item on Kukk and Nikius. We also suggest that the name of Ludmilla Zaitsey be deleted from this clause and entered in the clause on Russians where the name of her sister, Larissa Zaitsey, is already entered. H. Res. 356 did show both names in the Estonian clause. While they had been active in Estonia, both are of Russian nationality. We have, however, read that both sisters may have been released from incarceration recently. You may wish to check this, perhaps with the Commission on Security and Cooperation in Europe or with Amnesty International.

While all of the persons whose names we submit have been arrested, all have not yet been formally tried and sentenced. However, the charges against all would be for political "crimes" and, as shown in the second enclosed news item, from the Washington Post of October 10, 1979: "Amnesty International does not know of a single case in which a Soviet court has acquitted a political or religious defendant charged with crimes like 'hooliganism,' 'parasitism' or 'anti-Soviet agitation and propaganda.'" Again, this resolution may cause Soviet courts to mete out lesser sentences in those cases where trials have not yet taken place.

We would be pleased to receive your response on this and do keep us informed on the course of S. Con. Res. 60 and 61. Should hearings be held on the resolutions, please let us know and we will be glad to provide testimony on the Baltic cases.

Sincerely yours,

JOHN B. GENYS,  
*Chairman and Lithuanian American Council, Inc.*  
GUNARS MEIEROVICS,  
*American Latvian Association, Inc.*  
MAIDO KARI,  
*Estonian American National Council.*  
JOHN BOLSTEINS,  
*Director of Public Relations.*

Enclosures.

LITHUANIAN BIOGRAPHIES

Arvydas Cekanavicius: Male, born in 1949. Arrested on November 9, 1979. Tried on January 4, 1980 and sentenced to term in psychiatric hospital where presently confined. Had served earlier term, with release in January, 1979. One of 45 signers of "Baltic Appeal" of August 23, 1979.

Julius Sasnauskas: Male, born in 1958. Arrested on December 11, 1979. A signer of the "Baltic Appeal" of August 23, 1979. Charged

with possession and dissemination of "anti-Soviet literature." In poor health, has had meningitis and suffers from spinal ailment.

Vytautas Skuodis: Male, Born on March 21, 1929, in Chicago, Illinois to parents of Lithuanian descent. Has claim to U.S. citizenship. Not known in what year left America for Lithuania. Signer of "Baltic Appeal." Arrested on January 9, 1980. Member of Lithuanian Helsinki Watch Group. His wife and two daughters. Home address: Vilnius, Vandentiekio St. 44-4, Lithuanian SSR.

Algirdas Statkevicius: Male, born in 1926. Physician. Arrested on February 14, 1980 in Vilnius. Signer of "Baltic Appeal." Member of Lithuanian Helsinki Watch Group. Served earlier term in prison camps from 1951-1956. Confined to psychiatric hospital from 1970-1973 for writing books critical of communist system.

Antanas Terleckas: Male, born in 1929. Arrested on October 30, 1979 in Vilnius for engaging in "anti-Soviet activities." A signer of the "Baltic Appeal." Known to have been involved in dissemination of underground literature and of helping imprisoned dissidents. Has served earlier terms in prisons and psychiatric institutions.

#### LATVIAN BIOGRAPHIES

Peteris Lazda: Male, born in 1936. Lawyer by profession. Was active protester against human rights violations and russification process in Latvia. Arrested on November 9, 1978. In June, 1980 court ordered confinement to psychiatric hospital. Present place of confinement: Volgogradskaja oblast, Kamisinskij rajon, Selo Dvorjanskoje, P.O. YAR-154/SPB, UdSSR. Has wife and daughter. Home address: Tukums, Spartaka iela 9-35, Latvian SSR.

Maris Lukjanovics: Male. Arrested in early summer of 1979 after earlier interrogations. Sentenced on January 4, 1980 in Riga, to five years in strict regime camps. Sentenced under paragraph 65 of Latvian SSR criminal code for "anti-Soviet agitation and propaganda." Had distributed leaflets on March 4, 1979, the day when elections to the all-Union Supreme Soviet were held.

#### ESTONIAN BIOGRAPHIES

Juri Kukk: Male, born in 1940. Arrested on March 13, 1980, charged with spreading fabricated lies and disparaging the Soviet system. Had been Communist Party member for 12 years before resigning two years ago. Signed two Baltic dissident statements in January, 1980, condemning the Soviet invasion of Afghanistan and calling for removal of Olympic Games from Moscow. Has wife and two children.

Mart Niklus: Male, born in 1934. Arrested on April 29, 1980. A long-time Estonian and Baltic dissident; has served a number of earlier terms in prison camps. Signer of "Baltic Appeal" of August 23, 1979.

Raivo Hermlin, Vello Sostar, Olev Tiitso, Viljo Vilbach: All males, about 18 years old, students at a technical school in Tallinn. All were arrested on February 24, 1980, the 62nd anniversary of the proclamation of independent Estonia in 1918. The four had on that day openly

flown the flag of independent Estonia. All were tried and sentenced in Tartu on May 15, 1980 for "hooliganism." The first three were sentenced to 1½ years in prison, Vilbach to 2 years. Incarcerated in Central Prison in Tallinn.

COMMUNITY RELATIONS COMMISSION OF THE  
JEWISH FEDERATION OF GREATER DES MOINES,  
*Des Moines, Iowa, September 10, 1980.*

#### STATEMENT

To: Hon. Roger Jepsen, U.S. Senator.

From: Community Relations Commission of the Jewish Federation of Greater Des Moines.

We would like to indicate to you our support of S. Con. Res. 60 and 61 before the Senate Foreign Relations Committee. These Resolutions, which call for extending the efforts of the U.S. Government to achieve the release of the beleaguered and persecuted Christian dissidents and Prisoners of Conscience in the Soviet Union, have our active support. Any effort which promotes human rights in communist countries and demands that the Soviet government be held faithful to the Helsinki Accords, of which they are a charter signatory, is an important endeavor.

As you know, there has been a 60 percent drop in Jewish emigration from the Soviet Union during 1980, as compared with similar months in 1979. Furthermore, the plight of those Jews still in the USSR threatens to become more grim. The Soviet Union has increasingly discriminated against its Jews by restricting higher education and employment opportunities. It has stepped up state-sponsored anti-Semitism and continues the virtual denial to Jews of their religious and cultural rights. These activities against the Jews are likewise meted out to those Christians who seek to demonstrate their faith publicly. These activities against religious denominations are in violation of the USSR's own constitution.

The Community Relations Commission of the Jewish Federation of Greater Des Moines applauds your efforts to bring attention and justice to those of any faith in the Soviet Union who desire an expression of their human rights.

CZECHOSLOVAK NATIONAL COUNCIL OF AMERICA,  
*Washington, D.C., September 12, 1980.*

HON. ROGER W. JEPSEN,  
U.S. Senate,  
Washington, D.C.

DEAR SENATOR JEPSEN: Thank you for your letter of September 5, 1980. Enclosed please find our statement concerning religious repression in Czechoslovakia.

Your letter states that your office has been in contact with our organization prior to your letter of the 5th. Unfortunately, we have not received any communication with regard to Resolutions 60 and 61 or any other material on this subject. We have, therefore, not been able

to submit for your Resolutions the names of citizens, who are in Czechoslovakia being persecuted for their beliefs and views.

In view of the infamous trial held in Prague, Czechoslovakia, in October, 1979, which attracted the attention of the free world, and of the continuing persecution of those who dare to differ from the official point of view, we feel that it would be appropriate to include in the Resolutions at least some of the names of human rights activists imprisoned in Czechoslovakia.

There are today at least 100 political prisoners in Czechoslovakia. I am taking the liberty of enclosing a list of at least a few names of those human rights activists who received especially harsh prison sentences and of those whose health has been impaired. Your kind consideration of this request would be greatly appreciated.

Thank you for your assistance in this matter.

Sincerely,

ANNA FALTUS, *Vice President.*

Enclosure.

The following Czechoslovak citizens, signatories of Charter 77, the Human Rights Manifesto, are being imprisoned in Czechoslovakia for exercising their rights under the provisions of the Helsinki Final Act. Six of them are also members of the Committee for the Defense of the Unjustly Persecuted (VONS).

- (1) Battek, Rudolf, age 56, Charter 77 signatory and its spokesman, member of VONS detained on June 14, 1980 for "breach of the peace", persecuted and imprisoned for political reasons since 1969. Presently: Prague-Ruzyne prison, awaiting trial.
- (2) Bednarova, Otta, age 52, journalist, Charter 77 signatory, member of VONS, sentenced October 23, 1979 to 3 years of loss of freedom; health seriously impaired and deteriorating fast because of poor prison and working conditions. Presently: Ustav SNV CSR PS 115/0 736 49 Opava.
- (3) Benda, Vaclav, age 33, philosopher and mathematician, married, 5 children, Charter 77 signatory and its spokesman in 1979, member of VONS. Sentenced October 23, 1979 to 4 years of loss of freedom. Presently: Prisoner No. 9654/A2, NVU, Hermanice.
- (4) Cerny, Albert, age 43, actor, divorced, 2 children, Charter 77 signatory, member of VONS; sentenced November 1979 to 3½ years of loss of freedom; health impaired. Presently: MS prison, Brno-Bohunice, PS 37.
- (5) Cibulka, Petr, age 30, worker, Charter 77 signatory, sentenced to 3 years of loss of freedom in 1978; staged several hunger strikes in protest against harsh prison conditions and inhuman treatment of political prisoners. Health impaired. Presently: Minkovice prison, District Liberec.
- (6) Dienstbier, Jiri, age 42, journalist, married, 4 children, Charter 77 signatory and its spokesman, member of VONS. Sentenced October 23, 1979 to 3 years of loss of freedom. Health impaired. Presently: Prisoner No. 9657/A2, NVU Hermanice.
- (7) Havel, Vaclav, age 43, playwright, married, Charter 77 signatory and its initial spokesman, member of VONS. Sentenced Oc-

tober 23, 1979 to 4½ years of loss of freedom. Presently: Prisoner No. 9658/A2, NVU Hermanice.

