



**CHRONICLE OF THE  
CATHOLIC CHURCH  
IN LITHUANIA**

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CHRONICLE OF THE CATHOLIC CHURCH  
IN LITHUANIA No. 63

A Translation of the Complete Lithuanian Original  
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA Nr. 63  
Documenting the Struggle for Human Rights  
In Soviet-Occupied Lithuania Today

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COVER:

**Mečislovas Jurevičius, a laborer and church sexton, sentenced to three years strict regime labor camp in 1981. A member of the Lithuanian Helsinki Group, he was punished for allegedly organizing religious processions. He was released on March 25, 1984.**

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Introduction

In 1940, when the Soviet Union occupied Lithuania by force, 85.5% of the country's more than 3 million inhabitants were Roman Catholic, 4.5% Protestant, 7.3% Jewish, 2.5% Orthodox and 0.2% of other persuasions.

In the two archdioceses and four dioceses were: 708 churches, 314 chapels, 73 monasteries, 85 convents, three archbishops, nine bishops, 1271 diocesan priests, 580 monks, of whom 168 were priests. Four seminaries had 470 students. There were 950 nuns.

Nuns cared for 35 kindergartens, 10 orphanages, 25 homes for the aged, two hospitals, a youth center, and an institute for the deaf-mute.

On June 15, 1940, the Red Army marched into Lithuania; the independent government was replaced by a puppet regime.

On July 14-15, rigged elections were staged. On July 21, with the Red Army surrounding the assembly house, the new People's Diet "unanimously" declared Lithuania a Soviet Socialist Republic.

On June 25, 1940, the Church was declared separate from the state, and the representative of the Holy See was expelled.

Parish lands were confiscated, clergy salaries and pensions were cut off, and their savings confiscated. Churches were deprived of support. Catholic printing plants were confiscated, and religious books destroyed.

On June 28, 1940, the teaching of religion and recitation of prayers in schools was forbidden. The University's Department of Theology and Philosophy was abolished, and all private schools were nationalized. The seminaries at Vilkaviškis and Telšiai were closed, and the seminary at Kaunas was permitted to operate on a very limited scale. The clergy were spied upon constantly.

On June 15, 1941, 34,260 Lithuanians were packed off in cattle-cars to undisclosed points in the Soviet Union. After World War II, the mass deportations resumed and continued until 1953.

Vincentas Borisevičius, Bishop of Telšiai, was arrested on February 3, 1946, and condemned to death after a secret trial. Before year's end, his auxiliary, Bishop Pranas Ramanauskas, was also arrested and deported to Siberia. Bishop Teofilus Matulionis of Kaišiadorys and Archbishop Mečislovas Reinys of Vilnius were deported

to a Siberian labor camp. Archbishop Reinys perished in prison at Vladimir, November 8, 1953. By 1947, Lithuania was left with a single bishop, Kazimieras Paltarokas, of Panevėžys. He died in 1958.

In 1947, the last convents and monasteries were closed, their communities dispersed, and all monastic institutions were outlawed.

After Stalin's death in 1953, there was a slight improvement in the religious situation. Bishops Matulionis and Ramanauskas were allowed to return to Lithuania, but not to minister to their dioceses or to communicate with the clergy or laity.

Bishop Ramanauskas died in 1959, and Archbishop Matulionis in 1963.

In 1955, two new bishops were appointed by Rome and consecrated: Julijonas Steponavičius and Petras Maželis. Steponavičius has never been permitted to administer his diocese.

Bishop Vincentas Sladkevičius, consecrated in 1957, was kept under severe government restrictions until 1982. In 1965, Monsignor Juozas Labukas-Matulaitis was consecrated in Rome to head the Archdiocese of Kaunas and the Diocese of Vilkaviškis. Two new bishops were consecrated in 1969: Bishop Romualdas Krikščiūnas was appointed Apostolic Administrator of the Diocese of Panevėžys, and Bishop Liudvikas Povilonis was appointed auxiliary to Bishop Labukas, and succeeded him after his death in 1979.

In 1982, Bishop Sladkevičius was permitted to return to his diocese as Apostolic Administrator of Kaišiadorys. Father Antanas Vaičius was named bishop and Apostolic Administrator of the Diocese of Telšiai and the Prelature of Klaipėda.

Relaxation of pressure on religious believers soon revealed that the Lithuanian people were still deeply religious. It was decided in the mid-fifties to resume the attack. The principal means of attack would be unlimited moral pressure, since physical terror seemed only to strengthen and unify the faithful.

In 1972, the *Chronicle of the Catholic Church in Lithuania*, clandestinely published in that country, began to reach the free world at irregular intervals. Primarily intended to keep Catholics in Lithuania informed of the situation of the Church there, these Lithuanian *samizdat* also serve as a constant appeal to the free world not to forget the plight of a people struggling against overwhelming odds to defend their religious beliefs and to regain their basic human rights.

Rev. Casimir Pugevičius  
Translator

Appearing since 1972  
 If you can, reproduce this!  
 Read this and pass it on!

This issue is dedicated to honoring the fifty-year jubilee of the first Lithuanian Eucharistic Congress, and the consecration of the nation to the Sacred Heart of Jesus.

# CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA, NO. 63

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Lithuania.....

July 1, 1984

TO HIS EXCELLENCY, BISHOP-DESIGNATE BALTAKIS

Most honorable Bishop of our nation, we sincerely congratulate you on your appointment by the Holy Father for such noble duties — to care for the religious life of our fellow countrymen, the living Church of our nation. Catholic Lithuania prays for God's abundant blessings on your Excellency, and commends herself to your love and concern.

CATHOLIC LITHUANIA COMMEMORATES THE FIFTIETH  
ANNIVERSARY OF ITS CONSECRATION TO THE  
SACRED HEART OF JESUS

On July 1, 1934, Lithuania was consecrated to the Sacred Heart of Jesus. For fifty years the Heart of Jesus — its Great Love — has been leading Lithuania and her Church on the hard road of adversity. Looking back at the years which have passed, we must thank the Heart of Jesus that in confusion, difficulties and persecutions, such as the Church in Lithuania had not experienced for six centuries, it has not, thanks to the support of God's love, lost its way. It has held up under the oppression of the atheists, and survived unbowed.

Let us recall the Stalin era: Archbishop Mečislovas Reinys, Bishop Teofilus Matulionis and Bishop Pranas Ramanauskas were imprisoned; Bishop Borisevičius was shot; a great number of the priests went the way of the Gulag; churches, seminaries, monasteries and convents were confiscated and closed. The nation was left without suitable leaders, without a religious press and without catechism for the children.

Priests were forbidden not only to catechise, but also to visit the faithful. A pastor who wanted to invite a priest to help out on religious occasions had to go the way of the cross in order to obtain government permission: one was disloyal to the atheistic regime, another's sermons were too good, etc. As a result of the atheistic psychosis during the last years of Krushchev's regime, a scant couple of seminarians in each class could study at the seminary in Kaunas. Two bishops, Julijonas Steponavičius and Vincentas Sladkevičius were banned from their diocese; and in their places, Vicars Capitular were sent to the Second Vatican Council.



**Archbishop Teofilus Matulionis, of Kaišiadorys, imprisoned for nearly a quarter-century during the Stalin era.**

And miracle of miracles, under such conditions, a religious revival! The seed of the persecution of the nation during the post-War years and of the sufferings of the sons and daughters of the Church was not in vain; it is bearing fruit. The efforts of the atheists were in vain. It is impossible to rewrite history.

The names associated with Lithuania's religious revival are well-known today throughout the world: Bishops — His Excellency, Bishop-in-Exile Julijonas Steponavičius and his long-time brother in exile, Bishop Vincentas Sladkevičius; the priest-prisoners: Antanas Šeškevičius, Juozas Zdebskis, Virgilijus Jaugelis; Nijolė Sadūnaitė, Vladas Lapienis, Gemma Stanelytė, Anasztazas Janulis; the defenders of basic human rights, the members of the Helsinki Group: Viktoras Petkus, Vytautas Vaičiūnas, Mečislovas Jurevičius and a host of others.

The underground Catholic press, illegally operating religious communities of men and women, the correspondence-course seminary, the Friends of the Eucharist movement, the Catholic Committee for the Defense of Believers' Rights, temperance activities, processions of prayer to Šiluva, to the fortress-hill of Meškuičiai—three times **bull-dozed** but once again adorned with crosses... and many other beautiful examples during this half-century will be recorded in the history of the homeland and the Church. Knowing under what oppressive conditions all this came about, grew and spread, it is impossible to explain apart from the the protection of the Heart of Jesus, promised to those who have consecrated themselves to it.

Atheistic oppression, intensified on the eve of the fiftieth jubilee of the dedication of Lithuania to the Sacred Heart of Jesus, is a sign from heaven, as it were, a reminder and a mandate not to rest on our laurels, not to forget that most important of all are sacrifice and faithfulness, not to forget that, "You are My nation and therefore, with Me, you must suffer and sacrifice!"

Today, the atheists are trying to push back the religious revival of the nation more or less twenty years. The most zealous priests of Lithuania, Alfonsas Svarinskas and Sigitas Tamkevičius, have been arrested and tried.

They are trying to crush the catechizing of children led by the priests, to forbid children to serve at Mass and to make priests ask permission to invite this or that priest for religious celebrations. The KGB is trying to interfere in elections to priests' councils and especially to see that their own hand-picked candidates become consultants. It is trying in every way possible to reduce the effect of celebrations and commemorations at the great shrines of Lithuania.

For example, Commissioner for Religious Affairs, Petras Anilionis, is terrorizing Bishop Antanas Vaičius of Telšiai in an





**Gemma-Jadvyga Stanelytė, arrested in 1980 for allegedly organizing a religious procession, was released on February 16, 1982.**

attempt to prevent the announcement of a priests' day at Žemaičių Kalvarija, and to prevent the bishop and priests from making the Way of the Cross together with the people. Allegedly, this is a breach of the law regarding religious associations.

Priests are allowed to pray only in their own parishes, and they are strictly forbidden to make the Way of the Cross with the people. "Let the people make the Way of the Cross themselves,"

and when they do make it themselves, the atheists will be more encouraged to make use of extreme measures.

A couple of years ago, when a government official in Panevėžys summoned the deans of the diocese and began to explain to them that only believers can be chairmen of church committees, one of the priests asked, "And what if the priest is also a believer?"

That time, the official apologized. Now they are trying every means to drive a wedge between the priest and the people, even forbidding them to pray together. Of course, if the priests are "good", if they forget the convicted priests Alfonsas Svarinskas and Sigitas Tamkevičius, do not pray for them publicly and do not request in various petitions that they be released, the government atheists promise to increase the quota of seminarians. What good is this sop if the KGB tries to get more and more of its own agents into the seminary?

These are just a few examples of atheistic oppression under which the Catholic Church in Lithuania is living and suffering as it celebrates the fiftieth anniversary of the consecration of Lithuania to the Sacred Heart of Jesus.

Renewing the consecration made fifty years ago, we place our hope in the Heart of Jesus, burning with love. With sincere faith, we repeat, just as we did fifty years ago:

Heart of Jesus, may Your Kingdom come to our dear Lithuania. To that end we will sacrifice and work!

#### ECHOES OF THE JUBILEE YEAR OF SAINT CASIMIR

##### Kaunas

On March 4, 1984, a small group of young people gathered from various places in Lithuania at the tomb of Saint Casimir in the Church of SS. Peter and Paul in Vilnius to pray, read verse and sing hymns.

