



## 'Hidden Galleries' Annual Project Workshop

### Materialising Religion in the Secret Police Archive: Methodological, Ethical and Legal approaches to the Study of Religions in Secret Police Archives

September 11, 2017, ÁBTL  
Budapest, Hungary



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## **Creative Agency and Religious Minorities: 'Hidden Galleries' in the Secret Police Archives in Central and Eastern Europe**

(ERC Starter Grant 677355)

### **Project Outline**

Principal Investigator: Dr James Kapaló

This Hidden Galleries project concerns the role of religious minorities in the transformation of Central and Eastern Europe societies in the 20<sup>th</sup> century seen through the prism of the secret police archives in the region. The project re-examines and re-contextualises the holdings of secret police archives in three countries; Romania, the Republic of Moldova and Hungary, with the aim drawing scholarly and public attention to alternative uses and meanings of the archives in relation to the study of minority religions in the region.

The secret police archives, in addition to containing millions of files on individuals and organisations monitored by the state, also constitute a hidden repository of religious art, publications, photographs and the ephemera of religious life confiscated by the secret police. Many religious communities, but especially religious minorities, were repressed and persecuted in the twentieth century under both fascism and communism and their visual and literary creative responses to authoritarian rule have remained concealed in vast storehouses of secret files. The aim of the project to retrieve examples of this visual and literary material from the archives in order to shed fresh light on the role that local and minority religious groups played in challenging the hegemonic order through their creative artistic and cultural production and better understand the power of these art works to materialise the sacred, transform beliefs and create new subjectivities.

The project, through its application of a range of approaches including archival historical and ethnographic studies and a public exhibition, offers a perspectival shift on the value and uses of the secret police archives away from questions of historical "truth", which have proven politically controversial and have given rise to numerous public scandals. This project shifts the emphasis away from high profile political leaders or religious actors to the "grass-roots" experience of ordinary citizens and their cultural and religious creative products.

The potential of these controversial archives as sources for the history and anthropology of religion in the region remains virtually unexplored. Although most religions experienced varying degrees of state interference and repression under both fascism and communism, religious minorities, which were in many ways the most troubling and difficult to control for state authorities, faced much more concerted oppression and persecution. This was in part due to their creative and unpredictable responses to power and repression. In this sense, they stand out from other repressed political and social movements. The secret police archives represent an incredibly important, and untapped, resource for researching the agency of religious groups that otherwise left little public trace.

This project constitutes the first comparative research on the archives from the perspective of the history and anthropology of religion in the region and it draws attention to the heretofore unexplored creative agency of religious movements under fascism and communism. Finally, in the contemporary context, it explores the significance of these movements in the formation of religious pluralism, the ongoing controversies over state regulation of minority religions, the question of cultural patrimony of confiscated materials and the question of intolerance towards religious minorities.

### **Workshop Outline**

#### **Materialising Religion in the Secret Police Archive: Methodological, Ethical and Legal approaches to the Study of Religions in Secret Police Archives**

This interdisciplinary workshop explores alternative perspectives and approaches to research on religions in the holdings of the secret police archives with particular attention to methodological, ethical and legal questions associated with the research on religious minorities. The contributions from historians, anthropologists and scholars of religions from Hungary, Romania, Moldova, Lithuania, Serbia and Ireland explore diverse topics including the material and visual cultural dimension of secret police archives dealing with minority religious communities; ethical questions relating to research on religious groups through the archives; the legal context, including the informal frameworks within which religious activities and events were classified as legal, illegal or 'semi-legal'; the national institutional frameworks for research in the secret police archives; as well as contextual historical and case studies from around the region.