- (8) Sabata, Jaroslav, age 53, psychologist, Charter 77 signatory and its spokesman. Arrested October 1, 1978, sentenced to 9 months imprisonment. In July, 1979 ordered to serve the remainder of his prior sentence of one and half years. Altogether he will have spent 7 years in Czechoslovak prisons for "anti-state" activities. Health very poor, suffered two heart attacks and suffers from ulcers. Presently in strict isolation: PS 79, 412 81 Litomerice.
- (9) Savrda, Jaromir, age 47, writer, Charter 77 signatory, married. Tried August, 1979 sentenced to 2½ years of loss of freedom. Health seriously impaired: tuberculosis, heart and kidney complications. Presently: Ostrov and Ohri 1/NVS prison.
- (10) Uhl, Petr, age 38, mechanical engineer, married, 2 children, Charter 77 signatory, member of VONS. Sentenced October 23, 1979 to 5 years of loss of freedom. Health: poor, working conditions harsh. Presently: PS 1/6 PSC 78953 Mirov.

CZECHOSLOVAK NATIONAL COUNCIL OF AMERICA,  
Washington, D.C., September 12, 1980.

HON. ROGER W. JEPSEN,  
U.S. Senate,  
Washington, D.C.

DEAR SENATOR JEPSEN: The Czechoslovak National Council of America appreciates greatly the opportunity to submit written testimony concerning religious repression in Czechoslovakia. Below are only a few examples of the way the Czechoslovak authorities are trying to eliminate religion from the lives of the people of Czechoslovakia.

After the Archbishop of Cracow, Karol Wojtyla, was elected Pope, the attacks on the Vatican and religion in general in the Eastern European press abated to some extent. Czechoslovakia, however, was one of the first countries of the Soviet bloc to quickly revert to the old atheistic propaganda methods and to attack religion and believers. Nothing, however, has changed in the domestic persecution and oppression of active priests and laymen, especially those who signed Charter 77, the Human Rights Manifesto.

Frantisek Bublan, the Catholic priest of Breclav, raised a black flag over his church the day Pope Paul VI died. He was instructed by the municipal authorities to take the flag down, because festivities were being held in town. After the festivities ended, Bublan raised the flag again. This happened to coincide with the 10th anniversary of the Soviet invasion of Czechoslovakia; the priest was indicted for provocation and detained although a pastoral letter had urged that black flags be flown to mark the death of the Pope. Bublan was a signatory of Charter 77.

In Hradec Kralove, 46 year old Catholic priest, Vojtech Srna was tried for celebrating mass at a summer camp for students of Esperanto without permission of the authorities. The indictment stated that the accused intended to obstruct the exercise of state supervision over the Church.

Father Jiri Gajzler was called to a hospital to administer the last rites to a dying soldier, at which time he allegedly gave Holy Communion to five other patients. Father Gajzler was arrested, tried and sentenced to nine months of imprisonment. The state, at the same time, withdrew its permission for him to officiate as a priest.

Jan Simsa, priest of the Church of the Czech Brethren and Charter 77 signatory, was arrested during a search of his apartment when the police tried to confiscate a letter from Professor Jan Patočka, Charter 77 spokesman, who died on March 13, 1977, as a direct consequence of eleven hours of police interrogation. Jan Simsa tried to protect his wife who guarded the letter with her body. Simsa was tried and sentenced to 18 months of loss of freedom. Eleven other protestant priests have been the target of police persecution.

In Czechoslovakia priests are denied admission to hospitals and other institutions, without first obtaining permission from the authorities. In Slovakia, there have been several cases in which doctors were investigated for attending religious services. They were reproached on the grounds that by doing so, they were engaging in spreading anti-state propaganda, since religious ideology is irreconcilable with the Marxist Weltanschauung (World outlook).

Along with the persecution of priests and the faithful—primarily parents who send their children to lessons of religious instruction, there is also now a broad atheistic propaganda campaign in progress. Last year, for example, an all Slovak Seminar was held in Piestany on the subject of "Questions concerning the Humanistic and Moral Essence of Scientific Atheism". It was held under the auspices of the Institute of Scientific Atheism in Bratislava.

Although instructions in religion are guaranteed by the Constitution, the authorities practice a different approach: (1) teachers who are known to hold religious beliefs, are fired from their job; (2) students, who are being sent by their parents to attend instructions in religion, are ridiculed by other students and sometimes even threatened by teachers; (3) citizens who hold religious beliefs, cannot hold any public office or a supervisory position in other state run institutions.

Magda Cerovska, a teacher in Zvolen, was fired from her job, because she participated in religious ceremonies. Dr. Irena Rysava, was fired from her job as the head of the Zilina District Hospital, because of her religious beliefs.

Following the Pope's visit to Poland, many catholic activists and priests were arrested. They were charged with subversion and with impeding state's supervision over religious activities. Their homes were searched, religious books and materials were confiscated and typewriters and duplicating devices were removed from the homes. Over thirty persons were interrogated, apartments and houses of twenty-one catholics were searched, ten persons were detained for 2 or 3 days and five of the most active catholics were imprisoned for several months: Josef Adamek, a pensioner of Olomouc; Frantisek Lizna, a priest, practicing without a state license and a Charter 77 signatory, of Olomouc; Rudolf Smahel, a priest of Uherske Hradiste; Josef Vlcek; Jan Krumphole of Radikov. Detained, but later released were also: Dr. Josef Zverina, Charter 77 signatory and Jiri Kaplan, both of Prague; Dr. Mecislav Razek of Brno; Josef Brtnik of Svice; Sva-

topluk Krumphole of Olomouc and Dr. Silvo Krcmery of Bratislava. All were charged under Article 118, Sec. 1 of the Czechoslovak Penal Code (unlawful business activity).

The nuns in Czechoslovakia are also subjected to persecution and harassment. They are being removed from all places of ministry where they might have contact with youth. Thus no more day schools, boarding schools or orphanages. Recently, sisters have been forced out of jobs as nurses in hospitals. The only work that is currently open to them, is care of the aged and the feebleminded. And such minimal work as is allowed to nuns in the care of the aged, is to be performed in institutions run by the state.

The State Secretariat for Church Affairs, which is a department of the Czechoslovak Ministry of Culture, is in charge of controlling all religious activities. It is notorious for its harshness which is being felt in many ways. Its anti-religious attitude is notable, too, in the way it controls the number of priests whom it allows to practice religion. Priests, who retire, or are unable to perform their duties because of illness, or those, who die, are not being replaced on a one for one basis. The Secretariat is restricting the issuance of permits with the end result that there are fewer and fewer priests allowed to conduct religious services.

Repression is an abstract word. However, there is nothing abstract about the repression of religion and religious activities in Czechoslovakia.

Sincerely,

ANNA FALTUS, *Vice President.*

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SLAVIC GOSPEL ASSOCIATION, INC.,  
Wheaton, Ill., September 10, 1980.

HON. ROGER W. JEPSEN,  
U.S. Senate,  
Washington, D.C.

DEAR SENATOR JEPSEN: I commend you for introducing Senate Concurrent Resolutions 60 and 61. As director of the Slavic Gospel Association, I am personally aware of the Soviet bloc countries' disregard for the rights of Christians. I join you in urging these countries to abide by Principle VII of the Helsinki Accords Final Act which guarantees freedom to profess and practice religious belief.

Our organization maintains extensive contact with Christians in the Soviet Union and the Soviet bloc countries. Through these contacts, I know that the authorities there continue to interfere with the practice of Christianity. And I continually hear first-hand accounts of repression against believers in these countries.

For example, the atheistic governments of the Eastern bloc often refuse to recognize the legitimacy of Christian congregations and deny them the right to assemble together. Other congregations are denied permission to build adequate facilities in which to worship. Religious education is virtually prohibited. In addition, many believers in Eastern Europe are victims of discrimination. Christian students are prohibited from entering certain fields; many are completely denied



the right to higher education. Believers continually face discrimination in their jobs; they are denied promotions and sometimes even demoted simply because of their Christian beliefs.

I am also concerned for my Christian brothers and sisters imprisoned for their faith and join you in protesting their treatment. It seems that the plight of believers, particularly those in the Soviet Union, is worsening. Several leaders of the unregistered Baptist church there have recently been arrested and tried: Mikhail Khorev, pastor of the unregistered church in Kishinev, was sentenced to five years of strict regime; Vasili Ryzhuk and Vasili Smirnov, leaders of the Dedovsk church near Moscow, were sentenced to three years and two years imprisonment, respectively.

Trials of other unregistered Baptist leaders, including Nikolai Baturin, secretary of the Council of Evangelical Baptist Churches (CEBC), are still pending. CEBC Chairman Gennadi Kryuchkov has been working in hiding since 1970 for fear of reprisals against him by Soviet authorities. Russian Orthodox churchmen are being imprisoned. Just last month, Rather Gleb Yakunin, co-founder of the Committee for the Defense of Believers' Rights, was sentenced to five years in a labor camp and five years' internal exile under charges of "anti-Soviet agitation and propaganda."

Believers in the Soviet bloc countries are also standing trial for their Christian stance. Father Gheorge Calciu, a Romanian Orthodox priest, recently received a ten-year sentence. He has previously spent sixteen years in prison. Five Bulgarian Pentecostals—Nathaniel Tsachev, Georgi Todorov, Peter Yanev, Mitko Zhekov, and Bancho Banchev—are now serving prison sentences because of their Christian activity. The list could go on.

Again let me voice my support for S. Con. Res. 60 and 61. It is my hope and prayer that the adoption of these resolutions might help secure for believers behind the Iron Curtain the religious freedoms guaranteed them under the conditions of the Helsinki Accords.

Sincerely yours,

PETER DEYNEKA, JR.,  
*General Director.*

MONROE, IOWA, *September 10, 1980.*

Senator ROGER JEPSEN,  
*U.S. Senate,*  
*Washington, D.C.*

THE HONORABLE ROGER JEPSEN: The fact that Soviet government officials are persecuting their own citizens for having and expressing their religious views is well documented. Reports of services disrupted, arrests, violent abuse, imprisonment of Baptists, Pentecostals, Jews and other religious persons is a shameful and scandalous spectacle that has been of increasing concern to our Council of Churches for some time.

The concurrent Senate Resolution 60, 61 sponsored by Senator Boren and yourself will help to arouse a needed public outcry against these atheistic inspired cruelties inflicted against a people whose only offense is that of faith.

Enclosed is the transcript of a NBC-ACCC telecast in which the issues of "Church Rights and Human Rights" were presented.

Sincerely,

REV. ELDON H. PALS, *President.*

Enclosure.

