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Atlanta, Georgia

February 19, 1987

VISIT OF SOVIET THEOLOGICAL DELEGATION
TO ATLANTA - NOVEMBER, 1986

This memorandum is classified "Secret" in its
entirety.

On January 29, 1987, source T-1 was interviewed at
his business address by representatives of the FEDERAL BUREAU
OF INVESTIGATION (FBI) regarding his knowledge of the cap-
tioned delegation's visit to Atlanta, Georgia, in November,
1986. T-1, who was friendly and cooperative throughout the
interview, provided the following information at that time:

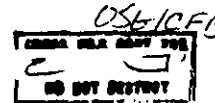
T-1 confirmed that the aforementioned theological
delegation, more accurately described as the Soviet Seminarian
and Faculty Delegation, visited Atlanta, Georgia, from Wednesday,
November 12, until Sunday, November 16, 1986. The visit, it-
self, was but one stop on a multi-city American tour sponsored
by the NATIONAL COUNCIL OF CHURCHES (NCC). The purpose of the
visit, according to the source, was to further relations
between the NCC (which represents a wide variety of Protestant
and Catholic denominations in the United States) and Christians
in the Soviet Union. The local hosts for the delegation were
three Atlanta-area seminaries: the INTERDENOMINATIONAL THEO-
LOGICAL CENTER (ITC), COLUMBIA THEOLOGICAL SEMINARY, and the
CANDLER SCHOOL OF THEOLOGY.

(For the information of the reader, T-1 identified
ITC as an arm of the ATLANTA UNIVERSITY SYSTEM and a joint
institution composed of four constituent seminaries:

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NAZI WAR CRIMES DISCLOSURE ACT

- EXEMPTIONS Section 3(b)
(2)(A) Privacy
(2)(B) Methods/Sources
(2)(G) Foreign Relations

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GAMMON, CHARLES H. MACON, PHILLIPS, and JOHNSON C. SMITH. COLUMBIA THEOLOGICAL SEMINARY is a Presbyterian school located in Decatur, Georgia, adjacent to Atlanta. Lastly, the source explained that the CHANDLER SCHOOL OF THEOLOGY is a part of EMORY UNIVERSITY).

T-1 advised that the Soviets comprising the delegation were all seminarians, faculty, and/or clergy representing the Russian Orthodox Church. Their visit to the United States was just one in a series of reciprocal visits over the past couple of years between representatives of the NCC and individuals from the Russian Orthodox Church. Indeed, T-1 revealed that he, himself, along with approximately a dozen other Atlanta area-residents, visited the U.S.S.R on a similar NCC-sponsored trip, made during the summer of 1985. T-1 further revealed that the recent trip of the captioned delegation was itself originally scheduled for 1985, until problems arose on the Soviet end, causing a postponement until 1986.

T-1 stated that the overall purpose of the Soviets' visit, beyond the general fostering of ties between American and Russian Christians, was for the visitors to observe, firsthand, theological education in the United States. In addition, the subjects were to address American seminarians and faculty on their counterpart institutions in the U.S.S.R.

T-1 provided the following list of individuals who comprised the Soviet delegation that visited Atlanta:

- 1) Archpriest VLADIMIR SOROKIN ^HN
- 2) Archpriest VLADIMIR KUCHERIAVII ^HN
- 3) Archpriest VICTOR PETLIUCHENKO ^HN
- 4) Archimandrite IANNUARY IVLIEV ^HN
- 5) IGUMEN MAKARY VENETENNIKOV ^HN
- 6) Archdeacon VLADIMIR NAZARKIN ^HN
- 7) HIEROMONK NIKANDR KOVALENKO ^HN []
- 8) Mr. ALEXANDER KARPENKO ^HN
- 9) Mr. ANDREI RYBIN ^HN
- 10) Mr. GRIGORY KRASNOTSVETOV ^HN []

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- 11) Ms. OLGA PONOMAREVA
- 12) Ms. TATIANA VOLGINA
- 13) Mr. MIKAIL YURCHUK
- 14) Ms. ZINAIDA NOSOVA
- 15) Mr. DONALD NEAD

T-1 stated that the Soviets in the delegation all appeared to be ethnic Russians. He recalled that "about half" of the subjects spoke English well, while the remainder had to rely on the group's interpreter (NOSOVA). The source opined that, as a whole, he found the delegation to be "very general" in make-up, with no really outstanding individuals that he could discern. It was, however, his impression that Archpriest SOROKIN was the delegation's designated leader.