## Materialising Religion in the Secret Police Archive:

### Methodological, Ethical and Legal approaches to the Study of Religions in Secret Police Archives

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#### PROGRAM

**9.00** Welcome and Opening Words *GERGŐ BENDEGÚZ CSEH, Director General of ÁBTL*

Introduction to the Hidden Galleries ERC project, *JAMES KAPALÓ, Project PI*

**9.30-11.00** **SOCIALIST LEGALITIES** (chair: *Kinga Povedák*)

Legal context of religious activities in Hungary between 1945 and 1989/90—*SZILVIA KÖBEL*

Turning Religious Practices into Political Guilt: Jehovah's Witnesses in the Narratives of the Securitate Files  
*CORNELIU PINTILESCU*

The ambiguities of Socialist Legality: Religious groups in Soviet Moldavia under late Stalinism, 1944-1953  
*IGOR CAȘU*

**11.00-11.30** **COFFEE BREAK**

**11.30-13.00** **HISTORICAL CONTEXTS and CASE STUDIES** (chair: *Anca Sincan*)

The State and the Problem of New Religious Movements in Interwar Hungary—*CSABA FAZEKAS*

Jehovah's Witnesses in the era of state socialism in Hungary, 1948-1989—*ÉVA PETRÁS*

Acting in the Underground: Life as a Hare Krishna Devotee in the Soviet Republic of Lithuania (1979-1989)  
*RASA PRANSKEVIČIŪTĒ*

**13.00-14.00** **LUNCH BREAK**

**14.00-15.30** **METHODOLOGY and ETHICS** (chair: *Ágnes Hesz*)

If sex were a factor... The Securitate Archives and issues of morality in documents related to religious life  
*ANCA SINCAN*

The Appearance of Saints: Photography as incrimination and religious justification in Secret Police Archives  
*JAMES KAPALÓ*

"Campers": Methodological and ethical thoughts on the research of minority religions based on ÁBTL archival sources  
*KINGA POVEDÁK*

**15.30-16.00** **COFFEE BREAK**

**16.00-17.30** **MINORITY RELIGIONS AND STATE SECURITY ARCHIVES**

(chair: *James Kapaló*)

Religious Movements in the Archives of Romanian Repressive and Secret Services (1919-1944). The Evangelicals  
*DORIN DOBRINCU*

The Possibility of Research on Religious Minorities in the Secret Police Archives in the Former Yugoslavia  
*ALEKSANDRA DJURIĆ MILOVANOVIĆ*

Studying the Postwar History of Religious Denominations in Romanian Archives after 1989  
*CRISTIAN VASILE*

**18.30** **DINNER**

## ABSTRACTS

**IGOR CAȘU****The ambiguities of Socialist Legality: Religious groups in Soviet Moldavia under late Stalinism, 1944-1953**

Studying the issue of religion under the Soviet regime poses difficult methodological problems for the researcher. This is true especially because the main sources of the topic are documents created by the Soviet political police and few testimonies if any have been published by the representatives of religious communities in Moldavian SSR after the collapse of the USSR. Notwithstanding this problem, a historian can discern between what was the discourse and the concrete policies pursued by the Soviet regime in this particular regard. The religious policy was determined not only by political decisions, but also codified in the legal framework of the regime however ambiguous the concept of revolutionary or socialist legality was.

Given these issues, this paper tries to understand the ambiguities of Socialist legality toward the religious communities in the postwar years in a borderland Soviet territory and asks the main question: why the repressive policy was harsher toward some religious denominations and softer toward others? And why a totalitarian state could not outlaw religion even though at the ideological level it was labeled the “opium of the people”?

**DORIN DOBRINCU****Religious Movements in the Archives of Romanian Repressive and Secret Services (1919-1944). The Evangelicals**

Documents concerning Romanian religious movements produced by the Romanian secret services have gradually become accessible after 1989, largely in the second half of the 2000s, in the context of the “Archival Revolution”, favoured by the changes in the political life, administrative structure and mentality of Romanian society. Issued by the Gendarmerie, Police (including Securitate – Romanian Secret Police), Special Intelligence Service, The Second (Informative) Section of the General Staff of the Romanian Army, the sources in question are held today by various archives, especially by the National Archives of Romania, the National Council for the Study of the Securitate Archives, and the Military Archives.