At the beginning of June, 1984, the interrogations began in KGB offices, at work and in school, for participation in the commemoration of the Jubilee of Saint Casimir, and in the program which took place on that occasion.

From Kaunas Middle School 7, KGB Agent Jonas Matulevičius took primary grades teacher Miss Laimutė Truskauskaitė to KGB headquarters for interrogation. The chekist was displeased because

Miss Truskauskaitė had participated in the Saint Casimir celebration in Vilnius, and he scolded her for writing letters to prisoners, some of which lay undelivered on a desk in the office. Matulevičius tried to pressure Miss Truskauskaitė into writing a statement promising to mend her ways. The subject of the interrogation, explaining that according to her beliefs it was the duty of every Catholic to do so, refused to write any assurances.



**Tomb of St. Casimir over the high altar of the Church of SS. Peter and Paul in Antakalnis, Vilnius. The saint's remains were transferred here in 1953, when the Soviet authorities confiscated the original resting place, the Cathedral of Vilnius.**

Angered, the chekist warned Miss Truskauskaitė that he could throw her into the cellars and keep her there with the rats for three days. After two hours of interrogation, promising that there would be another meeting between them soon, in which "the tone of the conversation would be quite different," Chekist Matulevičius let Miss Truskauskaitė go.

Miss Vilė Masytė, of Kaunas, was sternly reprimanded by the administration of the Mažylis School of Medicine in Kaunas for her participation in the celebration of the Jubilee of Saint Casimir.

Antanas Žilinskas was interrogated and lectured by persons authorized by Sanauto Ūkis (the Rescue Vehicles Office) of Kaunas.

Jolanta Grebliauskaitė had a talk with representatives of the Kaunas Meat Combine.

The administration of the Kaunas Clinics expressed concern about Miss Giedrė Cibauskaitė and Miss Ilona Šupenytė.

The KGB and teachers were especially displeased by the poems recited at Saint Casimir's tomb, and especially the following:

*The nation promises you, Saint Casimir  
On the graves of the heroes and by the blood of the  
martyrs!  
On all the fortress-hills we will kindle a new fire —  
Lithuania will never submit to any oppressors!*

*The Nemunas was silent, constrained by the centuries  
The Nemunas longed for freedom and for storms...  
Let lightening rend the sky black with troubles,  
Let it burst into tears of torrential rain and wash away  
accumulated faults!*

*The nation promises you, Saint Casimir,  
To stand beneath the cross and await the dawn.*

#### Utena

In the spring of 1984, Utena *Rayon* church committee members were addressed by the representative of the Office for Religious Affairs. He tried to explain what great criminals the priests Alfonsas Svarinskas and Sigitas Tamkevičius were, and tried to incite committee members to take over the administration of parishes from the pastors.

The speaker was annoyed at statements by Father Paulius Rabikauskas over Vatican Radio concerning Saint Casimir. The lecturer was especially displeased by Father Rabikauskas' opinion of the article, "How Casimir Became a Saint", by Docent V. Lauraitis, a doctoral candidate in history *Komjaunimo tiesa (Truth for Communist Youth)*, October 23, 1982. According to the latter, it is not the business of priests to criticize the work of historians, or to judge whether graduate degrees have been correctly accorded to propagators of atheism.

Polekėlė (Radviliškis Rayon)

On March 4, 1984, in the church of Polekėlė, the Feast of Saint Casimir was being celebrated. Local authorities were concerned that the religious festival not become a solemn commemoration of the Jubilee of Saint Casimir. The communal farm chairman sent a woman to the pastor of Polekėlė, Father Kęstutis Daknevičius, asking him not to have any procession or guest priests on the feast day. The pastor said that he would not down-grade the celebration of the feast, and that everything would be done by the book. On the feast day, a KGB car was parked in front of the church doors. Men in civilian garb watched the services, and especially the procession, and the young people participating in it.

#### ARE THERE ANY GROUNDS FOR ACCUSING MSGR. OLŠAUSKAS OF MURDER?

The atheistic government, having gone ten years without arresting any priests, and having now arrested and sentenced to long terms of imprisonment two of the most exemplary priests in Lithuania, Alfonsas Svarinskas and Sigitas Tamkevičius, has seen that among the believing faithful, the moral authority of the arrested priests, called extremists by the atheists, has only grown. They have been unable in the press to give any arguments proving the "guilt" of the priests. The atheists are trying to diminish the effect of the harsh sentence on the public by dredging up old histories from the forgotten past. They are using for this the pre-war case of Msgr. Konstantinas Olšauskas, on which a two-part Lithuanian television film, *Devynai nuopuolio ratai (Descent to the Ninth Circle)* appearing in the middle of May, was based.

With this film, as the atheists themselves testify (*Kalba Vilnius — Vilnius Speaking*, May), an attempt is being made to tell the public: "Those convicted extremist priests, beloved and defended by you, are just as much criminals as was Msgr. Olšauskas; even in your Independent Lithuania the same kind of extremist priest was sentenced."

Hence, it is important that the Lithuanian people, constantly deceived by atheistic propaganda, know the truth about the charges fabricated by Nationalist Party liberals who were trying to thwart the Catholic movement in Lithuania. With the passage of time, new information has come to light showing that the allegation of murder aimed at Msgr. Olšauskas was without grounds.

The aforesaid case was analyzed in the light of the new information in a book by an author living in Lithuania. To block the atheists' scheme, we submit a summary of the book mentioned above.

Konstantinas Olšauskas was born April 22, 1867, in Burbaičiai, Plungė Rayon. On April 18, 1933, he was murdered near Laukžemė, Kretinga Rayon.

He was a noted Catholic social actionist. In 1892, he graduated from the Spiritual Academy of Petrograd. In 1906, he established the Saint Joseph Society of Christian Workers. He was one of the founders of the Saint Casimir Society and of the *Saulė* (Sun) Society. The Society of Saint Casimir concerned itself with the Catholic press. The *Saulė* Society founded quite a few schools.

From 1914 to 1916, he worked with a committee for the relief of Lithuanian war victims. (The Lithuanian Central Committee for the Relief of War Victims or Lithuanian Central Relief Committee — *Lietuvių Centrinis Komitetas Nukentėjusiems nuo Karo Šelpiti* — It was in the facilities of the Committee that the Declaration of Independence was later signed by the Council of Lithuania. See *Encyclopedia Lituanica*, Vol. 3, p. 388 — Trans. Note) From 1916 to 1918, he served on the staff of the Lithuanian Information Bureau in Switzerland.

When in 1928, Mrs. Stanislava Ustjanauskienė died under strange circumstances, the Nationalist government, involved in a struggle against the Catholic Church, accused Msgr. Olšauskas of hanging her, and even though it had no real evidence, sentenced him in 1929 to six years in prison. In 1931, he was given amnesty.

Using these incidents, the atheists of Lithuania have made a television film, trying with this calumny to undermine the

authority of priests in the eyes of the Lithuanian public.

Many a person seeing that film can ask whether this is historical fact, or just slander arising from ill will.

Why did Father Olšauskas become friends with Mrs. Ustjanauskienė?

In 1894, as pastor in Debeikiai, he invited Mrs. Ustjanauskienė to tutor his brother and sister, who were living in the rectory. Later, in order to carry out his far-reaching projects, he had borrowed several thousand Czarist rubles from her. In this way, she became a close associate of the monsignor.

The film portrays Father Olšauskas as having had a son, Ričardas, by Mrs Ustjanauskienė. Is this factual?

It is not factual! Ričardas was born in 1899, in Warsaw. Before leaving for Poland, Mrs. Ustjanauskienė last saw Olšauskas in Debeikiai in 1897. It was for that reason that Olšauskas, during the trial, retorted. "Surely she could not have remained pregnant for three years!"

The film depicts a neighboring priest breaking the seal of confession to warn Olšauskas. Is this factual?

No, this is a pure fabrication of the atheists.

Who saw Mrs. Ustjanauskienė before her death, and when did they see her?

In 1928, Mrs. Ustjanauskienė spent the summer taking the cure in Birštonas. She had rented a room with the Žeimis family. On September 13, when her landlord and landlady told her they were going to Prienai, she took a hammock and a small suitcase, and left. At about 6:00 PM, she visited the monsignor, who was also vacationing in Birštonas, bringing him some pears and milk. Then she visited her friends, Mrs. Rascickienė and Mrs. Kreišmienė. She told them she was on her way to the forest beyond the Nemunas River. A little later, looking at her watch, she said that it was time to leave, and departed.

Where? Certainly not to the forest. It was 6:15 PM (2100, according to present summer time), (sic — Trans. Note) It was drizzling, and thunder could be heard in the distance. In the woods, it was wet. No one saw her going to Prienai. In a word, she went out and disappeared.

The film depicts her accompanying Olšauskas that evening to Vytautas Park. Was this so?

Not so! Even though the investigator searched carefully, he failed to find a single person who had seen them that evening

going anywhere together. Moreover, to get to the top of Vytautas Hill, it was necessary to ascend 280 steps. The stairs were wooden, in disrepair and slippery. Mrs. Ustjanauskienė at that time was ill, suffering from a heart condition and rheumatism, and she weighed 97 kg (213 lbs). She would never have been able to get up the hill alone. Not without a couple of strong men carrying her up. But there was no reason for her to go there. She had rented an apartment, and there, unobserved by anyone, she could do anything which entered her head.

According to the film, Mrs. Ustjanauskienė was heard calling for help that night. Was this so?

Whose voice that was, it would be hard to say. A couple of women, however, testified that on their way back from Linkmenys at about midnight, they had definitely heard someone calling three times, "Help!"

However, Msgr. Olšauskas definitely was not in Birštonas at that time. At about 10:00 AM, Butkevičius, the driver, had taken him in his own car to Kaunas, and about 11:30 PM, he left Kaunas for Samogitia. To say that the scream was heard after the monsignor went there together with Mrs. Ustjanauskienė is a big lie.

When and how was the body of Mrs. Ustjanauskienė discovered?

The body was not found until three days later, on September 16. It lay in bushes on Vytautas Hill, on its left side, with a rope twisted about the neck. A reddish substance had trickled from the ears and nose down the right side of the face. Physicians say that such a liquid seeps out after rigor mortis sets in. So the body had to undergo rigor mortis lying on its right side. After all, the liquid could not flow upwards. Nearby was a bloody hammock. Why bloody? It appears that someone had brought the already rigid body from somewhere, wrapped in the hammock, and thrown it down.

So who killed Mrs. Ustjanauskienė?

Only later did clues to the murder come to light. Around the beginning of 1930, the Polish secret agent, Vilkickas, who had infiltrated the staff of the Šiauliai Association (Lithuanian National Guard — Trans. Note), was discovered and arrested. He was sentenced and shot. While in prison, however, he managed to write his recollections. Among other things, it says there that Vilkickas himself had given a national guard automobile to a



Polish agent, to go to Birštonas. There, he and a local accomplice carried out their task. It was discovered that Mrs. Ustjanauskienė had been recruited by Polish Intelligence. When she seemed no longer useful to them, the decision was made to dispose of her, in order to keep her silent.

Why was Msgr. Olšauskas found guilty by the court?