#### CHURCH RIGHTS AND HUMAN RIGHTS TRANSCRIPT<sup>1</sup>

ANNOUNCER. The American Council of Christian Churches presents "Church Rights and Human Rights" with Rev. O. R. Harbuziuk, President of the Ukrainian Evangelical Baptist Convention, and Dr. George J. Hess, a medical doctor, and Rev. B. Robert Biscoe, Executive Secretary of the American Council of Christian Churches. Rev. Biscoe:

Reverend BISCOE. Today we hear a great deal about Human Rights. With us are representatives of the American Council of Christian Churches who are especially qualified to speak on the subject, and they will address themselves to the problems that religious dissidents face today in spite of the Helsinki agreement concerning the European security and cooperation that was signed August 1, 1975. Rev. Harbuziuk, what do the current events reveal about so-called "religious liberty" in communist countries?

Reverend HARBUZIUK. Well, Rev. Biscoe, in spite of constant Soviet propaganda there is full religious freedom in the Soviet Union, this statement has no credibility at all. From 1961 to this time, over 700 Baptist ministers, preachers and leaders were arrested. Since 1929, over 45,000 Baptist leaders were arrested and 22,000 died in concentration camps.

Reverend BISCOE. Dr. Hess, if this is true, how do you account for the Baptist Church in Russia?

Dr. HESS. The subject of the Moscow Baptist Church is one about which there is considerable misunderstanding and confusion. Perhaps a few words of clarification would be in order. Moscow is a city of 7,000,000 people. It has one Evangelical Baptist Church referred to as the Moscow Baptist Church; that is one legally functioning Evangelical Church. This was brought about through a merger of all the evangelical bodies in the area ordered by Stalin in 1944, and it is true this church functions. It is packed at every service and visitors go there from around the world, church leaders, government leaders; and they come back and tell their people, "We saw visual evidence of the fact that communism and Christianity do get along together. But, of course, there are a few things that should be clarified. Moscow is a city of 7,000,000 people. It has one Evangelical Baptist Church. It is packed at every service with several hundred people. Many of these old folks come from far across the city with considerable difficulty. Some of them bring their lunches in order to stay for the evening service rather than the long trip back home. Now we might ask the question, "Did you ever any place in your life see an evangelical church that was packed to capacity for even two or three Sundays that they did not immediately begin to make plans for dividing and start-

<sup>1</sup> Produced by NBC Television in association with the Radio & Audio-Film Commission of the American Council of Christian Churches. Video tape recording: June 23, 1977; air date: Sunday, July 8, 1977. Transcript editor, Rev. B. Robert Biscoe.

ing another one for a more effective spread of the Gospel with more convenience of the people?" No, you never did, I am sure; and so the question is, "Why do they not do it here?" Well, the answer is quite simple. They do not do it in this instance because, you see, the Moscow Baptist Church serves as such an effective propaganda vehicle for misleading religious believers of all groups around the world in trying to convince them, "See, you need not fear communism; you can still have your religious beliefs," which, of course, is not true.

Reverend HARBUZIUK. There are other Christian groups that are persecuted—Greek Orthodox Church, Ukrainian Greek Orthodox Church, Ukrainian Catholic Church was closed in 1949; and Ukrainian Catholics do not have rights to get together to have their services, so they have to go underground. Definitely Jewish communities are persecuted in the Soviet Union and in most severe persecution is experiencing underground Baptist Church, Ukrainian Baptist Church in particular, because the majority of the Baptist in the Soviet Union are in Ukraine; and those people are so severely persecuted. Children are taken away in some instances. They are forced to testify against their parents during the court procedures and that church doesn't go along with them then their conscience should be not free so they are looking for freedom of worship, freedom of speech, freedom to publish religious literature. In the Soviet Union they do not have this freedom. Let me say this, the registered church is complying or at least trying to comply with Soviet demand that no one can attend church before 18 years of age, and no one can be baptized before that time; and after 18 years, three years are required until they will get the permit to be baptized. They cannot hold evangelical services, evangelistic services, I should say, revival meetings. While the Bible-believing Christians would not comply with that, and they went underground so in spite of this the persecution is severe. Church buildings, houses of prayer are confiscated in some instances, even demolished; but Christianity is still alive in the Soviet Union. They went underground, and they are doing quite a thing. They are publishing their literature, and they are holding their services secretly; but whenever they are discovered or uncovered, they are severely persecuted—so my church, the Ukrainian Baptist Church, is severely persecuted in Ukraine, and I am talking from personal experience. I do have proofs, I do have documents, and I would like to challenge any one from the Soviet Union to debate me in this matter in this subject, "There Is No Religious Freedom in the Soviet Union!"

Dr. HESS. I had a personal experience. On one of my visits behind the Iron Curtain, in one of the large cities in the USSR in one of the hotels, I became acquainted with a Jewish gentleman, a citizen of the United States, who was born in Poland and came to this country in his early twenties. He was traveling with a tour group through Russia with the intent of going on into Poland, to Warsaw, where he hoped to see some scenes familiar from his boyhood days. In a brief acquaintance, he became aware of my interest in religion behind the Iron Curtain. One evening he said, "Dr., would you be interested in going with me to the Jewish synagogue, the location of which I have found, and I had planned to go tonight." It was not possible for me to go, but the next morning we met at the breakfast table when I said, "Max, how was it at synagogue?" This gentleman elderly had had surgery for

his throat because of a malignancy, and it affected his voice which was very hoarse and raspy; and I shall never forget as Max leaned across the table, and he said, "Dr., it would just break your heart, break your heart." He wiped a tear from his eye and turned away. I realized that for this Jewish gentleman truly his heart was broken because of what he saw and what he had learned at the synagogue the night before.

Reverend BISCOE. Rev. Harbuziuk, does being a Christian interfere with obtaining a good education or obtaining employment in communist countries?

Reverend HARBUZIUK. Yes, young Christians people are discriminated against getting higher education in the Soviet Union in general, and in the Ukraine in particular. I recall a statement of a famous Baptist preacher in the Ukraine, Rev. Georgiy Vins. During his trail in January of 1975, he stated that over 6,000 Baptist students, because of their belief in God, were expelled from universities. And those who are continuing their education as soon as authorities find out about their new acquired faith in God, they expelled them from school. So you cannot enter, you have difficulty. It is almost impossible to enter universities, and those who enter universities and become Christians, in time they will be expelled from school.

Reverend BISCOE. Any difficulty with employment?

Reverend HARBUZIUK. Yes, the same thing is with the employment. There is a discrimination against Christians. Christians are not able to get good jobs, and those who hold good positions as soon as authorities find out that they are Christians and particularly that they are active in the church affairs they will be relieved from their positions.

Reverend BISCOE. Dr. Hess, in the light of this, what methods, if any, are used to convert people to atheism?

Dr. HESS. Several methods are used. I might mention one or two. One that especially affected me when I learned of it. At about the time of my first visit to Moscow, there was held a medical conference. It was a meeting of the International Cancer Congress. It was widely publicized, physicians from around the world attended this scientific session, but it is also interesting that about this same time there was another medical meeting held in that same big university. Doctors from other lands were not invited to come. As a matter of fact, it was a one-day seminar intended primarily for the older physicians in the Moscow area. The subject of this all-day seminar was, "The Physician's Role in Educating the Working People to Scientific Atheism". The keynote speaker on that one-day conference opened by saying, "The physician is close to the sick individual. He often has authority by the well as well as by the sick, and thus the physician is in an unusual position to educate our people to atheism." And then he and other speakers went ahead throughout the day explaining to these physicians assembled there not only the techniques of using the sick-room and the deathbed for educating the people to believing there is no God, no life after death, but also exhorting them to realize that as professional people and leaders, they had an especial responsibility in this respect. And then, of course, I saw another method of education directed especially toward the children. The Kazan Cathedral is a Russian Orthodox cathedral which played a very important part in the religious life of the people in Leningrad for many years. It was closed,

of course, following the Revolution and then a few years ago it was opened as the Kazan Cathedral of Anti-Religion and Superstition. It is filled with a multitude of exhibits, visual aids of every description, for the purpose of educating those who come, largely groups of school children, to realizing that the idea of believing in God is a left-over myth from some other age. I saw a multitude of exhibits and one in particular disturbed me enough that I usually do not like talking about it, but you should know. I saw on the wall a huge poster in many colors, sort of a caricature size coloring, reminding me of a circus billboard. But what it portrayed! It was supposedly a picture, a caricature of the Lord's Supper. It showed Jesus at the end of the table holding a bottle of wine as He presided over this drunken orgy. It showed one of the apostles vomiting. It showed others of them having gone to sleep in a drunken stupor. That disturbed me. That cut my heart, but it didn't disturb me as much as the fact that I stood over a few feet and watched as a group of nice looking children, twelve, fourteen years old, well dressed, healthy, with the scarf of the young pioneers around their necks. They stood before that as it was explained to them by their teacher, and then I saw the look of amusement on their faces as they went on to the next exhibit.

Reverend HARBUZIUK. Rev. Biscoe, may I add another point?

Reverend BISCOE. Well, certainly.

Reverend HARBUZIUK. Even school teachers are compelled over and about their teaching duties to visit homes, to talk with parents, to talk with children and trying to persuade them that religion is the opium for the people and trying to do everything possible to convert them to atheism; and this is interference with family life, religious life and personal conviction and right of human rights.

Dr. HESS. May I add another point? While all of this atheistic education and pressure is going on by both the educational system and the government, the believers have no rights whatever to promote their view. The government through the constitution says you have a right to have religion, but you have no right by word or deed to attempt to influence someone else to have any religious view whatever.

Reverend BISCOE. Rev. Harbuziuk, what method is used to persecute religious believers in communist countries?