Many of these documents refer to the history of the evangelicals – meaning, Baptists, Brethren, and Pentecostals, and a few other smaller Protestant groups. The sources highlight the official outlook of the issuers, the ‘institutions of force’ of the Romanian state, the ethno-national and religious bias of bureaucrats, politicians and clergy of the ‘dominant church’. According to them, those pursued were ‘sectarians’, dangerous for the state security and for public order, even when the functioning of their associations was officially recognized. These are informative tracking plans, notes, reports, syntheses, statements and other such documents. Corroborated and critically analysed, they provide essential information for the reconstruction of the history of the ever-stigmatized and persecuted religious groups, which were seen more from the perspective of the issuing institutions and their clichés, rather than in relation to the social, cultural, ideological, economic and ethnic realities in the country.

**CSABA FAZEKAS**

### **The State and the Problem of New Religious Movements in Interwar Hungary**

After World War I., the Hungarian state changed a lot: not only the size and the number of the inhabitants of the country but the face of the country, too. The independent Hungarian Kingdom after the Trianon Peace Treaty until the end of the World War II, defined himself as a 'Christian' state, and the official ideology was characterized as 'Christian-Nationalist' ideology. It meant a close connection between the state authorities and the 'traditional' Christian – the Roman Catholic, the Lutheran and the Calvinist – Churches. The so-called Horthy Era (after the head of the state, Governor Miklós Horthy) represented a close cooperation between the Church and State – in those years when the missions of the new religious movements and denominations became more and more successful in Hungary. (e.g. Adventist, Methodist, Pentecostal movements, Jehovah's witnesses etc.)

This paper shows the most important elements of the state policy concerning the small denominations ('sects'). They were enemies in the eye of the traditional churches, so appeared as enemies of the Hungarian state and the Hungarian nation. The state did not treat them as religious movements, but secret political agents financed by the Soviet Union. The police in the towns and the gendarmerie on the countryside strongly observed, controlled and restricted their activity.

I conclude my presentation by showing the archival sources for research on Hungarian small religious movements in the ecclesiastical and state archives, documents of the local authorities etc.

**JAMES KAPALÓ**

### **The Appearance of Saints: Photography as incrimination and religious justification in Secret Police Archives**

The photographic presence of religious communities in the secret police archives in ex-communist Eastern Europe has largely been overlooked. The secret police archives in Romania and the Republic of Moldova constitute a hidden repository of confiscated religious materials and photographs which often sit alongside photographic images created by the secret police in the course of their investigations into 'criminal' religious activities. These archives, therefore, represent an important resource for understanding both how religious groups chose to represent themselves and how the totalitarian system created images of religious 'others' in order to incriminate and produce anti-religious propaganda. In this paper, through the presentation of example cases from the Romanian and Moldovan archives, I discuss the dual character of the photographic traces of communities in the archives as both religious "justification" and "incrimination" and suggest ways of understanding the agency of these images in the context of contemporary post-communist society.

**KINGA POVEDÁK**

### **"Campers". Methodological and ethical thoughts on the research of minority religions based on ÁBTL archival sources**

This paper presents some methodological and ethical questions and difficulties that have emerged during archival and ethnographical research on a religious minority during the communist dictatorship in Hungary as part of the Hidden galleries ERC project. The religious group discussed in this paper is a closed, fundamentalist religious community that has not previously been researched despite the fact that the reports found in the Historical Archives of the Hungarian State Security (ÁBTL) contain surprisingly rich and detailed descriptions and photographs of the group and their rituals.

During my research I encountered some obstacles, such as what can be done when a religious group categorically rejects any form of cooperation with the researcher? How, under these circumstances, can or should material found in the State Security Archives be used for research? What significance should be given to state security agents and their reports while assembling a complex description of events? And finally, how could the collected sources be ethically introduced to an academic audience, or the public in general, without infringing the rights of members of the group.