Obviously, the monsignor was unjustly judged only because he had many enemies. His first enemy was the Nationalist government of those days, which had started a bitter war against the Church's influence. It confiscated a letter from the bishops to the faithful, expelled the representative of Holy See from Lithuania, punished several priests, banned the activities of Catholic high school students' organizations, and now, by incriminating Msgr. Olšauskas, it wanted to administer yet another blow to the Church's authority.

The Poles hated Olšauskas for his Lithuanianism. On account of his upright character — he minced no words with the great or the humble — even Church leadership could barely stand him. Thus, the Archdiocese of Kaunas, even though it in no way agreed to acknowledge the judgement against Olšauskas as based on fact, nevertheless, demonstrated an unpardonable neglect during the trial, failing to defend him as it should have and could have.

The inscription on the cross marking Msgr. Olšauskas' grave rightly says: "Great initiator and developer of Lithuanianism, statesman, and Catholic social actionist. Condemned without evidence in the Birštonas case by Masons of Lithuania. Kept in prison for one year, ten months and twenty-five days (February 13, 1929 — February 16, 1931)."

Who killed Msgr. Olšauskas, and why?

On June 18, 1933, while returning from the celebration of the Ascension in Palanga, he was shot in the woods by Mayor Žilius of the local village. Why it is not clear. He mentioned to the prison doctor, (Miss) Kalvaitytė, "One of us two had to die." It is probable that Žilius had been in Birštonas at the time — had helped the Polish agent to kill Mrs. Ustjanauskienė, and he now feared lest the monsignor reveal the circumstances of his crime.

During the war, as the Red Army was approaching Lithuania, a few government officials, preparing to flee to the West, visited the chancery of Vilnius, and told Father Basys, "We don't want our

conscience burdened by the sentencing of Msgr. Olšauskas: We're telling you that the verdict against him was unjust."

The monsignor in Garliava and Aleksandras Žilinskas, who during the trial of Msgr. Olšauskas had been Minister of Justice in Lithuania, were close friends. The minister had told him, "We had no real proof that Msgr. Olšauskas had killed Mrs. Ustjan-auskienė." However, it is hard to believe that Msgr. Olšauskas would be rehabilitated today. We know well that those doing the judging, especially in difficult times, make many mistakes. How many thousands of people were unjustly condemned in Stalin's day? And just a few years later, after his death, many, even of the dead, were rehabilitated.

The renowned English author, Chesterfield, says, "Remember as long as you live: Only the strict truth can be your guide in the world. Only by following it will you keep your conscience and your honor unsullied."

"It is better to let yourself be beheaded than to speak a crooked word or to distort the truth, or to shut one's eyes to injustice when it is not just one man who is being demeaned, but all of humanity." (Sukhomlynsky, the Ukrainian educator.)

Sooner or later, the truth will out. Lying and libel bring no honor to the one doing the libeling.

The faithful of Lithuania have the right to know the truth and to know how to defend themselves against the unfounded accusations of the atheists.

#### LETTER OF FATHER JONAS DANYLA TO THE EDITORS OF THE RAYON NEWSPAPER, *PIRMYN* (FORWARD)

To The Editors of the Molėtai *Rayon* newspaper, *Pirmyn*:

In the February 5 issue of your newspaper (Nr. 16) an article by Kęstutis Deksnys was printed, entitled, "Atheism, Morality and Religion". Even though the editors are lavish in their praise of the article's author, saying that he, "is impressive in his research and his ability to hold the readers' interest", nevertheless, the more astute reader will notice immediately that he lacks the most elementary facts, especially historical.

Here are a few facts: (1) The author accuses the Church of teaching that "all government is from God". If the Church did

teach this, there would be no Christians, since the Caesars forbade them to worship Christ as God, and the Christians would have obeyed them and reverted to idol worship, but they did not do so, and preferred rather to go to their death... they believed THAT ONLY JUST GOVERNMENT AND ITS JUST REQUIREMENTS COME FROM GOD. If the government or its requirements are unjust, then there is no duty to obey; on the contrary, THERE IS A DUTY TO DISOBEY. The Christians of all ages know that: "Better to obey God, rather than men." (Acts 5, 29)

Deksny's alleges that the popes organized the Crusades desiring "to seize new lands and force the inhabitants of several more lands to pay tribute and to amass new wealth." Is this how it really was?

After all, Palestine, Asia Minor and North Africa were once Christian lands, and lived for several centuries in peace. Later, the Muslims began to attack those lands. They killed Christians, forced them to abjure their religion, forced those who would not obey into slavery, and destroyed everything that was dear and sacred to the Christians, such as their churches and the places which had figured in the life and death of Christ. The Crusades were organized to defend those places revered by the Christians, and to defend themselves. This is completely contrary to what Deksny's alleges. IT WAS NOT TO CONQUER FOREIGN LANDS, BUT TO DEFEND THEIR OWN, THAT CHRISTIAN SOLDIERS MARCHED TO PALESTINE. Did the Soviet Union not act similarly? Why did it fight the Nazis when they began to covet foreign lands?

Finally, the Arabs and Turks were not satisfied with Palestine and Asia Minor, but crossed into Europe, taking Greece, Bulgaria, Albania and Yugoslavia; they poured into Hungary, and even surrounded Vienna, the capital of Austria, and tried to reach Italy...

Many actions of the Inquisition are not defended by anyone today, but were there not greater and more terrible inquisitions in the Twentieth Century? How many millions of completely innocent people perished during the Stalin era in prisons, camps, exile and during artificial famine? What horror stories one can hear from Ukrainians, Caucasians and Germans from the Volga and from Odessa... Before these tens of millions of victims, the numbers of Inquisition victims pale.

Many more of our fellow countrymen perished during the sixteen years of the Stalin terror (up to the XX Party Congress),

than died under the Knights of the Cross in two hundred years. Why do you not write anything about those matters, even though they are still alive in the memory of the majority of residents in our country, instead of writing with relish about those which took place several centuries ago, and were much less significant?

How many scientists perished in Soviet prisons and camps? (Here are just a few names of specialists in the science of genetics: Vavilov, Chetverikov, Feri, Efroimsov, Agoli, Levicky, Karpeshenko, Kolsov, Serebrovsk...) Their places were taken by such as Lysenko, Lepesinskaya and others. In Lithuania, too, the renowned Professor Sivickis was furloughed from work for a long time while Professors Dovydaitis, Karsavin, Bishop Reinys and many others perished in prisons and camps. So it is not just in the Middle Ages that there was an Inquisition...

Deksnys writes in a most uninformed manner about the work of the Jesuits: "The activity of the Jesuits was bad news." Four years ago, we celebrated the 400th Anniversary of the University of Vilnius. Who founded that university? It was the very Jesuits whom Deksnys despises. Apparently, he never read the first volume of the definitive *History of the University of Vilnius*, where he would have found in the very introduction the following:

"The founding of a university, even in our times, is a great and significant event in the life of a city, a country and a state. It was all the more significant in the Middle Ages. The unusual, actually exceptional significance of a university for education, science and cultural in general, found its expression in the traditional... term of endearment 'alma mater', nourishing mother.

"Founded in 1579 as the Academy and University of Vilnius, it was, for several centuries, the only institution for higher learning in the Grand Duchy of Lithuania, and had a great influence on the intellectual life of Lithuania... Characteristic of the University of Vilnius is the tradition of cooperation between people of various nations. Studying there were Lithuanians and Russians, Poles and Ukrainians, Byelorussians and Latvians, and there were professors from almost all the countries of Europe. So the merits of the university were great for the culture and learning, not only of Lithuania, but also of neighboring countries, above all, Poland and Byelorussia.

"Famous professors and alumni of the university were authorities in the world of science and influenced the scientific thought



**Professor Pranas Dovydaitis, deported in 1941 to Siberia where he later died. He was a signer of the Lithuanian Declaration of Independence in 1918, and a founder of the Lithuanian Catholic Youth movement, "Ateitis" ("Future").**

of the world." (*History of the University of Vilnius, 1579 — 1803*. Introduction pp. 7,8)

So you see, my dear Kęstutis, the editors of the *History of the University of Vilnius* have an opinion different from yours, and every thinking person, unblinded by fanaticism, will believe them and not you.

Until the arrival of the Jesuits, Lithuania lacked not only an institution of higher learning, but even an intermediate school.

The first year they arrived, the Jesuits opened a middle school, and ten years later, an institution of higher learning. It is the oldest university within the borders of the Soviet Union.

The university produced a whole list of renowned scientists known even abroad such as: the mathematician Simanavičius, the astronomer Počobutas and the poet Sarbievius (Sarbiewski). Kojalavičius wrote the first history of Lithuania; Sirvydas, the first dictionary of the Lithuanian language. The university developed a whole line of jurists who prepared the Statute of Lithuania, acknowledged by all as a juridical work of high quality. Besides the colleges of Vilnius, middle schools were established in Kaunas, Kražiai, Ilukšta and elsewhere. So those who speak of "Jesuit activity of unhappy memory" are very poorly acquainted with the history of Lithuania.

Even more baseless is Deksnys' accusation against the Jesuits, that they taught "the end justifies the means". This is a calumny made up out of thin air, often repeated by enemies of the Jesuits, but never proven to this day.

In the middle of the last century (1852), in Frankfort, the Jesuit missionary Roh publicly proclaimed:

"1. If anyone shows the law faculty of the University of Heidelberg or of Bonn any work by a Jesuit, in which, in the judgement of the faculty, this shameful expression 'the end justifies the means' is taught in these or similar words, then following the decision of the faculty, I will pay the denouncer of that book 1000 guilders.

"2. And whoever accuses the Jesuit order of that shameless doctrine without proving it by word or in writing is a dishonorable slanderer." (*Ehrloser verleumder*)

For twenty years after this announcement (Roh died in 1872), no one could be found to claim this handsome prize.

In 1890, the offer was renewed by Richter Dūsburg, and in 1903, Dasbach, a member of the Reichstag, publicly stated, "I will pay 2000 guilders to the one who proves that Jesuit writings teach that the end justifies the means."

No one claimed that reward, either.

In Lithuania, I believe in 1924, Professor Antanas Maliauskas also offered a reward of 5000 litas to anyone who would prove the allegation that the Jesuits taught that "the end justifies the means", but no one at that time tried to claim the reward either, and the accusation diminished greatly in the atheistic press. It was revived

again in 1940, when the religious press was completely suppressed. Anyone who is the least bit better acquainted with the teaching of the Catholic Church knows well and understands that the Jesuits not only did not but could not teach such a rule. Who, after all, are the Jesuits? They are a religious order of the Catholic Church which has no separate Jesuit morality of its own, but keeps the general rules of Catholic morality.

Between 1925 and 1939, I myself went through the entire ten-year Jesuit education and course of studies, and after four years of practicum, teaching secondary school, I attended Jesuit houses of higher study in the Netherlands, Belgium and France, but never did I hear from my professors nor did I read in any books written by Jesuits (and I read several hundred of them), nor have I ever heard from my friends, that anyone had taught such a principle or disseminated it; i.e., that the end justifies any means, as understood by enemies of the Jesuits. In reality, Jesuits hold the same principles as the whole Catholic Church and the civil law of all civilized states.

Moreover, we must not forget one more thing: Every book written by a Jesuit must, before it is published, receive a bishop's approval that there is nothing in it contrary to the moral teaching of the Catholic Church. No bishop will give such approval if it contains the above-mentioned rule — "the end justifies the means".