For the benefit of the interviewers, T-1 identified DONALD NEAD as the subjects' official "American host". According to the source, NEAD is the Presbyterian campus chaplain at PURDUE UNIVERSITY, in Indiana, as well as the head of that institution's "Peace Center". T-1 advised that NEAD, himself, traveled to the Soviet Union sometime in 1982.

Responding to specific inquiries, T-1 admitted that he did have some recollection of Archdeacon VLADIMIR NAZARKIN, albeit general and somewhat vague. As he recalled it, NAZARKIN claimed to represent some sort of "Soviet peace office". The source went on to describe the subject as a tall man, perhaps 6'1" - 6'2" tall, in his fifties, with a light-colored full beard and very "full" hair. T-1 recalled that NAZARKIN dressed in basic business attire and seemed careful always to wear his overcoat and scarf. As an individual, T-1 found the subject to be somewhat reticent and aloof, but also noticeably intelligent and observant. However, he likewise recalled that NAZARKIN's English was not good and that he relied heavily on the group's translator. Lastly, NAZARKIN stood out to the source, to a certain extent, because he was the only delegate who evidenced any "prior knowledge of the U.S.," as if he might have been in the country before.

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T-1 continued the interview by advising that, while in Atlanta, the delegation was housed at the DAYS INN HOTEL, located at 300 Spring Street, NW, in the downtown section of the city. Local transportation for the group was provided through the ITC, which arranged a van and student driver for the Soviets' convenience. Expenses incurred for the subjects' visit, including their hotel accommodations and airfare to Atlanta, were paid for by the three host seminaries, which shared the costs equally.

At this point, T-1 provided the following detailed itinerary of the subjects' activities, while in Atlanta:

Wednesday, November 12, 1986 -

Subjects arrive in Atlanta at 7:37 p.m., via DELTA Flight #701, and are checked in to the hotel at approximately 8:30 - 9:00 p.m.

Thursday, November 13, 1986 -

7:30 - 8:00 a.m.	Breakfast President's Dining Room, ITC
8:00 - 10:00 a.m.	Visit Old Testament Class (ITC); Dr. CHARLES COPHER, Professor
11:00 - 12:00 p.m.	Chapel service
12:00 - 12:30 p.m.	Lunch at ITC
1:00 - 4:00 p.m.	Visit classes at CANDLER SCHOOL OF THEOLOGY (EMORY UNIVERSITY)
6:00 - 9:00 p.m.	Dinner and program, FIRST PRESBYTERIAN CHURCH, 1328 Peachtree Street, NE (under auspices of METRO- POLITAN ATLANTA CHRISTIAN COUNCIL)
9:00 p.m.	Return to DAYS INN

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Friday, November, 14, 1986 -

7:30 - 8:30 a.m.	Breakfast at DAYS INN HOTEL
9:00 - 11:30 a.m.	Classes and Chapel at COLUMBIA SEMINARY (Decatur, Georgia)
12:00 - 4:00 p.m.	Lunch and program at JIMMY CARTER LIBRARY AND CONFERENCE CENTER
5:30 - 6:30 p.m.	Dinner at ITC
6:30 p.m.	Return to hotel and free evening; (option) attend worship service at 8:00 p.m. - THE FOUNTAIN OF PRAISE, 770 North Elizabeth Place Atlanta, Georgia

Saturday, November 15, 1986 -

7:30 - 8:30 a.m.	Breakfast at DAYS INN HOTEL
9:00 - 10:30 a.m.	Sharing with seminary students from CANDLER, COLUMBIA, ITC, at MARTIN LUTHER KING, JR. CENTER FOR NON-VIOLENT SOCIAL CHANGE
10:30 - 10:45 a.m.	Refreshment Break
10:45 - 12:00 p.m.	Tour and Program at MARTIN LUTHER KING, JR. CENTER FOR NON-VIOLENT SOCIAL CHANGE
12:00 - 1:00 p.m.	Lunch at KING CENTER
1:00 - 3:00 p.m.	Historical overview of the black church and dialogue with black church leaders