**SZILVIA KÖBEL**

### **Legal context of religious activities in Hungary between 1945 and 1989/90**

The goal of my paper is to present the legal framework of the religious activities during socialism in Hungary. I would like to briefly draft the administrative and political conditions of the churches' legitimization by the state; including the communist church-policy and the system of the official institutions serving anticlericalism. Following this, I focus on the situation of the different religious groups pursued by the regime, as follows:

- a) resisting groups within state-approved churches (minority in a so called majority church, pursued both by the state and by the leaders of their own church)
- b) unapproved religious communities (illegal churches, so called „sects“)
- c) religious communities that became state-approved churches during socialism
- d) semi-legal religious groups that enjoyed more possibilities and publicity following the continuous change of church-policy in the '80s.

In conclusion, I would like to point out the remission of pursuit in the '80s. Preparation of the new law for freedom of religion and conscience (Act. IV. 1990.), the closure of the State Office of Church Affairs (Állami Egyházügyi Hivatal – ÁEH) in 1989 and the decreasing and altering activities of the political police (state security) towards religious groups, resulting in the disappearance of “illegal religious activity.”

**ALEKSANDRA DJURIĆ MILOVANOVIĆ**

### **The Possibility of Research of Religious Minorities in the Secret Police Archives in the Former Yugoslavia**

The paper presents the first attempt to review the possibility of using the secret police archives as a source for scholarly research on religious minorities in the former Yugoslavia. Unlike in other Eastern European countries, access to the secret police archives in former Yugoslavia is still very limited and public debate on openness is ongoing and has thus far been inconclusive. The end of communism and the break-up of Yugoslavia present new opportunities for the study of religions, however, available studies on the Yugoslavian religious landscape rarely cover issues related to religious minorities and state authorities. Being mostly of neo-Protestant origin and less numerous than other confessional groups (Orthodox Christians, Catholic and Muslims), religious minorities were not the main focus of scholarly research until recently.

Based on archival and ethnographic research in Serbia from 2009 until the present, I argue that research on religious minorities is important when analysing relations between the state and religious groups during communist time. This is especially visible in relations towards pacifist Nazarenes or Seventh Day Adventists who were severely controlled by the state, especially because of their international and transnational networks as well as their missionary work. This paper will address the possibilities of archival research in the Former Yugoslav Republics, levels of accessibility to state security archives and related archives (Interior Ministry, police, judiciary/Ministry of Justice, The Federal Commission for Religious Affairs).

**ÉVA PETRÁS**

### **Jehovah's Witnesses in the era of state socialism in Hungary, 1948-1989**

Jehovah's Witnesses, as a small religious entity, have been present in Hungary since the end of the nineteenth century. As in many parts of the world, they fell victim to persecution and became scapegoats. In Hungary, before and during World War II, they were accused of spreading Communist ideas, which were changed to the accusation of supporting the United States and its global policy in the Communist era after 1948. Since then their work was considered illegal and their communities were persecuted in the whole era of state socialism. Their leaders were sentenced in show trials and hundreds of members were interned, or imprisoned.

Most of their leaders were accused of committing treason and spying, while community members were regularly imprisoned because they refused military service. Not only missionary work, but also devotional life was strictly forbidden. However, the harsh suppression did not result in the decrease of the activity of the Jehovah's Witnesses. On the contrary: it concluded in an open confession of their faith, the persistence in their stand, and promoted new devotional strategies.

The paper will give an overview of the history of the Jehovah's Witnesses in Hungary in the period between 1948 and 1989, analyse some cases from the perspective of strategy building against political power and show some remnants of devotional products that promoted community cohesion, such as songs, poems and printed material, which were confiscated by the state security services and which are now preserved in the Historical Archives of the Hungarian State Security.