At the beginning of 1930, when I was studying at Valkenburg (in the Netherlands), in the School of Theology and Philosophy, I heard the Jesuit archives director, Kleiser, give a report on the recently published work of the Austrian, Fillop-Miller, *Macht und Geheimnis der Jesuiten* (*The Power and Secret of the Jesuits*).

That same author had earlier written a work on Bolshevism in which he states that the Bolsheviks hold the "Jesuit principle" that "the end justifies the means". At that time, Kleiser denied that accusation against the Jesuits, and advised Fillop-Miller to study the history of the Jesuit order and its teaching. Fillop-Miller devoted four whole years to this task, and the fruit of this was a new work, *Macht und Geheimnis der Jesuiten*. In it Miller retracted his earlier thesis and emphasized that JESUIT TEACHING ON MORAL QUESTIONS DOES NOT DIFFER IN ANY WAY FROM THAT OF OTHER CATHOLIC THEOLOGIANS, and that the alleged principle is without foundation.

Today, I would like to repeat to you, Kęstutis Deksnys, the

same advice given by Kleiser to Fillop-Miller: "Study, investigate, and I am sure that if you sincerely seek the truth, you will soon become convinced like all seekers for the truth that the aforesaid teaching attributed to the Jesuits is just a mistake and a calumny.

Perhaps the best and most exhaustive article on this question in the Lithuanian language was published in 1911, by the magazine *Ateitis (The Future)* on pp 105, 154, 295.

In the last section of his article, Deksnys equates religion with fear: "Fear forces a person to his knees." First of all, it is not just fear which forces a person to his knees, but much more often, respect and gratitude or repentance for wrong-doing. More than once, I have seen in the Soviet press a photograph in which a high-ranking Soviet general or major is kneeling to kiss a unit's flag. What brought them to their knees? Surely not fear, but more likely respect and gratitude to those who accompanied this flag into battle and sacrificed their lives for their country.

We the faithful also kneel before the cross or the tabernacle, not from fear, but from respect and love and gratitude to Our Lord and Redeemer.

A child who has seriously offended his parents or benefactors, and has come to understand his own ingratitude and offense, apologizes to them, and sometimes even gets down on his knees to request forgiveness. By kneeling, he expresses regret for his bad behavior and his desire to make amends for his misbehavior. Does this demean a person? Far from it. It demonstrates his conscientiousness and desire to repair the wrong. At the same time, he wishes to honor those against whom he offended.

In the desire to prevent crime, governments often take stern measures against criminals. Is this bad? No. More than one person refrains out of fear from doing wrong. Is punishment therefore an evil means? It can often be the only means to prevent crime.

Strangely enough, Deksnys blames religion, saying that in Italy, belief in God has not prevented the Mafia. In Italy, only a part of the population are believers — about half of them. After all, the Communists alone (and they are most likely atheists), garner about 30% of the vote. Besides that, there are Social Democrats, Socialists, Liberals and members of other parties, many of whom are atheists.

In western democracies, along with good and positive signs, there are the negative. One of them is excessive freedom, which



is a good excuse for disorderly elements to manifest themselves. But is it not even worse when there is too little freedom, when religion is repressed and cannot do the positive work which it otherwise could do? Then public morals decline, you need increasingly more militia, prisons and labor camps. SO, THE WAR AGAINST RELIGION IS A REAL ANOMALY, which cannot be justified in any way. Life has often confirmed the fact that where people pray more, they curse less; where there are many people in church, there are fewer of them in prison. Here is one example:

During the summer of 1969, in Molėtai, the pastor of the parish of Dubingiai, Father Antanas Šeškevičius, was on trial for two days because he explained to a few children in church the truths of the catechism whose basis is the Decalogue: Do not kill. Do not commit adultery. Do not lie. Do not steal. Do not curse. Do not overindulge in drink. Honor your father and mother. Do not ignore prayer. Be sober. Do your duty conscientiously...

Father Šeškevičius carried out his sentence in the labor camp of Alytus, where there were about 1500 inmates, most of them young people. Yes, young people, and already criminals. Christmas came and then Easter — barely three or four celebrated these holidays, while none of the others had any idea about religion, but lived according to their "own conscience", more likely according to their untrammelled passions. Atheism, after undermining their religion, undercut their morals, too. All people who think a bit more deeply acknowledge that in human beings there are many baser instincts which, without religion, that is, without the help of God's grace, they cannot overcome; and this is the most important reason why, where there are fewer people in church there are more in prison.

A good confession and Holy Communion form barriers to control the passions of our baser nature. Mairionis has beautifully expressed that truth in his poem:

*"Thank you, Lord because by loving me  
You protected the morning of my life.  
Did I not more than once,  
Succumbing to temptation,  
Run for the net  
Cleverly set out for me?  
I WAS NOT ALLOWED TO PERISH BY MY HOLY FAITH,  
AND YOUR VIGILANT, PATERNAL PROVIDENCE."*

At the end, Deksnys praises the atheistic world-view which "requires a conscientious, selfless moral life, as required by conscience..." It is exactly this which religion requires in the first place. But what are the fruits of that atheistic worldview? What does life say? Why, among us, in spite of the army, controllers, auxiliary police, militia and secret militia, are there so many crimes, and so much wrongdoing? Why in the schools, especially professional and technical schools, do the teachers complain of the unusually difficult work? Why is there so much moral decline, scheming, thievery, hooliganism, drunkenness and sexual depravity? Why are there so few who "live as required by conscience"?

In the last sentence of his article, the author directly contradicts the sad truth, by saying that "Communist morality stands higher than religious morality which demands blind obedience and fear". Actually, religion requires not blind, but INFORMED obedience; not fear, but JUSTICE, RESPECT AND LOVE. Fear stands in the last place here. This truth is best demonstrated by family life. Before the war, in Lithuania, divorce was a rarity, and most often, a sensation. With the growth of atheistic education, the families began more and more to disintegrate. With the disintegration of families, the morality of the whole nation declined. In 1950, 2.7% of marriages ended in divorce, and these were, for the most part, not the people of Lithuania but arrivals from other "more progressive" republics.

- After ten years, the divorce rate had risen to 9% (1960),
- in another ten years (1970) 23%,
- by 1980, 33%,
- This year, we are approaching 36%.

The year before last, in Molėtai *Rayon*, as reported in the newspaper *Pirmyn*, 178 couples celebrated marriages... and there were 60 petitions for divorce. So, a good third of the families are breaking up.

Today, ten times as much alcohol is consumed as before the war in independent Lithuania, and several score times the wine.

Atheistic education creates a vacuum in young people's souls, which is the source of many evils. This is admitted today even by the more convinced atheists. I heard from a reliable person about one journalist's lecture to teachers in which he spoke about contemporary youth. After the lecture, he was asked how to explain the cruelty of today's youth, and its refusal to adhere to the norms

of morality. The journalist answered, "Formerly, the mind of youth was formed by religion. After the latter was done away with, a vacuum appeared which nothing else can fill; there is nothing to take the place of religion."

Last spring, twelve members of the Balninkai Communist Youth went on trial in Molėtai, to answer for their "actions": petty thievery and robbery. Those young people had everything at home: The body and its inclinations were taken care of in every way, but the most important thing was lacking, that which makes a human being human — a feeling of responsibility for one's own actions. They had no idea of God, Whom they knew about only from atheistic propaganda, and so they did not worry their heads about His commandments.

If you do not have an immortal soul, grab from life what you can, because after death, everything will be finished. That's what they did. Their conscience never spoke to them of duty or responsibility. They feared only the militia, but they thought they were smarter than the guardians of the law. This time, it did not work. However, will they not try in the future to be smarter? God grant that they learn their lesson.

So in spite of all the schools, press, radio and television, morality today is much lower than in Christian Lithuania before the war. These are the catastrophically sad facts today, which we cannot ignore; otherwise we will be deceiving ourselves.

Bijutiškis, December 7, 1983

Father Jonas Danyla

#### WE ARE GRATEFUL FOR THE SACRIFICE

On March 25, 1984, Mečislovas Jurevičius of Šiauliai was released after three years of strict regime camp. He was met at the gates of the Chelyabinsk by friends from Lithuania, and by the 27th, all were back in Lithuania.

On March 7, Jurevičius' wife had sent him 70 rubles for the journey. However, to this day, the money has not reached Jurevičius, even though he has been home for three months.

Before Jurevičius came home, the security police began to question his wife and friends. In the middle of March, 1984, his daughter-in-law, Mrs. Loreta Jurevičienė, was questioned at work, and an attempt was made to recruit her. When the

prisoner came home, Mrs. Jurevičienė was again summoned for interrogation, and questioned about people visiting Jurevičius. The KGB tried again to recruit her as an informer. Mrs. Jurevičienė refused to cooperate, and refused to keep silent about the interrogation.

On May 28, 1984, Jurevičius was served with an official summons to appear at the Šiauliai Department of Internal Affairs, Kapsų g-vė nr. 19, to see Investigator Mrs. Paškevičienė. During the interrogation, he was asked why he was not working, where he intended to work, and the like. The ex-convict explained that the law allows him not to work for three more months, and that even in camp, exceptions had been made for him on account of his poor health.

Investigator Paškevičienė warned him that after three months, he would receive a warning, and if he did not go to work, he "would be taken care of.

At the present time, Mečislovas Jurevičius' health is poor, with his feet constantly swelling.

#### OUR PRISONERS

Father Sigitas Tamkevičius writes:

Here it is, the second month since I settled into my new surroundings. I'm working in the kitchen, doing uncomplicated work... Divine Providence has made it possible for me to perform a kind of work which teaches me to sympathize with and to appreciate those who, at first sight, seem to be doing quite meaningless work, which in the eyes of God is no less meritorious than the big jobs. I offer everything to the Lord, and I am convinced that my present work is no less useful to the Church and to the faithful than everything which I have done for twenty years. What a comfort to know this! Our Heavenly Father sees everything, and judges everything.

No one interfered with my work, so in my thoughts, I can constantly be with God and in Him, with those who were so near and dear to my heart when I was free. When you are with God, please remember me, too, so that I might know how to make everything always meaningful, and offer it to God, that in my present life there might not be a single empty day. It would be a



**On June 6, 1983, one month after the arrest of Father Sigitas Tamkevičius, his prisoners in Kybartai went around the church in procession on their knees, praying for their beloved pastor.**

tragedy if I did not know how to inject meaning into my present life. I would be like the man who received a talent and buried it in the ground, earning nothing...

During the past ten months, I have learned to place more trust in God; but even when we forget, He is in the vessel of our life and does not allow it to sink.

Please give my regards to everyone who remembers me. My prayers and sacrifices are for all of you. May the love of Jesus Christ grow in your hearts.

February 24, 1984

April 18 was very special for me — I thank the Lord for the gift of the priesthood. Twenty-two years ago, on the Wednesday before Easter (just as this year), ten of us deacons stepped with trembling heart before the main altar of the cathedral, and prostrating ourselves, prayed to the martyrs and other saints for help. Afterwards, Bishop Petras Maželis of Telšiai ordained us to the priesthood. On April 23, the second day of Easter, I offered my first



**Father Sigitas Tamkevičius**

Holy Mass in the church of my home parish. I am infinitely grateful to the Lord both for the priesthood, and for the road covered. I have always felt the protective hand of Divine Providence, and only with its support I guarded like a precious pearl the ideals of the priesthood; it seems as though these years were not spent in vain, although, if I had known how to cooperate with God's grace perfectly, the results would have been somewhat better. May the Lord be merciful to me for failing to do as I was supposed to! My present life will perhaps fill those gaps which turned up in my ministry.