Reverend HARBUZIUK. Well, there are many methods. I would like to point out a few of them. First of all, I would like to say that several groups as we mentioned before, are severely persecuted in the Soviet Union. First of all, Jews are persecuted. Then intellectuals are persecuted, too. Poets, authors, they are not allowed to write the way they feel, the way they would like to write. They cannot express their personal opinion, and this is particularly with those who have patriotic feeling, who love their country; for example, Ukrainians. They cannot talk and demand the freedom of Ukraine, independence of Ukraine; and if somebody does this, he will be persecuted and he will be jailed for death. Now we are talking about Christians, and we mentioned before, Ukraine Orthodox Church, Ukrainian Catholic Church, and we did mention Ukrainian Baptist Church which is underground. I'm not sure if this is the right terminology but they do not have the right to worship openly, so we call them underground Christians. Now what are they using? They scoff at them. They are using publications, newspapers, attacking and actually insulting Christians, insulting

preachers who preach the gospel of the Lord Jesus Christ. Now in addition to this scoffing, we mentioned already, employment. They already are deprived of good employment, good education and in addition to this, if nothing helps of those means of persecuting, so they fine them. If somebody does over and above what he should do, let's say they openly preach the gospel of the Lord Jesus Christ, they fine them and the fine sometimes exceeds monthly salary; and finally they jail them. For example, for teaching children about religion—up to five years of jail. Several Sunday School teachers, particularly women, and preachers, men, too, have been in prison.

Dr. HESS. May I mention another method of persecution relative to jailing? It's common knowledge now in our press that use of psychiatric hospitals is one of the techniques for persecuting those who dissent. As a matter of fact, a recent president of the American Psychiatric Association called on psychiatrists around the world to gather for a conference to discuss means of perhaps outlawing world-wide the use of psychiatric institutions for political purposes. And, of course, it is not only political dissenters in the USSR who are put in psychiatric institutions but likewise frequently believers suffer the same treatment, and they sometimes got some rather radical treatment. Now I might suggest that it seems a little difficult for us here with our American rights and privileges and our medical standards to conceive of locking up a believer in a psychiatric institution simply because of his religious beliefs. But to the communist mind it is quite logical because you say they reason this way. Here's a fellow who from infancy has been subjected to the educational system with his teaching of scientific atheism, he has been subjected to the very effective communist propaganda of the government, and here he has reached adult life and he still says in spite of these things, "I believe in God. I believe when this human body is gone that there is some life that goes on. I believe that there is a God who rules in the world, He rules in the lives of men and as a matter of fact, He speaks to me through His written Word. And the communist says, "Any one with that kind of beliefs after all the training he's had obviously there is a little something wrong up here, and we would do him a favor and society a favor and lock him up in a mental institution."

Reverend BISCOE. Dr. Hess, you're a small town physician, a family doctor and Christian, in Bunker Hill, Illinois. Why are you concerned how Christians live under communism?

Dr. HESS. I suppose, perhaps, none of us is the best person to judge his own motivation, but I'm sure that I can mention one or two things that are clear. Thirty-five years in a small town of 1500, I've had a close relationship with my patients and the families, many of them I have cared for now for generations. During those years there have been many times that I have been at the sick bed, yes, at the death bed. I've been with those families in times of tragedy, heartbreak, mental and physical suffering. But there have been times when there's nothing I or any other scientist could do, but I have been pleased that in this land of freedom I could, when it seemed appropriate, suggest to those who were in pain either of body or soul I could say, "Let's read a few verses of Scripture. Let's pray together, calling on God to ease the pain which man cannot ease." It grieves me to realize that if we lived under the same kind of system that prevails in communist lands, I would be locked up for that. I would be guilty of propagandizing for religion.

Then I'm interested in the subject for another reason, too, I'm a grandfather. My heart grieves for those grandparents behind the Iron Curtain and in other communist lands who see their children denying the faith because if they don't they're not going to hold a good enough job they can even feed the family. I'm concerned about those other grandfathers who look at those children and shake their heads and say, "They're being reared by all the force of government and education to believe simply that God does not exist."

Reverend BISCOE. Rev. Harbuziuk, what can born-again Christians in America do?

Reverend HARBUZIUK. Well, they can do quite a few things but first of all, I would like to mention that we can pray for our brothers and sisters in the Soviet Union. In our denomination and other groups, other churches, because we believe God is almighty, and He can help them and give them strength in their suffering and their fight for the faith once delivered unto the saints. This is the first thing we ought to do, and we would like to encourage Christians all over the world to pray. Secondly, they are short of literature, not only short of religious literature, but they really don't have any. They are not permitted to publish Bibles, particularly in Ukrainian language. They are not permitted to publish Bibles, New Testaments, religious book, not even brochures, they are not permitted; so we ought to help them with literature. And they are poor, and they need material help, too, particularly those families whose husbands have been in jail; and children don't have any one to support them, to support families. We ought to help them materially in sending packages and finding all possible means to help them. In this way I would suggest that those who would like to have details how to do that, write to the American Council of Christian Churches, Valley Forge, Pennsylvania 19482.

Reverend BISCOE. But what does the Ukrainian Evangelical Baptist Fellowship do to help their persecuted brethren in the Ukraine? Do you have a program?

Reverend HARBUZIUK. Yes, we do. I probably won't be able to go into those specifics; but we are helping for years and years, spending quite a bit of money helping Christians with literature, sending them material help, sending them packages and definitely the most important what they need and they are asking for moral support and in that respect the All Ukrainian Evangelical Baptist Fellowship is doing a lot. We are trying to inform American public and public in free world about their condition and secondly, we are broadcasting, for example, the association, the fellowship, has three broadcasts a week beamed over transworld radio to Ukrainian Soviet Union. In this respect we are encouraging them to stay fast in the Lord.

Reverend BISCOE. Gentlemen, we have only a moment or two, but in looking back on our subject today, do you have a final word you'd like to leave with the people? Dr. Hess?

Dr. HESS. Thank you. I would like to remind our listeners and remind ourselves that this great nation was founded to a great extent on the proposition that there are rights, there are human rights that are not granted by kings, princes, and dictators because it is not theirs to give. They come simply directly from God to us, and that includes the right to teach our children the same religious beliefs which we have and I sadly fear that if our American people do not come to realize that this freedom is in jeopardy we sometime, too, might have the same restrictions that those we talked about also have.

Reverend BISCOE. Thank you, Dr. Hess. Rev. Harbuziuk?

Reverend HARBUZIUK. Well, I would like to stress that church rights and human rights are denied in my country and my people are denied human rights. They are denied freedom, denied independence, denied freedom of worship; but we know that they are standing fast in the faith and we know, when we believe, that church of Christ cannot be exterminated, cannot be destroyed, because the church of Christ is built on the Rock which is the Word of Jesus Christ, and the church of Christ will survive!

Reverend BISCOE. Well, thank you, gentlemen, for helping us to see the need to pray and support the efforts to guarantee Church Rights and Human Rights worldwide. We appreciate very much your taking time to be with us today, and we recognize that you have a rich heritage, and your desire is that those whom you are responsible for before God continue to have those rights. Thank you very much.

ANNOUNCER. If you would like a copy of today's program, please send \$.50 to cover the cost of postage and handling to ACCC, P.O. Box 816, Valley Forge, Pennsylvania 19482.

Your announcer, Wayne Howell. Under the National Broadcasting Company's network policy of providing the major faith groups with the opportunity to present religious views, N.B.C. has provided this time and production assistance to the American Council of Christian Churches.

HOLY TRINITY ROMANIAN ORTHODOX CHURCH,  
Los Angeles, Calif., September 14, 1980.

Re Plight of Christian dissidents behind the Iron Curtain.

Senator ROGER W. JEPSEN,  
U.S. Senator from Iowa,  
Dirksen Senate Office Building,  
Washington, D.C.

DEAR SENATOR JEPSEN: Thank you very much for your letter from September 5, in which you informed me about your plans for the presentation of a file in connection with S. Con. Res. 60 and 61.

On behalf of Holy Trinity Romanian Orthodox Church of Los Angeles, California, I would like to mention that we are quite concerned with the situation of Father Gheorghe Calciu. He is a priest of the Orthodox Church in Romania who was arrested there in 1979 for his sermons and lectures given to the students and young people at the church and seminary in Bucharest, where he was a professor.

According to information which leaked in the West, Father Calciu was sentenced to 10 years in prison and is kept in very strict situation there. His health is in poor condition and apparently, the communist authorities there want to kill him slowly, through his prison regime.

We would appreciate any and all efforts which could be made to help Father Calciu to an eventual release from prison.

May I, on behalf of my parish, thank you for all you do in favor of the "much neglected and forgotten" victims of the communists and assure you of our support in your work.

For Holy Trinity Church:

RICHARD J. GRABOWSKI,  
Parish Priest.

P.S.—This letter is written at the request and with the approval of the Parish Council of our church, as decided in its meeting of September 14, 1980.

CZECHOSLOVAK NATIONAL COUNCIL OF AMERICA,  
September 12, 1980.

Hon. ROGER W. JEPSEN,  
U.S. Senate,  
Washington, D.C.

DEAR SENATOR JEPSEN: The Czechoslovak National Council of America appreciate greatly the opportunity to submit written testimony concerning religious repression in Czechoslovakia. Below are only a few examples of the way the Czechoslovak authorities are trying to eliminate religion from the lives of the people of Czechoslovakia.

After the Archbishop of Cracow, Karol Wojtyla, was elected Pope, the attacks on the Vatican and religion in general in the Eastern European press abated to some extent. Czechoslovakia, however, was one of the first countries of the Soviet bloc to quickly revert to the old atheistic propaganda methods and to attack religion and believers. Nothing, however, has changed in the domestic persecution and oppression of active priests and laymen, especially those who signed Charter 77, the Human Rights Manifesto.

Frantisek Bublan, the Catholic priest of Breclav, raised a black flag over his church the day Pope Paul VI did. He was instructed by the municipal authorities to take the flag down, because festivities were being held in town. After the festivities ended, Bublan raised the flag again. This happened to coincide with the 10th anniversary of the Soviet invasion of Czechoslovakia; the priest was indicted for provocation and detained although a pastoral letter had urged that black flags be flown to mark the death of the Pope. Bublan was a signatory of Charter 77.

In Hradec, Kralove, 46 year old Catholic priest, Vojtech Srna was tried for celebrating mass at a summer camp for students of Esperanto without permission of the authorities. The indictment stated that the accused intended to obstruct the exercise of state supervision over the Church.

Father Jiri Gajzler was called to a hospital to administer the last rites to a dying soldier, at which time he allegedly gave Holy Communion to five other patients. Father Gajzler was arrested, tried and sentenced to nine months of imprisonment. The state, at the same time, withdrew its permission for him to officiate as a priest.

Jan Simsa, priest of the Church of the Czech Brethren and Charter 77 signatory, was arrested during a search of his apartment when the police tried to confiscate a letter from Professor Jan Patočka, Charter 77 spokesman, who died on March 13, 1977, as a direct consequence of eleven hours of police interrogation. Jan Simsa tried to protect his wife who guarded the letter with her body. Simsa was tried and sentenced to 18 months of loss of freedom. Eleven other protestant priests have been the target of police persecution.