## **CORNELIU PINTILESCU**

### **Turning Religious Practices into Political Guilt: Jehovah's Witnesses in the Narratives of the Securitate Files**

After being the target of the repressive policies of King Carol II and Antonescu's dictatorships in the period from 1938 to 1944, the Jehovah's Witnesses in Romania became one of those religious groups put under attentive surveillance and violent treatment during the communism regime. The repressive policies of the Romanian communist authorities towards the Jehovah's Witnesses in the period from 1948 to 1975 were caused by the way in which their everyday religious practices and their close relationship with the headquarters in the United States were perceived by the Securitate, the political police in communist Romania. In order to legitimize their repressive actions, the Securitate issued a discourse in which the Jehovah's Witnesses religious practices were turned into political guilt by giving them political meanings.

Based on the theoretical contributions of Cristina Vatulescu (Vatulescu 2010), the paper analyses the narratives of the Securitate files on Jehovah's Witnesses by focusing on the criminal files processed by the military courts in communist Romania. It argues that the Securitate produced narratives by which the everyday religious practices of Jehovah's Witnesses were mainly perceived as plotting against the social order and were repressed through the convictions issued by the military courts. The paper also raises several methodological questions concerning how to critically approach the Securitate narratives and the key concepts through which the political police perceived the minority religious groups in communist Romania.

## **RASA PRANSKEVIČIŪTĖ**

### **Acting in the Underground: Life as a Hare Krishna Devotee in the Soviet Republic of Lithuania (1979–1989)**

The research focuses on the origins and early development of the Hare Krishna community in Lithuania until 1989, when the collapse of the Soviet Union began. The aim of the research is to reveal the situation of ISKCON in Lithuania under the Soviet regime until its official registration in 1989, focusing on the life as a Krishna devotee under the threat of KGB. Using a historical narrative method, the formation of ISKCON is retraced as well as how the movement came to Lithuania from Moscow, Russia through Tallinn, Estonia and Riga, Latvia. The material in the paper comes mainly from Lithuanian ISKCON archives, as well as, from the previously secret documents of the State Security Committee of the Lithuanian SSR (KGB) on Lithuanian Hare Krishnas, which are now preserved in the Lithuanian Special Archives (LSA).

The community developed within the underground under the threat of the KGB repressions where it existed until the beginning of the Sąjūdis (the Reform Movement of Lithuania), when public community activities became possible, such as public programs, book distributing and founding of official temples. The ideas and practices of ISKCON were a form of resistance to the Soviet regime and the communist ideology. It did not emerge as an open opposition towards the communist ideology, but its actions appeared more as an attempt to exist in a suppressive sociocultural environment. The Lithuanian ISKCON community played a significant role in the development of ISKCON throughout the Soviet Union, because after the imprisonment of Armenian activists, Lithuanian members organized secret printing and distribution of the ISKCON literature throughout the Soviet region.



**ANCA SINCAN**

**If sex were a factor... The Securitate Archives and issues of morality in documents related to religious life**

The issue of morality is a vector in the analysis of the archival documents related to religion in communism. When the veil of privacy is lifted and the secret is no more, a rich picture unfolds for the researcher. Blackened names, the minimal protection offered to the actors that surface in surveillance files will do little in affording the subject of such files the privacy his/her actions were thought to have been acted in. For clergy and church members alike the moral stick they are measured against is higher than for the rest. It was self-imposed in many cases.

When in the mid-1990s a journalist/ researcher came up with a document he claimed attested for the then Patriarch's homosexuality that he found in the archives he was quickly rebuffed. His religious affiliation was offered as reason for doubting the validity of his claims (Roman Catholic). His document, it was claimed, was taken out of context. This was the work of disgruntled priests that formulated such accusations anonymously it was said. It was tabloid journalism reacted the outraged public. Silent, the Patriarchal administration deemed Gabriel Catalan's document unfit for comment.