Easter brought much joy. No matter where you are, the Christ who conquered death will reach and revive you. How sad it would be to live if one did not know the Lord Who suffered, died and rose. With a holy tremor in my heart, I remember those precious Easter mornings when, taking the monstrance from the tomb of Christ, I would intone, "*Linksmą dieną mums nušvito*" ("The joyous day has dawned for us!"), and the crowd of thousands, like angel choirs, would continue the holy Easter hymn with joyful hearts, singing the ineffably beautiful Alleluia. Perhaps we must for some years intone the Resurrection hymn, not with our lips, but with our lives... We must learn to be content with the minimum in all things. This is the essential condition for all to attain happiness. He who wants much of everything will never be at peace or full of joy. I pray for you all and bless you!

May, 1984

From the letters of Father Alfonsas Svarinskas:

This was a good month. I received several letters. (The faithful write abundantly, but Father Svarinskas does not receive their letters — Ed. Note) I am very, very sincerely grateful to everyone for their Cyrenian assistance, and I pray for all kinds of blessings for everyone... I am very grateful for the Masses in January (The anniversary of his arrest was commemorated in Viduklė — Ed. Note), God alone is our hope and protection... I thank Bishop Julijonas (Steponavičius) and all who remember me and send greetings...

Everything could be tolerable, but I deeply regret being unable to offer Mass, to go to confession and Holy Communion. May God accept that sacrifice also.

You ask about my health. Psychologically and spiritually, I feel well. I believe in the triumph of good, but I would like to do so much more work in my homeland, and this torments me. Physically, I do not feel bad: I am alive and well. ...Every month in the store, I can buy 5 to 7 rubles worth of margarine, cheap candy, vegetable fats and onions. That's enough! They extracted two teeth — periodontal disease! I exercise every day... so my health is good... Please forgive the simple thoughts,



**Father Alfonsas Svarinskas**

there is so much I would like to say. (It is thought that he is allowed to send letters only on everyday topics — Ed. Note.)

March 18, 1984

My Spirits are good. Everything that happens is the will of God. I am not complaining of my health, only working every day I get a little tired, so I rest more (2 — 3 hours) on Sundays. Then the following week is better. In my spare time, I read newspapers and magazines received from Lithuania, I work on



my French, I have learned Italian and I am preparing to study Spanish. I think that in our lives, everything can come in handy. The prospects are poor. The world has lost God and sunk in darkness... There is so much more I would like to write...

May 20, 1984

## RAIDS AND INTERROGATIONS

Kapčiamiestis (Lazdijai rayon)

On July 22, 1983, the pastor of the parish of Kapčiamiestis, Father Ignas Plioraitis, was summoned to the Lazdijai *Rayon* Prosecutor's Office to see Prosecutor S. Žiautys. Since Father Plioraitis refused to write a statement, arguing that he felt himself to be innocent, Prosecutor Žiautys himself drafted it. Basing himself on material collected by Vice Chairman Liudas Vanagas, of the Lazdijai *Rayon* Executive Committee, Prosecutor Žiautys, in his statement, touched on the following questions:

"Why do you not get along with Vice Chairman Vanagas of the *Rayon* Executive Committee?"

"How does material from talks with government representatives get into the *Chronicle*; for example, your interview with Vanagas?" (See *Chronicle* No. 58 — Trans. Note)

"Why do you not submit information about religious festivals to the *rayon* government?"

"Why does your church committee not enter into a contract with the *Rayon* Executive Committee? Perhaps you, as pastor, are interfering in this matter, and causing the delay?"

"How and when were you elected Vice Chairman of the parish church committee, since you are forbidden to be on the committee? Perhaps you coerce committee members?"

"Do you speak against the government and against atheists in your sermons?"

"Maybe you collect or organize the collection of signatures to various petitions?"

"Why do you organize young people to serve in church?"

Father Plioraitis would not read the statement drafted by the prosecutor, and did not sign it. "Even though you deny all the allegations, I am still obliged as prosecutor to warn you in

writing." said Prosecutor Žiautys, and handed the priest a warning reading as follows:

"I warn you about systematic preaching against atheism, interference with compliance with contract law and the organizing of youth. For failure to carry out the law regarding contracts, you will be fined, and for any organizing of the youth, you will be taken to criminal court."

Father Plioraitis would not sign the warning. Prosecutor Žiautys would not allow the priest to make a copy of the warning addressed to him. The conversation lasted more or less two hours.

#### Eigirdžiai (Telšiai Rayon)

On July 26, 1983, two KGB agents from Vilnius came to see Father Ferdinandas Žilys, the pastor of the parish of Eigirdžiai. The unofficial interrogation lasted about two hours. The basic problem was, in the opinion of the KGB, the unsuitable sermons of Father Žilys. It seems that in his sermon during the religious festival at Žemaičių Kalvarija, he mentioned the imprisoned priests, Alfonsas Svarinskas and Sigitas Tamkevičius. The KGB was interested in knowing how information about the raid which occurred earlier reached abroad. (See *Chronicle* No. 57, 59 — Trans. Note) "If they find out abroad about this visit too, you'll be sorry," the chekists threatened as they took their leave of Father Žilys.

#### Vilnius

On January 13, 1984, the following were summoned to the Office of the Commissioner for Religious Affairs: Father Vaclovas Aliulis; the Administrator of the Archdiocese, Father Algirdas Gutautas and the Pastor of Holy Spirit Church, Father Aleksandras Kaskevičius. In the presence of the latter two as witnesses, Assistant Commissioner Jozėnas rebuked Father Aliulis, because in a sermon delivered in Polish at the Church of the Holy Spirit, Father Aliulis reminded the faithful that even the setting up of a Christmas tree for children was considered an anti—Soviet affair.

On September 8, 1983, a KGB agent visited S. Pečkevičius, a resident at Trimitų 82-2, in Vilnius, and demanded that he immediately come to KGB headquarters. When Pečkevičius inquired about the reasons for the summons, the chekist retorted, "When you come, you'll find out." That day, Pečkevičius did not

go to the KGB. Sometime later, a second summons was delivered to Pečkevičius, to come to KGB headquarters September 19. Failing to find Pečkevičius at home, and warning that if he did not come, they would take him off with the help of the militia, they left the summons with his mother.

On September 19, Pečkevičius was asked in the course of interrogation where he knew Father Sigitas Tamkevičius from, what he could say about the sermons he had delivered, etc. The investigator was interested in knowing how long Pečkevičius had been acquainted with Father Jonas Matulionis and tried to convince him that he was, in his words, "a real bastard" and not a priest.

The chekists are unhappy that Father Tamkevičius has many acquaintances abroad, and they have found fault with the fact that he had gone to the airport with flowers to meet him. Finally, the prosecutor stated:

"You are in the hands of the KGB; we know everything; what you do in Kaunas (Pečkevičius sets up the creche at Christmastime in the Cathedral of Kaunas — Ed. Note). We won't say anything, just don't go to the airport to meet those devils (foreigners — Ed. Note)." The interrogation lasted about three hours.

Prior to the Saint Casimir Jubilee, a KGB agent visited Pečkevičius at home. Not finding him there, the chekist accosted him on the street, on his way home. This time, the KGB agent tried to start up a conversation about the creche which had been erected in the Kaunas Cathedral and inquired who had helped with the work. Pečkevičius responded that he had worked openly, without hiding anything, and so he now refused to make statements or give explanations.

On March 20, 1984, a search was carried out in the apartment of pensioner Liudas Dambrauskas in Vilnius, his wife's apartment in Kaunas, and their garden shed. During the search, the chekists seized Dambrauskas' written recollections of prison life and life in forced labor camp. (During the rule of Stalin, Dambrauskas was given the death sentence, which was later commuted to imprisonment.) Lately, he has been charged on the basis of the Criminal Code, Par. 68, "for anti-Soviet activity and agitation", and he is being threatened with seven years of imprisonment. Until now, the interrogations have taken place on a daily basis. Since Dambrauskas' health is poor, the interrogation has been postponed.

Exhausted by the constant interrogation and threats, Dambrauskas suffered a myocardial infarction, and he is presently in the hospital.

(On October 3, 1984, Liudas Dambrauskas was sentenced to three and a half years strict regime camp, to be followed by two years of internal exile. — Trans. Note)

On May 4, 1984, at 8:00 AM, in the apartment of Mrs. Elena Terleckienė (Vilnius, Nemenčinės plentas 68), eight KGB agents carried out a search. Seized during the search were: the *Chronicle of the Catholic Church in Lithuania*, No. 60; diaries from 1971, 1975, 1976; letters of Antanas Terleckas written from prison, and notebooks from his exile; various postal receipts and other documents and the book, *Romas Kalanta*.

After the search, Mrs Terleckienė was taken to KGB headquarters and interrogated for two hours. Also interrogated by the KGB was Antanas Terleckas' son, Gintas.

On June 19, 1984, Mrs. Terleckienė was interrogated by chekist Česnavičius. The interrogator, accusing Mrs. Terleckienė of maintaining ties abroad (specifically with Kęstutis Jokubynas) and "anti-Soviet elements" in Lithuania, threatened to bring her to trial on Par. 68.1 of the Criminal Code.

#### Jurbarkas

On May 11, 1984, Conductor Elena Butkuvienė was summoned to see Investigator Ramanauskas. When she arrived, she was interrogated by the Chief of the KGB himself, Sherkshnov. The chekist scolded Mrs. Butkuvienė for purchasing tickets for pupils to attend the anniversary in Kapsukas of the death of Archbishop Jurgis Matulevičius, and demanded, in his words, that she stop corrupting children and young people.

"You can go to church, what greater freedom do you need?" KGB Chief Sherkshnov said.

"And if I were a teacher, could I go to church publicly?" Mrs. Butkuvienė would not give in.

"The two things are incompatible," the KGB agent retorted. Letting Mrs. Butkuvienė go, chekist Sherkshnov threatened to have her employment terminated.

#### Vadžgirys (Jurbarkas Rayon)

The pastor of the parish of Vadžgirys, Father Alfonsas Bulotas, was summoned to the KGB in Vilnius for a talk. Arguing that

since he ministered to two parishes he had no time for such a journey, Father Bulotas refused to go. On April 24, the KGB agents visited the priest in person. One of the first questions the chekists had was why the priest had not mailed the chancery his completed ballot for elections to the Priests' Council of the Archdiocese of Kaunas. Father Bulotas replied, "I thought that the ballot had to be turned in to the chancery, but now it appears that it had to be turned in to you."

During the interview, the guests were interested in Father Bulotas' attitude toward the two priests who had been sentenced, Alfonsas Svarinskas and Sigitas Tamkevičius.

#### Telšiai

On July 23, 1983, on the eve of the Feast of Saint John the Baptist, (*Joninės*) a group of young believers from the City of Telšiai was singing and dancing at a bonfire on a hill near the forest's edge. After the *Joninės* celebration, an investigation of the participants began. Mrs Jadvyga Ignotienė and Mrs Genutė Jurevičienė were summoned to KGB headquarters. The Dambrauskas family, whose children had participated in the St. John's Eve bonfire, was visited several times by the KGB. The chekists were anxious to find out who had organized the celebration, who had actively participated, that is, sang, spoke and to their knowledge, had sung the Lithuanian National Anthem (No one had sung the anthem. — Ed. Note), and who had prepared and distributed the snacks.