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3:00 - 3:15 p.m.	Refreshment Break
3:15 - 5:30 p.m.	Tour of Atlanta; shopping at LENOX SQUARE MALL
6:00 - 7:30 p.m.	Dinner at DAYS INN HOTEL
7:30 p.m.	Free evening
Sunday, November 16, 1986	
8:00 - 9:00 a.m.	Breakfast at DAYS INN HOTEL
10:00 - 12:30 p.m.	Worship in Central Atlanta churches
12:30 - 1:30 p.m.	Lunch at CENTRAL PRESBYTERIAN CHURCH
2:00 p.m.	Leave for HARTSFIELD INTERNATIONAL AIRPORT
3:55 p.m.	Depart Atlanta on EASTERN Flight #854 for Chicago, Illinois

T-1 provided the following information regarding the subjects' aforementioned visits to various Atlanta churches on Sunday morning, the 16th.:

FRIENDSHIP BAPTIST CHURCH, 437 Mitchell Street, SW, Atlanta, Georgia, telephone number (404) 688-0206, visited by delegation members ALEXANDR KARPENKO, ANDREI RYBIN, and OLGA PONOMAREVA.

Unspecified downtown United Methodist Church, visited by Archpriest VICTOR PETLIUCHENKO and MIKAIL YURCHUK.

SHRINE OF THE IMMACULATE CONCEPTION CATHOLIC CHURCH, 48 Martin Luther King, Jr. Drive, SW, Atlanta, Georgia, telephone number (404) 521-1866, visited by Archpriest VLADIMIR KUCHERIAVII, IGUMEN MAKARY VERETENNIKOV, and HIERMONK NIKANDR KOVALENKO.

Unspecified Presbyterian church on West End and Central Avenue, visited by Archimandrite IANNUARY IVLIEV, GRIGORY KRASNOSVETOV, and TATIANA VOLGINA.

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GREEK ORTHODOX CATHEDRAL OF THE ANNUNCIATION,
2500 Clairmont Road, NE, Atlanta, Georgia, telephone number
(404) 633-7358, visited by delegation members Archpriest
VLADIMIR SOROKIN, Archdeacon VLADIMIR NAZARKIN, and Ms. ZINAIDA
NOSOVA.

T-1 stated that he was aware of no problems associated
with the Soviets' visit. All in all, he found that their
scheduled activities and visits went very smoothly.

T-1 further advised that he was aware of only one
instance where a delegation member, during one of the periods of
scheduled free time, "struck out on his own", separate from the
rest of the delegation. Although he claimed not to recall the
specifics of the incident, the source revealed that one Soviet
was invited to dinner on Saturday, the 15th, at the home of one
of the Atlantans who had earlier participated in one of the above-
mentioned reciprocal visits, by Americans to the U.S.S.R, which
had occurred during 1984 - 1985. As mentioned above, T-1 could
not recall the identities of the American and Soviet individuals
involved in this dinner engagement. However, he did know that
the invitation was made during one of the scheduled activities
on Thursday, and that the unidentified subject did accept. Un-
fortunately, the source could provide no further details regard-
ing this situation, beyond what was related above.

(T-1 did suggest the names of several individuals
who had contact with the delegation and who might be able to
provide further elaboration on the above-described dinner en-
gagement. However, subsequent contact with these individuals,
during the period February 1 - 13, 1987, by representatives of
the Atlanta Office of the FBI, failed to identify the Soviets and
Americans involved or to provide any further information whatso-
ever concerning their meeting. Indeed, as it turned out, none
of the people referred by the source had any knowledge that the
dinner engagement had even occurred!).

T-1 concluded his interview by making the following
general points:

1) The source is not aware that any of the Soviets
belonging to the delegation have any scheduled plans to return
to the United States in the foreseeable future. However, he
added that it is very likely that the NCC will sponsor another
reciprocal, American "theological tour" of the U.S.S.R, in the
not-too-distant future.