And yet, at a closer look the documents of the CNSAS archives on religion abound with stories about sexuality in many forms. Sexual orientation, sexual intercourse, rape, love, cheating. Judges of the morality of the life of *God's men* the Securitate officers will highlight the failures of the clergy based on guidelines that pertain to the church rather than the Securitate's. The files can be compiled from surveillance or made up in situ based on guidelines that would allow the blackmail and control of the subject of investigation. Rumors and innuendoes, anonymity of accusers are frequently met in the archival documents.

Occasionally the officers that dealt with religious life were judged on a similar morality standard (sexual) they used for their own subjects of investigation. It comes back from the subjects themselves and could be a way for the church and for religious communities to protect themselves.

This presentation is an overview of the way in which morality permeated the Securitate documents on religious life in communist Romania. How it was used and the reasons behind it. It answers questions related to the disappearance of the morality standard in other archives that dealt specifically with religion in communism (i.e. the Secretariat for Religious Denominations, Church archives) and what it was replaced with.

**CRISTIAN VASILE**

**Studying the Postwar History of the Religious Denominations in Romanian Archives after 1989**

The paper will focus especially on the study of Romanian Orthodox Church and Catholic (Roman Catholic and Greek Catholic) Church. In fact it is about my personal experience both in the SRI Archives (Romanian Intelligence Service Archives) and in the CNSAS Archives (the Archives of the National Council for the Study of the 'Securitate' Archives) after 1999/2002. Such experience is an opportunity to talk also about the ecclesiastical archives and the functioning of National Archives in Bucharest in order to compare the researchers' access to the most relevant archival documents and fonds regarding the recent past of Romanian religious denominations. As the *truth value* of the archives was questioned recently, my paper will try to find an adequate way to read them properly. I will look also at the legal context and at the process of coming to terms with the controversial past of the main Christian Churches in Romania, preeminently the Orthodox Church. Finally, I will examine both the impact of the legislation regarding the supervision of personal data after 2001, and the establishing of the National Authority for the Supervision of Personal Data Processing (ANSPDCP), a *governmental agency* set up through the Law no. 102/2005. This agency had the goal of protecting the fundamental rights and freedoms (especially the right of intimate, family and private life, in connection with the processing of personal data and the free circulation of these data).



### Speaker Biographies:

**Igor Cașu** is Lecturer and Director of the Center for the Study of Totalitarianism, State University of Moldova, Chișinău. He received his Ph.D. in History from Iași (Jassy) University (2000) and was Fulbright Scholar at Stanford University (February-August 2016). In 2010 he served as vice chairman of the Presidential Commission for the Study and Evaluation of the Communist Totalitarian Regime in the Republic of Moldova. He is currently a member of the research team on the European Research Council Project *Creative Agency and Religious Minorities: Hidden Galleries in the Secret Police Archives in Central and Eastern Europe* (Hidden Galleries). Among his research interests are Soviet nationalities policy and political repressions, violence and resistance in Soviet Moldavia during Stalinism and after 1953. Among his recent publications are “The Fate of Stalinist Victims in Soviet Moldavia after 1953: Amnesty, Pardon and the Long Road to Rehabilitation”, in Kevin McDermott, Matthew Stibbe, eds., *De-Stalinising Eastern Europe. The Rehabilitation of Stalin’s Victims*, New York: Palgrave Macmillan, 2015 and *The Class Enemy. Political Repressions, Violence and Resistance in Moldavian (A)SSR, 1924-1956*, Chișinău: Cartier, 2015, 388 pp., with an introduction by Vladimir Tismaneanu (in Romanian). Email: igorcasu@gmail.com