#### Skuodas

On July 26, 1983, Skuodas resident Miss Bronė Navickaitė was summoned to the *rayon* KGB. Without introducing himself, a KGB agent blamed Miss Navickaitė because the story of her discharge from work had gotten into the *Chronicle*. (See *Chronicle* No. 57, 58 — Trans. Note) The chekist was interested in discovering who could have given the information to the underground publication, and to which of her acquaintances she had given copies of her letters to *Tiesa* (*Truth*). The KGB agent stated that in the *Chronicle* there is an excerpt from her letter to the editors of *Tiesa*:

"Even the director's request that I say nothing to anyone sounded strange. After all, if everything was being done

justly, why such an announcement or demand? And if it was being done unjustly, then why must I keep quiet?" — and the number of a reply sent her by the Ministry of Education, which no one but she could have given to the *Chronicle*.

Miss Navickaitė said that she was not concealing anything, that she had told everyone publicly about her dismissal; how all that got into the *Chronicle*, she did not know. Miss Navickaitė asked how she had done wrong by writing to the editors of *Tiesa*. The chekist affirmed that she was entitled to write and seek justice, and that she could appeal to the editors, not only of republic newspapers, but those of the Soviet Union.

"Then why was I summoned to speak with Zalepūga and Pocevičius?" Miss Navickaitė insisted. The chekist remained silent.

Concluding the interrogation, the KGB agent mentioned a few articles according to which Miss Navickaitė could be punished for false statements, failure to disclose a crime, and sending information abroad.

#### Šatės (Skuodas Rayon)

On July 8, 1983, the following were summoned to the Skuodas Rayon Prosecutor's Office to see Investigator R. Kurpavičius, with their children, regarding the subject of the children's religious instruction: Mrs. Irena Stončienė, Mrs. Virginija Serečkienė, Mrs. Lina Viskontienė, Mrs. Genovaitė Bertienė, Mrs. Julija Garbinčienė and Mrs. Aleksandra Jablonskienė.

On July 22, the children were summoned to the Prosecutor's Office without their mothers, but the parents would not allow them to go alone. Obviously, an attempt was being made to build a case against the pastor of the parish, Father Vaclovas Senkus, for teaching catechism to children. The mothers who were summoned, and their children, testified that the pastor had not taught them, but only preached sermons during services, to which they listened.

On August 8, 1983, Skuodas Rayon Executive Committee Vice Chairwoman, Mrs. Luožienė, told Šatės Postmistress, Mrs. V. Sebeckienė, by phone: "If your children are going to church again, you'll be discharged, and you'll end up digging potatoes!"

The same Mrs. Luožienė told Šatės kindergarten teacher Genovaitė Bertienė to submit her resignation in writing because

her two sons go to church. In August, Mrs. Bertienė was discharged from her position.

Two weeks before the bishop's visit to the parish, *Rayon* Communist Party Committee Second Secretary Zalepūga visited Šatės almost daily. "If you go to church, you're going to be fired!" Zalepūga warned municipal employees. During the same period, Middle School Principal, Mrs. Jakštienė, visited the parents of pupils who were religious believers and told them, "You have no right to take Soviet schoolchildren to church!"

#### Kaunas

In March, 1984, Kaunas resident Mrs. Aldona Šupenienė was summoned to the Kaunas KGB to see Investigator Jonas Matulevičius. The security agent was interested in finding out whether the mother knew what kind of people and friends her daughter, Ilona Šupenytė, was consorting with (Ilona Šupenytė signed a letter to the Attorney General of the LSSR protesting the treatment of believers who wished to attend the trial of Father Alfonsas Svarinskas — Trans. Note). He said that she was writing letters to prisoners, and could be severely punished for it. Mrs. Šupenienė defended the prisoners: Gajauskas, Skuodis and others, whom Matulevičius was insulting, and defended her daughter's behavior. At the end of the interrogation, chekist Matulevičius demanded that the mother instruct the daughter to come to KGB headquarters herself, and tell all.

Invited through her mother and by Matulevičius personally by telephone, Miss Šupenytė refused to go to KGB headquarters. The agents were forced to deliver a written summons to her home. Participating in the interrogation of Miss Šupenytė, besides chekist Matulevičius, was Director Rubinov of the Musical Studio for Youth at the Cultural Center attached to the Kaunas Synthetics Factory. He tried to find out who had advised Miss Šupenytė to quit the Youth Studio which he directed. In his opinion, the guilty party was Aldona Raižytė, and he tried to get the subject under interrogation to confirm his suspicion.

Chekist Matulevičius expressed dissatisfaction over the fact that the girl wrote letters to prisoners and participated in the nintieth anniversary of the Kražiai massacre. (See *Chronicle* No. 60 — Trans. Note) Matulevičius demanded that she explain herself in

writing and promise that she would stop writing letters to prisoners, attending trials, etc.

When Miss Šupenytė categorically refused, he advised her to think it over and come back. The interrogation last four hours.

#### NEWS FROM THE DIOCESES

##### Vilnius

On May 22-23, 1984, ballots were being counted in the election of representatives to the Priests' Council of the Archdiocese of Vilnius. When Religious Affairs Commissioner Petras Anilionis was informed of the results of the voting, he severely reprimanded the administrator of the archdiocese, Father Algirdas Gutauskas, for conforming with the directive of Bishop Julijonas Steponavičius to conduct the elections by secret ballot, and for not interfering with the election to the Priests' Council of Fathers Algimantas Keina, Jonas Lauriūnas and Donatas Valiukonis.

Anilionis told Administrator Gutauskas whom he was supposed to appoint to the Priests' Council, and who should constitute the Board of Consultors. Of those elected to membership in the council, only one priest is suitable for the board of consultors in the opinion of Anilionis. Eight priests were elected to the Priests' Council, but Anilionis is allowing only six; he refuses to acknowledge two of the priests elected, Kazimieras Vasiliauskas and Jordanas Slėnys. If the aforesaid priests join the Priests' Council in spite of the interdict, Anilionis said, he would immediately move Father Vasiliauskas out of Vilnius, and release compromising pictures of Father Slėnys in the press.

Anilionis threatened the Apostolic Administrator of the Archdiocese of Vilnius, Bishop Julijonas Steponavičius, that for interfering in what was not his business, (i.e., the makeup of the Archdiocesan Priests' Council and Board of Consultors — Ed. Note), he would be exiled from Žagarė to a place where no one would be able to reach him. The commissioner was annoyed because priests of the archdiocese visit their bishop and associate with him.

Similarly, Anilionis pressured Panevėžys Diocesan Administrator, Kazimieras Dulksnys, directing him how to put together a Priests' Council and Board of Consultors acceptable to the atheists.



#### Kaunas

In May, 1984, the Deans of the Archdiocese of Kaunas and the Diocese of Vilkaviškis were summoned to a meeting with Religious Affairs Commissioner, Petras Anilionis. The Commissioner devoted his lecture to justifying the conviction of Fathers Alfonsas Svarinskas and Sigitas Tamkevičius. He argued that even in "bourgeois" Lithuania, priests were put on trial. For example, he mentioned the case of Msgr. Olšauskas. "Besides, even in pre-War days, priests were attacked, robbed, and even murdered," Anilionis explained, and immediately quoted a number of news items from *Ūkininko patarėjas* (*The Farmer's Advisor*). The commissioner claimed that in those days, no one blamed the government, and no one sent such news items abroad (But he "forgot" to say that the government did not forbid it, and that even the foreign press wrote about the case of Msgr. Olšauskas, raising the question of the court's objectivity and the lack of evidence — Ed. Note)

Anilionis urged the deans to acknowledge the convicted priests, Alfonsas Svarinskas and Sigitas Tamkevičius, as state criminals, and in return, he promised to consider the possibility of increasing the number of students admitted to the seminary.

In his talk, Anilionis expressed dissatisfaction with the behavior of the deans of the Archdiocese of Kaunas and the Diocese of Vilkaviškis: It seems that what he had said to them a year ago had all been transmitted to the Vatican, "and you can't call that anything but swinish behavior!" Anilionis angrily ended his lecture.

#### Nevarėnai (Telšiai Rayon)

On March 4, 1984, at about 6:00 PM, the telephone rang in the apartment of the pastor of Nevarėnai. When Father Šikšnys picked up the phone, the following conversation, more or less, took place:

"Pastor, you did not vote. Perhaps you are ill, and we should come to your home, so that you might vote."

"I'm well, and you needn't send the box. And to whom am I speaking?"

"This is the chairman of the election committee."

"And what is your name?"

"That's not important," the chairman of the election committee tried to evade the question.

"If you won't introduce yourself, then I'm hanging up!" the pastor categorically stated.

The one speaking said that he was Keliauskas (Secretary of the Nevarėnai Party Organization). When Father Šikšnys explained that the elections were free and that he refused to vote, Secretary Keliauskas still tried to convince him, "But Pastor, you should do your duty as a Soviet citizen."

"When you let Fathers Alfonsas Svarinskas and Sigitas Tamkevičius out of prison, I will come and vote without any urging," replied the pastor.

With this, the first conversation ended. Less than ten minutes later, the phone was heard again. Now it was Vice Chairman Mikalauskas of Nevarėnai, calling Father Šikšnys about the elections. The questions and answers were similar to the first conversation. When the Vice Chairman asked what he should tell the *Rayon* about the pastor's failure to vote, Father Šikšnys replied, "Tell them everything I told you."

#### Dubičiai (Varėna Rayon)

On May 2, 1984, the pastor of the parish of Dubičiai, Father Mykolas Petravičius, was summoned to see *Rayon* Executive Committee Vice Chairman Laukelis. Father Petravičius was read a written warning from the Commissioner for Religious Affairs, Petras Anilionis, because during the Lenten retreat this year in Byelorussia, in the parish of Naujadvaris, he helped the priest serving that parish to hear confessions. In this way, Father Petravičius was alleged to have transgressed Article 19 of the Regulations for Religious Associations, forbidding the carrying out of functions without permission of the local authorities. (Such permissions are never given to priests from Lithuania, so they are prevented from assisting priests in Byelorussia, who have to serve three or four parishes. — Ed. Note)

The warning stated that if the priest did not comply, sterner measures would be taken. This is the third such warning for Father Petravičius. Since Vice Chairman Laukelis would not allow him to make a copy of the warning, Father Petravičius refused to sign any acknowledgement.

Vice Chairman Laukelis warned the priest that news of this conversation had better not reach the *Chronicle*; otherwise, the *rayon* government would not grant a fuel allotment to heat the church. "Don't spit in the well you'll have to drink from yourself," said Executive Committee Vice Chairman Laukelis ending the discussion.

Kalesninkai (Šalčininkai Rayon)

On June 7, 1984, the pastor of the parish of Kalesninkai, Jonas Vaitonis, was summoned to see Executive Committee Vice Chairwoman, Mrs. Tamašauskienė. The Vice Chairwoman read a written warning from Religious Affairs Commissioner Petras Anilionis, forbidding Father Vaitonis to assist priests in hearing confessions during religious festivals and retreats in Byelorussia. Mrs. Tamašauskienė would not give the priest the text or even allow him to copy it. Father Vaitonis would not sign the warning.

Padubysis (Kelmė Rayon)

During the summer of 1983, near the pine grove of Padubysis, a cross was erected with a little shrine attached. People used to come to pray before the newly erected cross, and they planted some flowers. All this displeased Party Secretary Kerbedis of the *Tarybinis Artojas* (Soviet Plowman) Communal Farm, and he began urging the tractor drivers to knock down the cross, promising for their efforts to give them a new tractor. Tractor driver Antanas Marozas, a Party candidate, agreed to knock down the cross. One night at the end of December, 1983, the cross was overturned using a Kiroviec tractor, and taken, no one knows where.