In Czechoslovakia priests are denied admission to hospitals and other institutions, without first obtaining permission from the authorities. In Slovakia, there have been several cases in which doctors were

investigated for attending religious services. They were reproached on the grounds that by doing so, they were engaging in spreading anti-state propaganda, since religious ideology is irreconcilable with the Marxist Weltanschauung (World outlook).

Along with the persecution of priests and the faithful—primarily parents who send their children to lessons of religious instruction, there is also now a broad atheistic propaganda campaign in progress. Last year, for example, an all Slovak Seminar was held in Piestany on the subject of "Questions concerning the Humanistic and Moral Essence of Scientific Atheism". It was held under the auspices of the Institute of Scientific Atheism in Bratislava.

Although instructions in religion are guaranteed by the Constitution, the authorities practice a different approach: (1) teachers who are known to hold religious beliefs, are fired from their job; (2) students, who are being sent by their parents to attend instructions in religion, are ridiculed by other students and sometimes even threatened by teachers; (3) citizens who hold religious beliefs, cannot hold any public office or a supervisory position in other state run institutions.

Magda Cerovska, a teacher in Zvolen, was fired from her job, because she participated in religious ceremonies. Dr. Irena Rysava, was fired from her job as the head of the Zilina District Hospital, because of her religious beliefs.

Following the Pope's visit to Poland, many catholic activists and priests were arrested. They were charged with subversion and with impeding state's supervision over religious activities. Their homes were searched, religious books and materials were confiscated and typewriters and duplicating devices were removed from the homes. Over thirty persons were interrogated, apartments and houses of twenty-one catholics were searched, ten persons were detained for 2 or 3 days and five of the most active catholics were imprisoned for several months: Josef Adamek, a pensioner of Olomouc; Frantisek Lizna, a priest, practicing without a state license and a Charter 77 signatory; of Olomouc; Rudolf Smahel, a priest of Uherske Hradiste; Josef Vlcek; Jan Krumpholtz of Radikov. Detained, but later released were also: Dr. Josef Zverina, Charter 77 signatory and Jiri Kaplan, both of Prague; Dr. Mecislav Razek of Brno; Josef Brtnik of Svice; Svatopluk Krumpholtz of Olomouc and Dr. Silvo Kremery of Bratislava. All were charged under Article 118, Sec. 1 of the Czechoslovak Penal Code (unlawful business activity).

The nuns in Czechoslovakia are also subjected to persecution and harassment. They are being removed from all places of ministry where they might have contact with youth. Thus no more day schools, boarding schools or orphanages. Recently, sisters have been forced out of jobs as nurses in hospitals. The only work that is currently open to them, is care of the aged and the feebleminded. And such minimal work as is allowed to nuns in the care of the aged, is to be performed in institutions run by the state.

The State Secretariat for Church Affairs, which is a department of the Czechoslovak Ministry of Culture, is in charge of controlling all religious activities. It is notorious for its harshness which is being felt in many ways. Its anti-religious attitude is notable, too, in the way it controls the number of priests whom it allows to practice religion. Priests, who retire, or are unable to perform their duties because of

illness, or those, who die, are not being replaced on a one for one basis. The Secretariat is restricting the issuance of permits with the end result that there are fewer and fewer priests allowed to conduct religious services.

Repression is an abstract word. However, there is nothing abstract about the repression of religion and religious activities in Czechoslovakia.

Sincerely,

ANNA FALTUS, *Vice President.*

SLAVIC GOSPEL ASSOCIATION, INC.,  
Wheaton, Ill., September 10, 1980.

HON. ROGER W. JEPSEN,  
U.S. Senate,  
Washington, D.C.

DEAR SENATOR JEPSEN: I commend you for introducing Senate Concurrent Resolution 60 and 61. As director of the Slavic Gospel Association, I am personally aware of the Soviet bloc countries' disregard for the rights of Christians. I join you in urging these countries to abide by Principle VII of the Helsinki Accords Final Act which guarantees freedom to profess and practice religious belief.

Our organization maintains extensive contact with Christians in the Soviet Union and the Soviet bloc countries. Through these contacts, I know that the authorities there continue to interfere with the practice of Christianity. And I continually hear first-hand accounts of repression against believers in these countries.

For example, the atheistic governments of the Eastern bloc often refuse to recognize the legitimacy of Christian congregations and deny them the right to assemble together. Other congregations are denied permission to build adequate facilities in which to worship. Religious education is virtually prohibited. In addition, many believers in Eastern Europe are victims of discrimination. Christian students are prohibited from entering certain fields; many are completely denied the right to higher education. Believers continually face discrimination in their jobs; they are denied promotions and sometimes even demoted simply because of their Christian beliefs.

I am also concerned for my Christian brothers and sisters imprisoned for the Defense of Believers' Rights, was sentenced to five years in a plight of believers, particularly those in the Soviet Union, is worsening. Several leaders of the unregistered Baptist church there have recently been arrested and tried: Mikhail Khorev, pastor of the unregistered church in Kishinev, was sentenced to five years of strict regime; Vasili Ryzhuk and Vasili Smirnov; leaders of the Dedovsk church near Moscow, were sentenced to three years and two years imprisonment, respectively.

Trials of other unregistered Baptist leaders, including Nikolai Baturin, secretary of the Council of Evangelical Baptist Churches (CEBC), are still pending. CEBC Chairman Gennadi Krychkov has been working in hiding since 1970 for fear of reprisals against him by Soviet authorities. Russian Orthodox churchmen are being imprisoned. Just last month, Father Gleb Yakunin, co-founder of the Committee

for the Defense of Believers' Rights, was sentenced to five years in a labor camp and five years' internal exile under charges of "anti-Soviet agitation and propaganda."

Believers in the Soviet bloc countries are also standing trial for their Christian stance. Father Gheorge Calciu, a Romanian Orthodox priest, recently received a ten-year sentence. He has previously spent sixteen years in prison. Five Bulgarian Pentecostals—Nathaniel Tsachev, Georgi Todorov, Peter Yanev, Mitko Zhekov, and Bancho Banchev—are now serving prison sentences because of their Christian activity. The list could go on.

Again let me voice my support for S. Con. Res. 60 and 61. It is my hope and prayer that the adoption of these resolutions might help secure for believers behind the Iron Curtain the religious freedoms guaranteed them under the conditions of the Helsinki Accords.

Sincerely yours,

PETER DEYNEKA, JR.,  
*General Director.*

LITHUANIAN CATHOLIC RELIGIOUS AID,  
Brooklyn, N.Y., September 8, 1980.

Senator ROGER JEPSEN,  
Dirksen Building,  
Washington, D.C.

DEAR SENATOR JEPSEN: At the request of Mr. Orlan Love, of the Catholic League, I am sending you the enclosed material regarding Nijole Sadūnaite, a Roman Catholic nun recently released from labor camp by Soviet authorities.

I am also including information on more recent raids and arrests. It is my understanding that you are interested in documentation of religious persecution in the U.S.S.R. We are prepared to provide extensive information about the situation in Soviet-occupied Lithuania, the majority of which is Roman Catholic. The occupation has never been recognized *de jure* by the U.S. government, as you know.

Our office has been supplying information to the Congressional Committee on European Security and Cooperation, since its inception.

If we can be of any further service, please let us know.

The "Chronicle of the Catholic Church in Lithuania" is an unembellished, unexpurgated translation of authentic first-hand samizdat reports from Soviet-occupied Lithuania, originals of which are on file.

Yours truly,

REV. CASIMIR PUJEVICIUS,  
*Executive Director.*

LITHUANIAN INFORMATION SERVICE,  
Brooklyn, N.Y., June 7, 1980.

MORE NEWS ON THE SEARCHES AND ARRESTS OF APRIL 17 IN SOVIET LITHUANIA

Latest reports from Soviet Lithuania indicate that intensive searches by Soviet security police were conducted at the homes of 3 priests and 15 women, allegedly involved in the production of the samizdat

journal, "The Chronicle of the Catholic Church in Lithuania." The Chronicle has been documenting the violation of human rights in Soviet Lithuania since 1972. Attempts by Soviet authorities to squelch the Chronicle's publication have proved unsuccessful. Lithuania is the only predominantly Roman Catholic republic in the Soviet Union.

Two of the fifteen women searched are known to have been arrested. Gene Navickaite was arrested in the village of Kybartai on April 17 for duplicating issue no. 42 of the Chronicle. Ona Vilkauskaitė was arrested on April 18 for doing the same in the Bagota parish rectory.

Fr. Sigitas Tamkevičius, a charter member of the Catholic Committee for the Defense of Believers' Rights, reported that a ten-man security team conducted a nine-and-a-half hour search of his home. He stated that in all, 336 objects were confiscated.

The CCDBR's five members have been repeatedly harassed by security police for their activities, since the Committee's establishment on November 13, 1978. Fr. A. Svarinskas and Fr. S. Tamkevičius of the Committee have been warned to stop their activities, or else face arrest.

An earlier Chronicle-related arrest includes that of Povilas Buzas, arrested at the end of February for possession of a duplicating machine and 100 copies of issue no. 41 of the Chronicle.

Anastazas Janulis was also arrested at the end of February in Kaišiadoriai on a train with two suitcases of literature. The specific contents were unknown.

All four—Navickaite, Vilkauskaitė, Buzas and Janulis, are awaiting trial. It is assumed that they will be tried together on account of their involvement with the Chronicle and their religious beliefs.

Nijole Sadūnaite, a 42 year old Lithuanian Roman Catholic nun, has informed the West of her release from exile in Siberia on July 9, 1980.

Nijole Sadunaile was arrested in Soviet Lithuania on August 27, 1974 and charged under paragraph 68 of the Lithuanian SSR Criminal Code for production and distribution of anti-Soviet literature. A manuscript of the 11th issue of the CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA was found in Miss Sadunaite's typewriter during a search conducted at her apartment by the Soviet secret police. The clandestine Chronicle has been documenting the persecution of religion and the violation of human rights in Soviet Lithuania since 1972.