**Dorin Dobrințu** is Research Fellow, Department of Contemporary History, “A. D. Xenopol Institute of History,” Iași (Jassy), Romania. His areas of specialization are history of Romania, particularly the Second World War, the communist period (with a focus on the Soviet occupation, the beginnings of the communist regime, armed resistance to communism, the collectivization of agriculture), the memory of fascism and communism; church-state relations, religious nationalism, the communist repression of the Church, the history of Romanian protestant communities, regional history, and the editing sources of contemporary history. He is Editor of the *Archiva Moldaviae*, from 2009. Recent publications include: *Istoria comunismului din România*, vol. III, *Documente Nicolae Ceaușescu (1972-1975)*, Iași: Polirom, 2016 (together with Mihnea Berindei and Armand Goșu); *Istoria comunismului din România*, vol. II, *Documente Nicolae Ceaușescu (1965-1971)*, Iași: Polirom, 2012 (together with Mihnea Berindei and Armand Goșu); *Istoria comunismului din România*, vol. I, *Documente. Perioada Gheorghe Gheorghiu-Dej (1945-1965)*, Bucharest: Humanitas, 2009 (together with Mihnea Berindei and Armand Goșu); *Refugiații polonezi în România, 1939-1947. Documente din Arhivele Naționale ale României/Polscy uchodźcy w Rumunii 1939–1947. Dokumenty z Narodowych Archiwów Rumunii*, bilingual edition (Romanian-Polish), Warsaw-Bucharest: Arhivele Naționale ale României, Instytut Pamięci Narodowej Komisja Ścigania Zbrodni przeciwko Narodowi Polskiemu, Institutul de Investigare a Crimelor Comunismului și Memoria Exilului Românesc, 2013, vol. I-II;

**Csaba Fazekas** (Historian, PhD. habil.) is associate professor at the University of Miskolc Faculty of Arts (Hungary), director of the Institute of Political Science. His special research interests include the political system and political ideologies in Modern Hungary and Central Europe, political biographies of ecclesiastical leaders, Church history in general, Church-State relations in 19th and 20th century Hungary, with special regards to small denominations, religious minorities and the questions of ‘sects’. Email: fazekas@uni-miskolc.hu

**James Kapaló** is Senior Lecturer in the Study of Religions at University College Cork, Ireland. His main research areas include religious and ethnic minorities in Central and Eastern Europe, minorities in the state security archives in Romania and Moldova, twentieth century Orthodox movements and folk religion. He is the author of *Text, Context and Performance: Gagauz Folk Religion in Discourse and Practice* (Brill 2011), co-Director of the *Marginalised and Endangered Worldviews Study Centre* (MEWSC) and President of the Irish Society for the Academic Study of Religions. He is Principal Investigator of the European Research Council project *Creative Agency and Religious Minorities: Hidden Galleries in the Secret Police Archives in Central and Eastern Europe* (project no. 677355).

**Szilvia Köbel** is a lawyer and senior research fellow, Historical Archives of the Hungarian State Security, Research Department (List of publications: [mtmt.hu](http://mtmt.hu))

- 1985-1990 Eötvös Loránd University, Budapest (ELTE), Faculty of Law – graduated dr. iuris in 1990, thesis: state and church relations in Hungary

- 2003 PhD (summa cum laude); Thesis title: Political, Legal and Administrative Relations of Church and State between 1945-1989 (1990) in Hungary. (Published by Rejtjel Kiadó in 2005, Budapest, title: „*Divide and Rule!*”. *The one-party state and the churches.*)

- 2008-2011 János Bolyai Postdoctoral Research Scholarship of the Hungarian Academy of Sciences; Research subjects: State and church relations, freedom of religion and consciences in Hungary

**Aleksandra Djurić Milovanović** is a research fellow at the Institute for Balkan Studies of the Serbian Academy of Sciences and Arts in Belgrade, Serbia. Her research has been primarily focused on the anthropology of religion and church history, especially with regards to contemporary evangelical movements and Orthodoxy in Eastern Europe. From 2008, she has conducted extensive ethnographic and archival research on religious minorities in Serbia, Romania, and the United States. Her book *Double Minorities in Serbia: Distinctive Aspects of the Religion and Ethnicity of the Romanians in Vojvodina* was published in 2015 by the Serbian Academy of Sciences and Arts. In 2017 she published co-edited volume *Orthodox Christian Renewal Movements in Eastern Europe* (Palgrave Macmillan, New York).