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2) The source reiterated that there was little, if anything, of note that he could add to his aforementioned description of subject NAZARKIN. He stated again that he had little one-on-one contact with NAZARKIN and that this, coupled with the subject's own reticence, provided little opportunity to get to know the subject in any depth. The source did recall that NAZARKIN claimed to be affiliated with some sort of "peace committee" in the Soviet Union. Nevertheless, T-1 advised that whenever he addressed a public forum, in Atlanta, NAZARKIN always put forth what the source termed as the "(Communist) Party line."

The source advised that, to the best of his knowledge, NAZARKIN evidenced no particular, special interest in any one person, place, or thing that he encountered, while in Atlanta.

3) T-1 suggested that a possible source of further information regarding the Soviet delegation would be Dr. BRUCE RIGDON of the MC CORMICK SEMINARY in Chicago, Illinois. T-1 identified RIGDON as the individual who negotiated with the Soviet government to arrange the subjects' recent trip. He is considered to be an expert on the Russian Church and has traveled to the U.S.S.R on several occasions, himself, as a member of various American religious delegations.

On February 11, 1987, source T-2 was interviewed at his residential address by representatives of the Atlanta Office of the FBI regarding his knowledge of VLADIMIR NAZARKIN. T-2, who was friendly and cooperative throughout the interview, provided the following information at that time:

T-2 advised that he was in NAZARKIN's presence on two occasions. The first was on the morning of Thursday, November 13, 1986, when he and the subject (with the rest of the delegation) attended Professor CHARLES COPHER'S Old Testament class at the ITC. The second occasion was on Sunday, the 16th, when the source escorted NAZARKIN, along with subjects SOROKIN and NOSOVA, on their visit to Atlanta's CHURCH OF THE ANNUNCIATION. All told, T-2 claimed to have been around NAZARKIN for approximately four hours.

T-2 described NAZARKIN as appearing to be in his late forties - early fifties, standing 5'10" tall, and weighing approximately 175 pounds. The subject possessed an average build, medium complexion, and was balding with brown hair, and sported a

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full beard. His most noteworthy physical characteristics, according to the source's recollection, were his eyes, which were "not round", in the normal Caucasian sense.

Regarding dress, T-2 stated that, on Thursday, for his classroom visit, NAZARKIN wore normal street attire: slacks, turtleneck shirt, sport-coat, and a dark overcoat. However, on Sunday, when visiting the Greek Orthodox Cathedral, NAZARKIN dressed in what the source termed as "clerical garb". In both instances, T-2 remembered that the subject wore a crucifix medallion around his neck, on the outside of his clothing.

T-2 confirmed that he spoke at length to NAZARKIN and found him to be very knowledgeable about religious matters, in general. Beyond that, T-2 advised that the subject demonstrated a noticeable amount of interest and inquisitiveness in areas of theology that were unfamiliar to him. This was evidenced not only in Dr. CIPHER'S class, where NAZARKIN asked several questions, but in his dealings with the source, himself. T-2 recalled, for example, that, on the way to the Greek Orthodox Cathedral on Sunday, he and NAZARKIN conversed at length about the concept of "black theology", which interested the subject a great deal. They also discussed the structure and function of the ITC. Lastly, T-2 stated that, during their wide-ranging conversation, NAZARKIN questioned him extensively concerning the demographic make-up of the Atlanta area and his views regarding the social/racial problems plaguing the city.

Interestingly enough, one area where T-2's recollection of NAZARKIN differed from that of T-1 was in regards to the subject's English capabilities. Unlike the first source, T-2 remembered NAZARKIN speaking English relatively well, with a deep, bass voice.

T-2 concluded his interview by advising that his most unusual observation of NAZARKIN occurred on Sunday following services at the CHURCH OF THE ANNUNCIATION. As the source was driving the subject, SOROKIN, and NOSOVA to the CENTRAL PRESBYTERIAN CHURCH to join the rest of the delegation for a scheduled luncheon, he became an observer to an animated discussion between NAZARKIN and SOROKIN that lasted almost a half hour. Although the Soviets conversed in Russian (which the source does not speak) and T-2 was busy driving, his distinct impression was that the conversation between the two visitors was quite heated, almost to the point of being characterized as an argument. Unfortunately, as he readily admitted, T-2 had not an inkling as to what the discussion was about.

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