Nijole Sadunaite rose to prominence when news of her trial, which took place in Vilnius on June 16-17, 1975, filtered out to the West. Throughout her trial, which was closed to the general public, Nijole protested the Soviet abuse of psychiatry, legalized discrimination against practicing Catholics and the overall suppression of human rights in Lithuania. In her final statement at her trial, Sadunaite said: "This is the happiest day of my life . . . I am being tried because I love people and want the truth. Loving people is the greatest love and fighting for their rights is the most beautiful love song . . . I have one last request: free all prisoners and all those who have been taken to psychiatric hospitals for fighting for human rights and for justice . . ."

Miss Sadunaite was sentenced to three years compulsory labor and three years in exile.

The first half of Miss Sadunaite's sentence began June 20, 1975 in a Mordovian prison camp. She has been living in exile since 1977 in the village of Boguchany on the Angara river.

REV. CASIMIR PEGUVICIUS,  
*Executive Director.*

BYELORUSSIAN-AMERICAN ASSOCIATION, INC.,  
*Jamaica, N.Y., September 8, 1980.*

HON. ROGER W. JEPSEN,  
*U.S. Senate,*  
*Washington, D.C.*

DEAR SIR: This letter is concerned with the religious persecution in Byelorussia.

The present state of both major Christian religious congregations: the Eastern Orthodox and the Roman Catholic as well as the Byelorussian Protestants is deplorable, probably worse than in any other part of the Soviet Union.

The only existing Orthodox Seminary in Byelorussia, the Zhyrovitsy Seminary, was closed in 1963. Some available statistical data reveals the following: Byelorussia had 3,024 Orthodox Clergy in 1916 and in 1970 it had only 142. The Roman Catholic Church had 917 Clergy in 1916 and in 1970 it only had 22. The number of Clergy steadily diminishes: they are arrested, expelled and die of old age. Many of the Clergy are detained in the psychiatric asylums as is Rev. Jazep Rynkevich (Grodno region) who was arrested in 1973 and since then has been kept in the psychiatric ward.

The destruction of Churches is going on at a steadily increasing pace. As recently as 1979, *the Chronicle* reports the following desecrations: the 15th century Gothic Church in Grodno and the Church in Vidzy (near the town of Pastavy) have been destroyed. In Voranava, north of the town Lida, the people attempted to save their Church from destruction, but the army and militia detachments were brought on the scene and in a night the Church was completely destroyed. In Navahradak, the birth place of Adam Mickevich, the Dominican Church has been desecrated almost totally; the second Church in Navahradak, situated near by the ruins of the old castle, is still functioning. Its priest is, however, an old man whose health has been damaged by years in Soviet labor camps. Catholics in Navahradak are afraid that after his death the Church will be closed and eventually destroyed.

The destruction of Churches goes hand-in-hand with the persecution of believers and the Clergy.

The attacks on the Church in Byelorussia never stopped since the October Revolution. One of the reasons that religious persecutions in Byelorussia were very ferocious is that the Byelorussian National Movement, which culminated with the proclamation of Byelorussian Independence on March 25th, 1918, called also for the establishment of an Independent Byelorussian Autocephalic Orthodox Church.

The Byelorussian Sobors of 1922, 1927 and 1942 finalized the formation of a Byelorussian Autocephalic Orthodox Church. This Church is totally destroyed.

In recent decades, the government launched an almost unprecedented attack on Byelorussian Protestant communities. As reported in Soviet

Byelorussian newspapers "*Sovetskaia Belorussia*" and "*Zviazda*", the Protestant communities were harassed and liquidated in the following cities: Minsk, Vitebsk, Pinsk, Baranavichy, Grodno, Brest and Babrujsk. The extent to which the authorities are determined to eradicate the Protestantism in Byelorussia is best proved by the Svetlana Misiuk case:

In the village of Gneuchytsa in Ivanava region of Brest oblast, Svetlana Mikhajlauna Misiuk, an eighth grade student, was severely beaten in October (1977). The schoolmistress, Lidia Polakevich, grabbed the girl by the hair in the teachers' room and beat her in the presence of two other teachers until Svetlana fell to the floor unconscious. The girl was revived by seltzer water bought at the school lunchcounter. The ordeal continued for two hours. While it was going on, the school administrator, Piotr Famich Polakevich, chased students away with a stick in order to prevent them from hearing the screams. Svetlana's crime was that she comes from a religious family and is herself a believer. After Svetlana regained consciousness, Polakevich threatened that if she told anyone about the incident, she would be charged with libel and that, in any event, no one would believe her because she had no witnesses. An official from Minsk, in charge of religious affairs, when asked about the incident, said that the girl had no witnesses, that she was simply feigning, and that news about the incident should not be circulated.

The authorities in Soviet Byelorussia seem to be firmly convinced that the best way to fight religion is by destroying Churches and arresting Clergy.

Recently, the attacks increased against Byelorussian Pentecostal Churches and several prominent members of this congregation were arrested in Minsk and Grodno.

Atheistic propaganda is also on the increase. The best testimony to this is the new Soviet Byelorussian Encyclopedia (1973) which states:

The Communist Party and the Soviet State are carrying out scientific atheistic propaganda among the people through various educational media such as schools and cultural institutions, radio, television, press, etc. The Communist Party considers the atheistic education an important constituent of its educational task.

The same encyclopedia admits that in the past the rights of the believers were violated and that the Churches were closed against the will of the people. Such events took place in the Vitebsk and Mazyr regions. The atheistic propaganda and work is well supported by statistical data which shows that in 1953, 1,708 lessons of atheistic propaganda were presented, in 1964 there were twenty times as many lessons given, and towards the 1970's the army of anti-religious propagandists in Byelorussia consisted of 5,000 lecturers, about 1,400 professionals, and 23,000 agitators who were working in the field.

A very great importance is attached to the radio broadcasts in Minsk. Below we cite some excerpts from the Minsk radio-program "For Believers and Non-Believers" which was broadcast in December of 1979 by Yury Ermaliuk and Nadia Kushniarenka.

The broadcast begins with a discussion of letters from two listeners, one a believer and the other an atheist. The believer describes her visits to Church and what they mean to her, while the non-believer writes about his own and his collective's successes at work and busy social life. Ermaliuk remarks: "Ultimately, every person has the right to his or her opinion."

Kushniarenka, responding to a question from one of the letter-writers, says:

Esteemed comrade, you ask why we do not invite believers, to broadcast over the radio. The Constitution of our country . . . gives . . . the right to profess any religion, or none, to exercise religious cults and to conduct atheist propaganda. But our laws set definite limits for the activities of religious organizations. This is quite sensible, for in this country the Church is separated from the state. Believers may not conduct religious propaganda outside cult establishments. Likewise, atheists may not give lectures and talks at the cult establishments. . . . It would seem from the above that were the editorial staff of the radio program "For Believers and Non-Believers" to invite a religious person to the studio, they would violate the law.

Each year Byelorussian Publishing Houses in Minsk publish an abundance of books and pamphlets on matters of religion and atheism in Byelorussia. The atheistic propaganda and the attacks on the Church in Byelorussia are seemingly more intensive than in other republics of the Soviet Union. The reason for that could be that Byelorussia is deemed "one of the dangerous western borders" and Byelorussians, being deeply religious, also still oppose the Soviet regime in other cultural aspects.

Sincerely,

ZORA KIPPEL,  
*National Secretary.*

U.S. SENATE,  
COMMITTEE ON FOREIGN RELATIONS,  
*Washington, D.C., March 23, 1979.*

Rev. B. S. HRUBÝ,  
*Editor, Religion in Communist Dominated Areas,*  
*New York, N.Y.*

DEAR MR. HRUBÝ: I appreciate your inquiry of March 16 regarding the Vashchenko and Chmykhalov families, who have taken refuge in the U.S. Embassy in Moscow.

The allegations that we were prevented by Ambassador Toon from meeting with the families is untrue. We did discuss the matter at some length with the Ambassador, who persuaded us that our visiting with them would serve neither their interest in their desire to leave the Soviet Union, nor his own with respect to his ability to deal with the Soviet government. We decided, reluctantly, to accept his reasoning.

As you know, the situation is not encouraging. It is unlikely that the Soviet Union will grant, under pressure, the requested assurances of permission to leave without reprisal. I can understand as well the reluctance of the families to believe that the Soviets will process their



application for emigration in due course, and that they will be treated in accordance with the applicable law should they decide to leave the Embassy.

The State Department is continuing the discussion with the Soviet government in the hopes of working out a reasonable and believable solution to the problem. I should add, as well, that the State Department has no intention of forcing the families to leave the Embassy, and they will be allowed to stay as long as they believe their remaining in the Embassy is necessary.

I regret that this letter cannot be more encouraging, but, as you know, this is both a tragic and difficult situation.

With very best wishes.

Sincerely,

HOWARD H. BAKER, JR.

TO AMBASSADOR WATSON, MOSCOW EMBASSY OF THE UNITED STATES:

The explanation for Ambassador's letter to Mr. D. Fisher's article on December 28, 1979.

We read the letter you wrote on January 10, 1980 for Mr. Dan Fisher's article. (We also received a copy of the article through international mail from Mr. G. W. Brokate from America). Part of the answer you gave to Mr. Fisher's article in the letter you wrote was not true. You did not check the facts with us.

Mr. Hutson did say to us, "Which one of you is going to have the courage to go back to Chernagorsk first?" Instead, you wrote "In fact, the contentious, misleading question which Mr. Fisher cites was never put to the families by anyone on the Embassy Staff." He did ask the question. He repeated the question to four of us, so we are not mistaken when we tell you about it.

In addition your letter says that there were often discussions between us and the Embassy. We think there were few discussions because usually our opinion is not considered very important. Almost always these discussions were ended by telling us we should go back to Chernagorsk. This we cannot do. We will tell you why in another letter.

You said in your letter that one reason you do not let more people visit us is for our privacy. We do not want privacy. We would like to meet with people. On November last year the families Williams and Spencer asked for your permission to visit us. There was not an answer. On January 16th and 17th of this year we asked permission for these families to visit us but we received no answer and still we haven't the possibility to pray together with these people.

The other reason you said was for our safety. Why do you think Americans who work at the Embassy will hurt us? These are good people who want to be our friends and pray with us. Can you really think they are dangerous to us? "We have to know who visits you," said Mr. Hutson earlier, "because they could give you bad advice." No one else was in our circumstances so we cannot listen to their advice if we do not agree with it. For example, we cannot listen to anyone who tells us to return to Chernagorsk, because it is our last chance to get emigration here with your help. We understand the Soviet system very well because we are always persecuted by that system.

