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REPORT

[Redacted]

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COUNTRY USSR
SUBJECT Religion in the Georgian SSR

DATE DISTR. 23 Nov. 1953

NO. OF PAGES 2

PLACE ACQUIRED [Redacted]
DATE ACQUIRED [Redacted]
DATE OF [Redacted]

NO. OF ENCLS. (LISTED BELOW) 25X1

SUPPLEMENT TO REPORT NO.

THIS IS UNEVALUATED INFORMATION

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1. There were five separate religious groups in Georgia, all operating on an independent basis. There was a sixth group up until World War II, the German Evangelical Church; but since all the Germans were resettled elsewhere, this group ceased to exist in Georgia. 25X1

a. The largest single group, the Georgian Orthodox Church, was similar to the Russian Orthodox in most respects. [Redacted]

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[Redacted] the Georgian patriarch was superior to the Patriarch of Moscow in both precedence and authority.

b. The Russian Orthodox Church served the Russian population, which in Tbilisi might have numbered up to 100,000.

c. The Armenian Gregorian Church served the many Armenians in Georgia.

d. There was one Jewish Synagogue in Tbilisi [Redacted] but there were tens of thousand of Jews in Georgia. During World War II, many Jews came to Georgia, and many of them stayed there after the War. There was little, if any, anti-semitic discrimination in Georgia, or little discrimination of any kind, for that matter.

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e. There were also some few Mohammedans in Georgia, primarily among the Azerbaijanese. There might have been more in the northern Caucasus region, [Redacted]

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2. There seemed to be no proselytism by the various religious groups in Georgia; nor was there anything that could be called cooperation. During World War II, the religious organizations did what they could to help the country in its suffering, but this could in no way be interpreted as abetment of the Bolshevik regime. After the Nazis had revealed their true colors, there was certainly no reason for any of the religious bodies to support them either. Any help rendered, therefore, must be considered as having been both humane and patriotic, but in no sense political.
3. Since 1936, there has been a quasi-freedom of religion in Georgia. Church and State had arrived at a point of mutual non-interference. Party agents might have existed among the clergy, but it was not apparent to me. However, religious services were limited to weekly services, funerals, weddings, baptisms, etc.; there was no organized religious instruction of children or groups. Such instruction might even have been prohibited. As a result of all this, attendance in churches gradually fell off; a continuation of this trend would probably lead to the extinction of organized religion in Georgia. 25X1
4. Religious bodies in Georgia received absolutely no financial aid from the State. They were supported entirely by the donations of those attending services. There were theological seminaries in and around Moscow which supplied the clergy for the churches; 25X1
5. Naturally, no Party member was permitted to attend any religious service whatsoever. In fact, there was one case where a prominent member in the local Raykom had an only son who was deathly ill, and the doctors in the region were apparently unable to do anything for the boy, so that he died; it was quite a blow to the father, who wrote a long article on the matter. The man launched a tirade against doctors in particular and against medicine in general, pointing out the futility of putting any faith in such services. He then became somewhat of a mystic. His mysticism was so akin to religion that the Party found it somewhat embarrassing to have him in its ranks, and he was dismissed from his post in the government and eventually from membership in the Party. 25X1

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