Party Secretary Kerbedis kept his promise: Since the demolition of the cross, tractor driver Marozas is driving a new tractor.

Telšiai

On September 21, 1983, in Telšiai, Catholic Antanas Droba was being buried. Coworkers went to the *Rayon* Executive Committee, asking permission for the funeral procession to proceed through the city streets. Permission was given on condition that no priest would accompany it, and no religious symbols — cross or banner — would be carried. Usually, only non-religious parades are allowed on the city streets. Thus, as the funeral procession preceded through the city, Father Juozapas Pačinskas was driven to the cemetery separately.

Žlibinai (Plungė Rayon)

In 1982 the faithful of Žlibinai in Plungė *Rayon* sent a petition (signed by 300 of the faithful) to the LSSR Council

of Ministers and the bishop, demanding the return of their church, which had been turned into a warehouse. In the petition, it was pointed out that it is difficult for the faithful to carry out their religious duties without a church: There are no buses to other places where there are churches, and to bury the dead, they are forced to drive 5 km along impossible roads to the church in Kantaučiai and afterwards back to the cemetery in Žlibinai.

Instead of a reply, interrogations began. Workers, high school students and university students who had signed the petition were threatened with expulsion from work and schools, and were pressured to retract their signatures. At the beginning of 1983, 106 of the faithful again went to the LSSR Council of Ministers, requesting that their religious association be registered, and that they be allowed to open a house of prayer in Žlibinai.

On May 18, 1983, Plungė *Rayon* Executive Committee Vice Chairman, Henrikas Buivydas, replied in writing to the faithful, regarding why in Žlibinai, the religious association was not allowed to be registered, and they were not allowed to open a house of prayer:

1. Buses are operating, hence, it is possible to ride to church and elsewhere. True, there are no buses from Žlibinai, but a route is planned for the future. (When? — Ed. Note)

2. Žlibinai is an uncertified place of residence, and so, in the future, it would not need a church — all the homesteads will be transferred.

Lazdijai *Rayon*

The faithful of the Village of Paveisininkai, Vikališkė, Sapiegiškiai, Navikai and Alekniškiai applied to government agencies the Village of Paveisininkai. In November, 1983, they received an answer to their petition to the Commissioner for Religious Affairs signed by 130 of the faithful:

LSSR Commissioner of the Council for Religious Affairs  
Attached to the Council of Ministers of the USSR  
November 14, 1983, No. 46

To: Citizen Antanas Janukonis  
Lazdijai *Rayon*  
Kapčiamiestis Post Office  
Village of Paveisininkai

We wish to inform you that the religious association of

Paveisininkai is not registered, and so does not have the right to use the house of prayer.

Your petition, based on Art. 5 of the Regulations for Religious Associations, has been directed to the Executive Committee of the Lazdijai *Rayon* Council of Workers' Deputies for consideration, as required.

Commissioner for the Council P. Anilionis

Lazdijai *Rayon* Council of Workers' Deputies Executive Committee  
November 30, 1983 No. 147

Response to a petition written to the LSSR Commissioner of the Council for Religious Affairs, attached to the Council of Ministers of the USSR.

To: Antanas Janukonis  
Residing in the Village of Paveisininkai  
In the District of Kapčiamiestis

The Executive Committee of Lazdijai *Rayon*, having considered your collective petition regarding the opening of a church in the Village of Paveisininkai, reports that we do not accede to the petition on account of the following circumstances.

In 1984, when the registration of religious associations was being carried out in the republic, the Catholic community of Paveisininkai failed to register, and no contract between the religious association and government organs for the transfer to the association of the house of worship and of church property belonging to it was entered into. The Village of Paveisininkai formed part of the District of Kapčiamiestis, and by the same token the religious association was registered as part of the Catholic religious association of Kapčiamiestis. In 1950, the church building was turned over by the Council of Ministers of the Lithuanian SSR to the Veisėjai *Rayon* Executive Committee for administration, which gave it to the *Zygis į Gyvenimą (Venture into Life)* Communal Farm, to use for cultural purposes.

The communal farm did not demolish the building, nor did it move the building to the planned central residential area in Semoškai.

When the Veisėjai *Rayon* was amalgamated with Lazdijai, and the communal forms were later merged, the former house of

prayer became the responsibility of the *Kapčiamiestis* Communal Farm in Lazdijai *Rayon*, and presently belongs to it. Part of the former inventory and other church property was turned over to the Museum of Atheism, part was reclaimed by the residents themselves, and part was turned over to the Catholic religious association of Kapčiamiestis (Part of the property was turned over, not to the religious association of Kapčiamiestis, but to that of Veisėjai, because Paveisininkai was served until 1969 by the pastor of Veisėjai — Ed. Note.)

Thus the building, which has not been used as a house of prayer for several years, has lost its functional value and meaning.

Secondly, there are no grounds for reconsidering the question of the registration of the Catholic religious association of Paveisininkai and the transfer to it of the former house of prayer since the Village of Paveisininkai is not growing, and has no future. At the present time, the village has twenty-five homesteads, with sixty-two residents. Nor are there any substantial residential areas nearby from which it would be convenient for the faithful to go to Paveisininkai rather than to Kapčiamiestis, Veisėjai or Kučiūnai.

On the basis of the facts set forth, the *Rayon* Executive Committee has decided not to honor your request.

L. Vanagas

Vice Chairman of the Executive Committee

Vilnius

To: The Prosecutor of the Lithuanian SSR

The Chief of State Security of the Lithuanian SSR

From : Vladas Lapienis

Residing at Gelvuonių 47-7

Vilnius

#### A Petition

"Everyone is allowed to speak and write whatever he pleases, without restriction," said the founder of the Bolshevik (now the Communist) Party. (*Writings of Lenin*, Vol. 10, p. 195)

After the October Revolution, this party, having seized power, proclaimed in the Constitution, "The right of religious and anti-



**Vladas Lapienis**

religious propaganda is recognized for all citizens." (Jaroslavskis, *Apie religija — Concerning Religion*, 1959, Vilnius, p. 27) This Constitution declares the equality of all citizens before the law, independent of their relationship to religion. But when this Party became entrenched in the government, they proclaimed a new Constitution which declares only the right to conduct atheistic propaganda. (Art. 52) In this Constitution, believers are already victims of discrimination, since they are denied the right of religious propaganda.

Moreover, the same article of the Constitution declares,

"Inciting discord and hatred in connection with religious cults is forbidden." This also discriminates against believers since the Constitution does not mention inciting discord and hatred in connection with atheistic propaganda. Hence, Article 52 of the Constitution nullifies the equality before the law proclaimed in Article 34 of the Constitution. This is where a host of conflicting situations between religiously believing citizens and the state arises. And as long as this mistake is uncorrected, to use Lenin's words, "Unless this is done, any words about tolerance or religious freedom will be a regrettable game and a dishonorable lie!" (*Patvaldystė svyruoja — Autocracy is Tottering*, Lenin, *Complete Works* V 1978, Vol. 7, p. 121)

We often hear from the lips of atheists on radio and television, and especially in the press, disrespectful and untruthful references to God and the Catholic Church, profaning the teaching of Christ, untruthfully setting forth the truths of faith, abundantly spewing viciousness, calumnies against the Pope, the bishops, priests and religious. We hear and in the press we read insults against believers, and wrong-doings are very often attributed to the faithful without foundation. In a word, when atheists, supported and incited by the government fight against God and the Catholic Church with the help of mass media, the faithful must defend themselves. By what means? The government does not allow believers to defend themselves through the mass media. The faithful defend themselves in the *Chronicle of the Catholic Church in Lithuania*, publicizing the injustices perpetrated against them, within the LSSR Criminal Code's definition of essential defense, that is, defending the interests of the public (in this case, the believing public) from attacks and accusations, as long as the limits are not exceeded.

Since the atheists, in their attack against the believing public use periodical publications printed in massive editions, brochures, books, radio and television, while the faithful can defend themselves only with the *Chronicle of the Catholic Church in Lithuania*, just a few pages long, typed for small circulation, it is self-evident that the Catholics do not exceed the limits of essential self-defense. Hence, there are no grounds for accusing the Catholics of publishing and disseminating the *Chronicle of the Catholic Church in Lithuania*, since they do so within the definition of necessary self-defense.

On July 2, 1975, *Tiesa* wrote, "During the fascist dictatorship



in Spain, with terror and repression rampant, the political, social and economic achievements of the Spanish nation were destroyed... In 1939, the activities of all political parties, except the ruling political party, were forbidden... Some ministers of cult, in their sermons, make harsh statements against the state..." (sic)

J. Grigulevičius in his book, *Vatikanas XX amžius (The Vatican — The Twentieth Century)*, published in Vilnius, 1982, p. 138, wrote: "Events in Nazi Germany developed in the same way that they did in Fascist Italy. However, Mussolini did not decide to cut off all ties with the Church, and chose compromise. The German Fuehrer recognized only the kind of Church which shouted, 'Heil, Hitler!' Catholic organizations were taken over by the Nazis, and all church people were transformed into servants of the Third Reich; the Central Party was dispersed. Those who opposed such a policy, the Nazis crammed into concentration camps, or killed outright."

The Czarist government in Russia, and the Nazis during their regime in Germany, increased repressions against dissenters: They terrorized people and tried to get rid of them physically, hoping to repress oppositions, and in this way they became bogged down in a still greater crisis until finally they collapsed. So we clearly see that today we need, not oppression, not repression, the proliferation of greater punishments, but democratic reforms, among them equal rights and the granting of freedoms to all citizens, as proclaimed in the Declaration of Human Rights and other documents dealing with human rights and basic freedoms, and that those rights be not just on paper, but in actuality.

Every day of the preliminary investigation, it becomes more and more clear that justice is overruled by anger, hatred and even vengeance. It is becoming increasingly clear that they have a growing desire, if not to destroy me, then at least to curtail my freedom, to foist on me their own convictions which are essentially opposed to the implementation of freedom.

In my work, I was guided by natural law, the Commandments of God and the Church, Articles 34, 39, 49, 50 and 52 of the country's Constitution and other publicly promulgated Soviet laws, the applicable articles of the Universal Declaration of Human Rights, and especially Article 2, which says:

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as... political... jurisdictional or international status..."

Article 19: "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

Article 30: "Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein."

And in Soviet law, it says: "If an international agreement of the USSR sets forth rules which are different from those set forth in Soviet Law, the rules of the international agreement apply." (LSSR Codex of Civil Proceedings, Article 482. "The Foundations of Public Education in the USSR". Moscow, 1973, Article 65, et. al.)

Thus in my work, I based myself on natural law, the country's Constitution and Soviet law which has been promulgated, international agreements dealing with human rights and basic freedoms, including freedom of thought, conscience, religion and beliefs, and not requirements thought up and imagined by some officials, who, in committing offenses against Socialist justice are mistaken themselves and lead others astray. For "to respect the person of citizens, to defend their rights and freedoms, is the duty of all state organs: public organizations and officials," proclaims Article 57 of the Constitution.