Since we have been here there have been many political leaders from abroad who wanted to visit us but some of them were not given permission to meet with us. Senator Baker was told by Mr. Toon that if he meets with us it would make a bad influence between our two countries (U.S.S.R. and U.S.A.).

You wrote that the religious figures are allowed to have a meeting with us. But how many of them have visited us? We do not remember even one who was allowed to come to us.

Please understand that we are not against you. We are very grateful to you and the Embassy workers and to all American people for your help to us. For many years already we are wanting to come to your country. If your letter contains so many things that are not true we are discouraged because we much depend on you to help us to come to America.

Our request to you, Mr. Watson, is that please check all this. You will learn that the article by Mr. Dan Fisher is true.

We hope that you will find out all these facts that we describe above and publish so that the people of America could know the truth.

"Open your mouth, judge righteously, maintain the rights of the poor and needy." Proverbs 31:9.

God bless you.

Sincerely,

THE VASHCHENKO FAMILY,  
*Peter, Augustina, Lidia, Liuba, and Lilia.*  
THE CHMYKHALOV FAMILY,  
*Maria and Timofei.*

TO PRESIDENT CARTER.

TO U.S. SENATE.

TO U.S. CONGRESS.

APPEAL

We, the 30,000 Pentecostal Christians, who have decided to seek refuge in any non-Communist country, have declared our decision officially and within the USSR law. A fierce anti-religious campaign is now being waged in the USSR and its consequences are: prison, concentration camps, banishment, deprivation of the right to work, deprivation of parental rights, and deprivation of the parents' right to give their own children religious upbringing.

According to the new Constitution and the laws on family and marriage (Section 52), Soviet citizens have the duty to bring up their children in the spirit of the moral code of the builders of Communism and that kind of upbringing makes it an obligation to worship not God but the Communist Party and Lenin.

The statistics from one congregation in Nakhodka alone may offer an example of religious "freedom" in the USSR. Over the past 50 years this congregation has lost more than 20 members who had been shot to death or tortured to death in concentration camps, prisons and banishment. Three families have been deprived of their parental rights. Two members were confined in psychiatric hospitals because they had tried to complain about the persecution to the United Nations. Such are the sacrifices of one congregation—and there are

many thousands of such congregations in this country. This compels us to think about our further existence and particularly about our children's future. In any case, we must regard ourselves as criminals in this country: if we submit to the government, we sin against our God, since by its laws on religion the government forces us to break Christ's fundamental commandments. If we remain faithful to our God, the government treats us like criminals. There is but one solution for us—to leave this country.

The members of the congregation in Nakhodka have been trying to emigrate from the USSR for as long as 14 years. The following members of that congregation have been sentenced: Sidenko (to 4 years) and Patrushev (3 years at hard labor and 2 years under public supervision).

Our emigration movement is based on the Declaration of Human Rights and more recently on the Helsinki Agreement. These noble documents reflect in fact the sense of human dignity. After the ratification of these documents our people saw that the time has come to demand their human rights, and 30,000 Pentecostal Christians decided to emigrate from the USSR. Thus far, however, none of us could enjoy these rights because the government of the USSR in its own way interprets emigration as treason. Consequently, we have found ourselves in an even worse predicament: instead of providing a springboard for our release, those documents served to create controversy, since after their ratification the Soviet government failed to implement them in a responsible way. Nevertheless, at the same time other governments gained an opportunity to voice their disagreement with the situation of human rights in the USSR.

This happened because no guarantee had been demanded for the implementation of those documents. We are very anxious about the debates in U.S. Congress on charges of the Jackson [-Vanik] Amendment and of the U.S. law on foreign trade. The Jackson [-Vanik] Amendment is thus far the only leverage exerting pressure on the Soviet government in the question of emigration from the USSR (primarily of the Jews).

We wish to appeal to you most urgently that you not only leave the Amendment intact but that you extend it so as to include the Pentecostal Christians wishing to emigrate from the USSR. We are in the same predicament as hostages. Please help us leave this country.

Boris Perchatkin; Pereulok Uritskogo 11; Nakhodka Vasily Patrushev; Ulitsa Pionerskaya 16; Nakhodka Sergey Anishchenko; Ulitsa Novaya, 55; Nakhodka Leonty Anishchenko; Ulitsa Kolkhoznaya, 24; Sukhumi Nikolay Goretoi; Ulitsa Komsomolskaya; St. Starotitovskaya; Krasnodarsky Kray Vasily Gorolkin, Tapu, Estonian SSR; Vasily Shelyuk; Ulitsa Vvedenskaya, 33; Kwartira, 45; Rovno, Ukrainian SSR; Anatoly Rabichenko; Ulitsa Lomonosova, 16; Batumi, Georgian SSR; Stanislav Zherdev, Ulitsa Khmeleva, 21; Kwartira, 21; Moscow (plus 280 additional signatures with addresses).

JULY 29, 1980.

Senator EDWARD KENNEDY,  
*Chairman, Senate Judiciary Committee,*  
*U.S. Senate, Washington, D.C.*

DEAR SENATOR KENNEDY: We are writing you on behalf of the Vashchenko and Chmykhalov families who have been in the U.S. Embassy in Moscow since June 27, 1978. As you know, there is legislation before your Committee which would grant these seven Russian Christians permanent resident status in the United States. We believe that there is urgent need for prompt action on this legislation (S. 2890) because of their unsatisfactory and deteriorating situation within the American Embassy. Our group is composed of a former Protestant Chaplain, an Embassy employee, and a professor and two graduate students who served as interpreters for the chaplain while doing research in Moscow. We all know the families extremely well. Since the first day that the "Siberian Seven" arrived at the Embassy through mid-June 1980 we have been able to observe first-hand the treatment of these people by American authorities. We hope that you will understand the urgency of the situation and see that Senate Bill 2890 may be the only way to insure that the Embassy adopts a more positive stance towards these unfortunate Christians.

In response to questions from the press, elected officials, and individuals who have contacted them, American officials have repeatedly stated that they are doing everything they can to encourage the Soviets to grant the Vashchenkos and Chmykhalovs permission to emigrate. State Department and Embassy officials have maintained that the "Siberian Seven" will not be forced to leave the Embassy.

But from our personal experiences at the Embassy and from other first-hand reports, we know that the Embassy has actually pursued a policy designed to minimize publicity and discourage the families from staying, even though their fate would certainly be tragic if they abandoned the safety of the American compound without firm assurances from the Soviets guaranteeing their safety. The Embassy has also persistently sought to deprive the families of free contact with supporters in the West and those sympathetic to them within the Embassy, and to censor the information reaching the families which is supportive and relevant to their situation.

In an effort to restrict publicity, the Embassy has continually refused to allow the press to interview the families in the room where they live. Frequently the media has not been allowed to photograph or film the families, and the policy in this area is becoming even more stringent. Dan Fisher in a June 27, 1980 L.A. Times article discusses these new restrictions. Under the new, more strict, regulations an Embassy spokesman must be present during every interview with the press.

The Embassy maintains a limited access list of those who are allowed to visit the families. American officials have repeatedly denied permission to supporters to meet with the families, and on one occasion even refused permission to five prominent Baptist leaders. We can see no justification for these limited access provisions. The families are neither criminals nor unhealthy persons. Security can be maintained while at the same time allowing much greater access to the families. The policy of isolation, however, continues.

A graphic example of the attempt to discourage and isolate the families can be seen in the very questionable mail policy. The Embassy has consistently refused to deliver mail of support to the families which arrives at the Embassy through the diplomatic pouch. Officials have insisted that they can pass on only mail which arrives through the international post, even though they have been provided with unquestioned evidence that the Soviets have not honored their own international pledge to deliver that mail which is addressed to the Embassy and comes through their hands. The Embassy has even refused to allow the mail which arrives through the pouch to be loaned or read to them. Recently, for example, a letter written to Maria Chmykhalov by Senator Carl Levin arrived. A Consular official told Maria of the arrival of the letter, read parts of it to her, but refused to read it all. He would not even allow her to hold the letter. Levin had written about his intention to introduce legislation on their behalf in the U.S. Senate, and this is precisely the sort of information which Embassy officials wished to censor from the Senator's letter. Such petty harassment and unwarranted censorship should be ended.

The Embassy believes that the families will never receive permission from the Soviets to emigrate, and that the only solution is for them to leave the Embassy. We find such an assessment of the situation unduly pessimistic, and in any event, calloused as to what awaits them if they leave the Embassy without guaranteed safe conduct. In addition, Embassy officials view the families as ignorant, rigid people who are incapable of evaluating properly their own situation. Such an attitude towards the families is inaccurate and unfair. The Embassy believes that its assessment of the situation is the only accurate one. Consequently, it attempts to insure that only its point of view is presented to the families. Such a policy is contradictory to the American commitment guaranteeing individuals the right to make decisions based on a free flow of information.

Because the Immigration and Naturalization Service believes that the families cannot obtain refugee status under the provisions of the Refugee Act of 1980 which you sponsored, and because the Embassy at present does not appear to be accountable for their policy towards the families, it is imperative that S. 2890 be passed quickly so as to confer upon the families a legal status with guaranteed constitutional rights.

We are well aware that providing these people with American residence will not guarantee their imminent emigration. But it will serve notice to the Soviet Union that there is extreme concern in the United States on their behalf and that the American government is serious in its efforts to encourage the positive resolution of this most unique situation.

Mr. Chairman, this situation seems to us to be desperate and requires your prompt and personal attention. Hearings on this bill in your Committee will focus attention on this unusual diplomatic and judicial circumstance. They will bring the stubborn insensitivity of the Soviet Union into focus again, while at the same time highlighting the insensitivity of U.S. State Department and Embassy actions. Passage of this legislation should have an immediate effect upon the lives of the two families involved.

We realize it is unusual for your Committee to hold hearings on "private legislation." But this is a most unusual situation. Already, most of the members of the Senate have spoken out in support of the Vashchenkos and the Chmykhalovs. Fifty Senators have signed a letter to President Brezhnev urging the release of the families. Many others have written letters of support to the families directly and to the Society of Americans for Vashchenko Emigration (S.A.V.E.). At this time, S. 2890 has twenty-two cosponsors, including three members of your Committee. We urge that you take prompt action on this legislation.