**Éva Petrás** is a Hungarian historian. She studied at Pécs University, then at the Central European University in Budapest where she got her MA in Modern History. She obtained her PhD at the European University Institute, in Florence in 2003 with her thesis “Splendid Return. The Intellectual Reception of the Catholic Social Doctrine in Hungary, 1931-1944”. Her research field covers topics of 20th century Hungarian history with a special emphasis on church history and the history of the state security services after World War II. She has been working as a researcher in the Historical Archives of the Hungarian State Security since 2009.

**Corneliu Pintilescu** is senior researcher at the Institute of Social Sciences and Humanities Sibiu of the Romanian Academy. He has a PhD in history from the Babeş-Bolyai University Cluj-Napoca with a dissertation entitled: *Judicial Mechanisms of Political Repression in Romania (1948-1956). Case Study: The Military Tribunal in Cluj*. He authored two books and published over 30 articles and studies in various scientific journals and collective works. His research interests include military justice and political repression in communist Romania, ethnic and religious minorities in 20<sup>th</sup> century Romania, and the politics of memory in post-communist Eastern Europe. Latest publications: “«Wer gegen uns ist, ist gegen das Reich.» Die NS-Propaganda in der siebenbürgisch-sächsischen landwirtschaftlichen Presse (1935–1944),” *Spiegelungen. Zeitschrift für deutsche Kultur und Geschichte Südosteuropas* 11, 1 (2016); “Problema «Naționalisti Germani» în activitatea Securității (1948-1964)” [The so-called “German Nationalists” issue within the activity of the Securitate] in Cosmin Budeancă, Florentin Olteanu (eds.), *Identități sociale, culturale, etnice și religioase în comunism*, Iași: Polirom, 2015; 2. “(Im)Permeability of the Border in Late Socialism: the Small Traffic Phenomenon on the Romanian-Yugoslavian Border” (co-author: Lavinia Snejana Stan) in Katarzyna Stokłosa and Gerhard Besier (eds.) *European Border Regions in Comparison: Overcoming Nationalistic Aspects or Re-Nationalization?*, London: Routledge, 2014.

**Kinga Povedák** studied European Ethnology and American Studies at the University of Szeged, Hungary. Her PhD thesis was on religious modernization through the phenomenon of popular Christian music among Catholics, focusing on and analyzing the peculiarities of vernacular religiosity during socialist times through the study of the origins of the movement in Hungary. She is research fellow at the Research Group for the Study of Religious Culture (Hungarian Academy of Sciences/University of Szeged). She is currently a postdoctoral researcher on the European Research Council Project *Creative Agency and Religious Minorities: Hidden Galleries in the Secret Police Archives in Central and Eastern Europe* (Hidden Galleries). Her main fields of interest include popular religiosity of late modernity, Catholicism and popular culture, and most recently the musical worlds of Pentecostal Romani communities.

**Rasa Pranskevičiūtė** is an anthropologist, based at Vilnius University in Lithuania. Her research interests are contemporary alternative religiosity, Soviet and post-Soviet cultural heritage, youth, religious and other subcultures, and alternative social projects. She has thirteen years experience (2004-2017) applying qualitative social research methods. During this period she has conducted fieldwork in the Baltic countries, Russia, Sweden, Ukraine, Armenia, and India. She has published on the material collected during her fieldwork on the Vissarionites and Anastasians in the Baltic countries and Russia, Lithuanian communities of Hare Krishna and pagan Romuva, diverse subcultures in Lithuania in Lithuanian and international publications.

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**Contact Us:** For further information on the Hidden Galleries project at UCC please do not hesitate to contact:

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