If you do choose to hold hearings, or to report on this legislation, we would welcome the opportunity to testify before your Committee or respond to written questions regarding our personal experiences in this situation.

On behalf of the thousands of Americans who are concerned about the families, we thank you for your consideration and look forward to your leadership efforts on this matter.

Sincerely,

Kent R. Hill, Seattle, Wash., Assistant Professor of History at Seattle Pacific University, Graduate research fellow in Moscow from February through August 1978; Rev. William Villaume, Columbus, Ohio, Protestant Chaplain in Moscow until May 1980; Annette Roush, Alexandria, Va., Embassy employee in Moscow until June 1980; Dr. Robert Nichols, Northfield, Minn., Professor of History at St. Olaf College, Research fellow in Moscow during 1978-79 academic year; and Margaret Merrill, Seattle, Wash., History Advisor at the University of Washington, Graduate research fellow in Moscow during 1979-80 academic year.

Moscow, U.S.S.R., August 12, 1980.

MRS. GORDON LINDSAY  
President, *Christ for the Nations, Inc.*,  
Dallas, Tex.

DEAR MRS. LINDSAY: Thank you for your letter of June 27 to Ambassador Watson. The Ambassador is out of Moscow and I am taking the liberty of replying. Please note that your letter was not received at the Embassy until late July. To avoid future delays, I suggest that you use the following address: Ambassador Thomas J. Watson, Jr., Moscow, Department of State, Washington, D.C.

In answer to your question concerning mail service for the Vashchenko and Chmykhalov families, I am pleased to inform you that the families regularly receive correspondence through the international mails. Since the beginning of the year, they have received 878 letters and cards from concerned citizens outside of the U.S.S.R. The families make it a point to reply to these expressions of goodwill and support. I would point out as well that each piece of mail received by the Vashchenkos and Chmykhalovs passes through the Soviet postal system and so serves as a useful demonstration to Soviet authorities of foreign support for the Pentecostals. The use of the diplomatic pouch is

generally reserved for official mail and for personal mail of U.S. citizen employees of the Federal Government. The Soviet employees of the Embassy are not permitted to use the diplomatic pouch for personal correspondence.

Concerning visitation privileges, I can assure you that there is no harassment of Embassy employees who wish to meet with the Vashchenko and Chmykhalov families. There are no restrictions on encounters on the Embassy grounds. We do require American employees who wish to visit the Pentecostals in their apartment to obtain advance approval from either the Ambassador or me. This policy is not designed to isolate or to discourage visits to the families. We wish to protect the families' right to privacy and to insure their security and safety by controlling access to their living quarters.

I must take issue with the statement in your letter that some Embassy staff members would deny the families "rights that we give to convicts in America". This is patently false. Embassy staff members have devoted an extraordinary amount of time and energy to making the plight of the families more bearable and to seeking a solution to their case. Their dedication deserves praise rather than totally unwarranted criticism. We have lived with and shared the concerns of the Vashchenkos and Chmykhalovs for more than two years. No one desires a successful outcome of their case more than those of us at this Embassy. I can assure you that, despite the complexities and frustrations, we will continue to work in every possible way for their emigration. I thank you again for the interest and the concern shown by you and your readers and I will convey your kind wishes to Ambassador Watson upon his return.

Sincerely,

MARK GARRISON,  
*Charge d'Affaires, a.i.*

From: The Ambassador.

Subject: Policy Statement on Pentecostal Access.

I am aware that there is substantial interest among Embassy employees in the situation of the Vashchenko and Chmykhalov families. No one who is familiar with the efforts of these families to practice their religion freely could fail to be moved by their plight. In this light, it is admirable that Embassy families seek to become better informed about them.

Access to the Pentecostals cannot, however, be unlimited. Each visitor, intentionally or unintentionally or unintentionally, influences the families' perception of their situation and so influences decisions they may make concerning their emigration. Only Embassy officers immediately concerned with their case have sufficient experience and information to advise the families intelligently. We wish to minimize tacit pressure and armchair quarterbacking while allowing a sufficient amount of visitors to keep the morale of the families high. Furthermore, we do not want the families to be considered as objects of mere curiosity. And we have a responsibility to prevent actions by Americans which might adversely affect the Pentecostals' long-term objectives. For these reasons we screen visitors and limit access. A list of persons authorized access to the families' quarters is maintained by the Consular Section. Any person who wishes to visit the Vash-

chenko or Chmykhalov families should submit a written request to the Consular Section for inclusion on this list. The Consular Section will forward it to the Executive Office with a recommendation. I, or in my absence, the Charge, will make the final decisions. My general approach is not to expand the list, so in many cases it may be necessary for interested families to wait until someone drops from the list. Each new person approved for access must attend a briefing by the Consular Section on the history and status of the Pentecostals' efforts. Those guidelines apply only to visits to the Pentecostals' quarters. There is no restriction on conversation by Embassy families with the Pentecostals outside their quarters. Such communication must not be exploited for publicity purposes, nor should photographs or tape recordings be made. Arrangements for journalists are made only through the Press Officer. Embassy families may not act as intermediaries passing communications and printed materials to and from the Pentecostals; such transfers must be arranged only through the Consular Section.

This policy is the best balance we can strike between the desire of any persons to visit the families and the Embassy's responsibilities. Each section chief is responsible for assuring that those he supervises read and initial this memorandum. The employees are expected to inform their dependents of the rules as well.

RELIGION IN COMMUNIST DOMINATED AREAS,  
*New York, N.Y.*

LETTER FROM TIMOFEY CHMYKHALOV<sup>1</sup>

Moscow, August 7, 1980.

DEAR BLAHOSLAV AND OLGA HRUBY: Thank you for all your help to us and our families, for your prayers, translations, publicity and appeals to the Senate and other instances. We are grateful to you for the copy of the statement by Senator Levin. We learned many new facts from it.

We do not know when and how our problems will be resolved, i.e., whether we shall be expelled [from the Embassy] and put out in the street in Moscow into the hands of the KGB and taken for torture and martyrdom, or whether we shall be permitted to leave the USSR.

July 24, 1980: We met with four Dutch correspondents; one of whom who spoke Russian very well acted as their interpreter. The Consulate forbade the correspondents to take any pictures. We were never left alone with the correspondents, and all written documents we wanted to show them had to be read in advance by an officer from the Consular Section. When the correspondents asked the officer whether the Embassy has been doing something on our behalf and whether it would let us emigrate directly from the Embassy, the officer replied: "If we let them leave directly from the Embassy, the whole Siberia will invade the Embassy."

That proved to us that the Embassy neither wishes, wants nor works to permit us to emigrate from the USSR. The Embassy wants to

<sup>1</sup> Translated by Olga S. Hruby, RCDA.

achieve its goal, which is to escort us politely and diplomatically from the Embassy (to make us leave). And what then? Evidently, the answer does not seem to worry the Embassy. All they want is to make us, politely, to leave the Embassy and to send us back to Chernogorsk to file our applications there.

We are sure that as soon as we leave the Embassy, we'll be in the hands of the KGB and taken for interrogations. As [Galina Stepanovna] Andriushenko, the deputy chairwoman of the Municipal Administration [in Chernogorsk] said, as soon as we leave the Embassy, we shall be arrested on the spot, and so will everybody in our family in Chernogorsk. That is what will happen.

Even if the Soviets should agree that we be permitted to leave the Soviet Union, the Embassy is against it because if we would "leave from the Embassy, all of Siberia would invade the Embassy." We can well imagine what would happen to us.

Thank you again for all your help to us and for your letter. We wrote a reply to Mr. Byrd. Please translate and forward it to him. We appreciate all your assistance.

Our folks in Chernogorsk wanted us to tell you how grateful they are for your work on behalf of our families' emigration from the USSR to a non-Communist country.

Here I end my little note. Please excuse the deletions and errors.

Your least brother in Christ,

TIMOFEY.

LETTER FROM MARIA CHMYKHALOVA <sup>1</sup>

MOSCOW, August 1980.

DEAR AND BELOVED FRIENDS IN THE LORD, BLAHO SLAV AND SISTER OLGA: I greet you with the love of our Lord Jesus Christ and wish you all the very best in your life. I thank you sincerely for all your work, your help and efforts; we are grateful to you that you have not abandoned us with our problems. Please continue your efforts and help my family leave the USSR and this hard life so that we can breathe freely.

Please, my dear Blahoslav and Olga, and all our brethren and sisters, join me in prayers and supplications to God in these difficult days, so that the Lord will turn my tears into joy and grant me what I am praying for. Perhaps the Lord will hear the prayers of His people and give me freedom. Dear Sister Olga, we all know that there is one God, the Master of all the earth; perhaps God will pity me and see my tears, hear me cry, and help me in my trouble. If only the American people could experience the life in the Soviet Union and see the suffering of the helpless believers!

I am grateful to the Senators and Congressmen for their efforts and help and for their work for the liberation of our families and other suffering people. May God bless them and help them always proceed wisely in the defense of the believers. 1 Cor. 12:12-14 (For as the body in one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we

be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many). God is not merciless to the suffering people. He sends help through those individuals who work in His vineyard. He aids them and enables them to raise their voice for the liberation of the suffering people. For that reason there exists a country that can speak up and uphold the truth, human rights and freedom.

Recently we heard the news that America is fighting for human rights and that many people are coming to the [U.S.] Embassy searching for help, thinking and hoping that they can get assistance here, but for their escorts they end in prisons or psychiatric hospitals.

On August 15th the police seized what I presume was a family, [parents] with three little girls, about 5 to 9 years old. The police led the woman (the mother) in front and four policemen behind dragged the man (the father), while the little girls were running now to their mother, now to their father, crying. Their parents also cried. It was such a dreadful scene; who knows where the children are now and what happened with their parents. And there are so many similar incidents.

Happy is the person who raises his voice to defend the helpless people who cannot defend themselves.

My dear Sister, please excuse me for disturbing you again. Please convey sincere thanks from my family to all those who love God for all their work and efforts. If you can, thank them for their encouraging letters, and please apologize for us that we cannot write them.

I should like to ask Mr. Carter to help us leave the USSR. Our folks in Chernogorsk told us that the authorities had said to them that the USA did not want to accept us. Perhaps Mr. Carter will help us.

God be with you and with us!

MARIA CHMYKHALOVA.

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<sup>1</sup> Translated by Olga S. Hruby, RCDA.