The explanation of some state organs and officials failing to respect the persons of their country's citizens, and failing to guard their rights and freedoms, that they do so in the name of the law, are similar to the explanations of the Nazis who crowded people into concentration camps or death camps in the name of the law; during the era of the Stalin personality cult, innocent people were put in prison or behind barbed wire, and exiled. These deeds, said to be "in the name of the law", the XX Party Congress later resolutely condemned.

Among the bases of peace is respect for inalienable human rights, for peace is justice, and war arises from the transgression of rights. If human rights are violated under peacetime conditions, then particularly important and, from the aspect of progress incomprehensible, is any manifestation of war against humanity, which cannot be reconciled with any program calling itself "humane".

Struggling for true and complete freedom of religion, for the

right to proclaim one's beliefs publicly, I am determined again to be unjustly accused and unjustly sentenced.

Justice elevates a nation. Injustice makes it unhappy, and even kills it.

March 9, 1984

Vladas Lapienis sent petitions of similar nature, showing the absurdity of the trumped-up accusations, and their utter lack of foundation in the juridical sense, to the Prosecutor of the LSSR and the Chief of the KGB, on April 13 and 19, 1984.

Leipalingis (Lazdijai Rayon)

At the beginning of 1984, officers, including Major Marchenka, Major Gorbatsky, Major Kim and others, told Private Robertas Grigas, who is doing his military service at Badam Station, Kazakh, that if he continued refusing to take the (military) oath, (See *Chronicle* No. 54 — Trans. Note), that he risked five years deprivation of freedom according to the Criminal Code of Kazakh. The young man reiterated his decision, saying, "I don't expect anything better from you," and in a written report to the Chief of the Political Division, he explained that, being a Catholic, he could not swear allegiance to a system based on atheistic ideology. During the discussion, the officers kept using profanity and threatening the young man with the horrors of Soviet prison.

In May, 1984, Robertas Grigas' compulsory military service ended. One of the superior officers who earlier ridiculed him, told him, in parting, "It is my wish for you that you always be steadfast as befits a human being and a man. I would like my sons to be like you."



**A 1976 photo of the Queen of Peace Church in Klaipeda, which was confiscated from the faithful in 1962 and converted into a concert hall.**

Klaipeda

To: Yuri Andropov,  
 General Secretary of the Central Committee,  
 Communist Party, USSR  
 Copies to: LSSR Council of Ministers  
 Commissioner Kuroyedov of the  
 Council for Religious Affairs  
 attached to the USSR Council of Ministers  
 From: The Church Committee and Faithful of Klaipeda

#### A Petition

We request that you allow us to use the church which we erected in 1961, at our own expense and with our own labor, and which was confiscated from us during the rule of Krushchev, and turned into a philharmonic hall. The construction of the church, and all permits necessary, were cleared not only with the govern-

merit of the republic, but with that of the entire union. But when the church had been completed, they confiscated it, and we believers felt practically thrown out on the street. This situation has lasted to this day. The present church is very small, barely 220 square meters, and cannot hold all of the faithful, so that during services we are forced to stand in the street, even when it is raining and when it is cold.

After the churches in Nida and Juodkrantė were closed, there were 130,000 Catholics living in Klaipėda and its environs. We believers have directed a whole list of petitions to the government organs, requesting that the wrong committed be righted.

— In 1974, we applied to Commissioner Kuroyedov of the Council for Religious Affairs, attached to the USSR Council of Ministers. The petition was signed by 3000 believers.

— In March, 1979, to Chairman Leonid I. Brezhnev, Chairman of the Presidium of the USSR Council of Ministers.

— In October, 1979, we again applied to Leonid Brezhnev and Kuroyedov with a petition signed by 148,149 of the faithful.

— In 1980, a petition with 600 signatures was sent to Leonid Brezhnev and Kuroyedov.

— In June, 1981, a delegation of three people personally presented petitions to Commissioner Kuroyedov of the Council for Religious Affairs.

— In September, 1981, a delegation of ten persons presented petitions to Brezhnev and Kuroyedov.

— In April, 1981, we sent a petition to Leonid Brezhnev with 21,033 signatures.

— In June, 1982, for the third time, a delegation of ten presented the petition to Brezhnev and Kuroyedov.

We cannot content ourselves with the reconstruction of the present church, because even after remodeling, it will not be able to hold all the faithful, and during the reconstruction, we would be left for several years completely without a house of prayer.

Few people patronize the church converted into a concert hall. A large proportion of the faithful also do not go to concerts taking place in the church which has been converted into a philharmonic hall, (sic) Lately, with the erection of the Žvejai Cultural Center, holding 1200, barely a few concerts a month are held in the philharmonic hall, which seats only 600.

We constructed the church ourselves. Without the necessary

tools, we drained swamps, dug the foundation with shovels and carried bricks and other foundation materials by hand. More than one person weeps when remembering the conditions under which the Church of the Queen of Peace was erected.

We again request that you correct the injustice done to us during the reign of Krushchev: To return the church even in the condition it is in now — at least the walls. We would not complain; we would be grateful for its return. Thus, the world will see and believe that the Soviet government and the Party are concerned about people. We await an affirmative reply. Enclosed is a supplement of 91 pages, bearing 22,539 signatures.

Klaipeda, January, 1983

In September, 1982, Commissioner for Religious Affairs Petras Anilionis, in reply to the demands of the faithful for the return of the confiscated church of the Queen of Peace in Klaipeda, offered to remodel the present church in Klaipeda, to increase its capacity three-fold, but the faithful would not agree, and demanded the return of the church which they had erected. In December, Director Galustian of the Moscow Department for Religious Affairs, Petras Anilionis and the Executive Committee of Klaipeda offered to enlarge the present church to 800 square meters, but the faithful again demanded the return of the church which they had built. (This was the origin of the petition of January, 1983, written to General Secretary Yuri Andropov of the Central Committee of the Communist Party, USSR — Ed. Note.)

In May, 1983, a delegation of ten people went to the Religious Affairs Council in Moscow, demanding that the injustice perpetrated by the council be repaired. Coming some time later from Moscow, Galustian summoned the faithful and told them, "The government will construct a church in Klaipeda, tell us your preferences." 4600 of the faithful told Kuroyedov in writing (copies to Petras Anilionis and the Executive Committee of Klaipeda) that they wanted to have a church as large as the one which had been confiscated. Government officials told the faithful to establish a new church committee, but with the deterioration of USSR foreign and domestic policies, Anilionis has forgotten all his promises and keeps repeating, "We will give them nothing, and will allow them nothing!"



**Jonas Sadūnas**

Vilnius

To: The Chief Justice of the LSSR Supreme Court  
The Prosecutor of the LSSR

From: Convict Jonas Sadūnas  
Jonava, Dariaus-Gireno 19,  
Speckomendatura

A Petition

September 19 and 20, 1983, I was interrogated at the headquarters of the Lithuanian SSR KGB, by Interrogator-Lieutenant

Vidas Baumila of the Interrogation Section, as a witness in the case of Father Sigitas Tamkevičius.

Some of the interrogator's questions:

1. Your sister, Nijolė Sadūnaitė, comes to Jonava to visit you. When did you last see her?, etc.

2. How did copies of letters and greetings from Nijolė Sadūnaitė, Petras Paulaitis, Petras Plumpa Pluira and others, copied in my (sic) hand, get to Father Tamkevičius' apartment?

3. How, from the above-mentioned letters, did two excerpts from two of Nijolė Sadūnaitė's letters get printed in the *Chronicle of the Catholic Church in Lithuania*?"

4. Did Father Sigitas Tamkevičius visit our (sic) apartment?

5. Why did you copy the letters?

6. Did you read the *Chronicle of the Catholic Church in Lithuania*?

7. To which political prisoners did you write letters?

Moreover, the investigator would not consent to these two demands of mine:

1. To show me the search record, to see whether copies of letters made by me were found in Father Tamkevičius' apartment during the raid.

2. The interrogator strictly forbade me, as a witness, to make a note of the dates of letters I had copied, showing who had written them, and from where.

3. To arrange a confrontation for me with Father Tamkevičius, in order to answer the following questions:

a. Was the priest in our apartment?

b. Were copies of the aforementioned letters found in the priest's apartment during the raid?

c. Did the priest, during interrogation, really say that I had given him copies of the aforesaid letters, as the investigator had told me during the interrogation, September 19, 1983?

When I refused for the aforesaid reasons to sign the record of interrogation, the interrogator said: "We have the right to hold you until October 10; you will suffer extreme unpleasantness, because you are a criminal offender, and will remain such all your life. If you don't testify in court that Father Sigitas Tamkevičius visited your apartment, we will put you on trial again, after the trial of Father Sigitas Tamkevičius, either for refusal to testify, or for giving false testimony in the case of Father Sigitas Tamkevičius, etc."



In the record of interrogation, the interrogator wrote, "I have read the record. Everything has been written truthfully, I have no additions, I refuse to sign, and I refuse to take part in the trial", etc.

I told the interrogator that I had not said that everything in the record had been correctly written down, that I refused to take part in the trial, etc., but that I refused only to sign the record. The interrogator replied, "We'll get along without your signature. I have signed, and the court, the judge, will take my word that everything in the record has been written down faithfully."

I request the Chief Judge of the USSR Supreme Court and the Prosecutor for the LSSR:

1. To attach my statement to Father Sigitas Tamkevičius' file.
2. To allow me, as a witness, to participate in the trial of Father Sigitas Tamkevičius, so that I might be able to read this statement during the aforesaid trial.
3. To consider the record of interrogation written by Investigator Vidas Baumila on September 19-20, 1983, invalid, since it does not bear my signature, and I did not give the interrogator authorization to draw up an interrogation report in my name, and in his own way.

September 20, 1983

#### IN THE SOVIET SCHOOL

Viduklė

On May 23, 1984, Class 11B Homeroom teacher, Mrs. Mikolaitienė, told her pupil, Miss Juratė Kaplanaitė, that because she had greeted a returned prisoner, and had prayed publicly in church with everyone else for the imprisoned pastor, Father Alfonsas Svarinskas, she would not be allowed to take final examinations. Vice Principal Mrs. S. Balutienė accused Juratė of anti-Soviet activity and called her morally degenerate, even though in parents' meetings, the girl used to be praised, and no fault had been found with her.

The parents took a petition to the Minister of Education, protesting against such behavior by the teachers. Only on the second try were they able to get in to see the minister for a

short while, practically forcing their way in. The minister stated that he could do nothing, that he would have to investigate everything in person, and for that he had no time. "Most of the jurisdiction in this matter rests with the *Rayon* Department of Education, go see them," the Minister of Education told the parents.

To: The Minister of Education of the Lithuanian SSR  
From: Salomėja Kaplanienė, Daughter of Rapolas  
Raseinių Raj., Viduklės apylinkė  
Viduklės gel. st. Darbininkų g.

#### A Petition

Honorable Minister, I appeal to you in the matter of my daughter, Jūratė Kaplanaitė. My daughter is a student in the Middle School of Viduklė. She finished the eleventh class, and without indicating any cause, they would not allow her to take the graduation examination. Already during the school year, my daughter was warned that for anti-Soviet activity, she would not be allowed to take the examination. (Following the arrest of Father Alfonsas Svarinskas in 1982, Jūratė and her sister Asta were interrogated by the KGB in the principal's office. See *Chronicle of the Catholic Church in Lithuania*, No. 56 — Trans. Note.)

At the end of the school year, her conduct mark was lowered for the same reason. Just before the final bell, her homeroom teacher told her that she would not be able to take the examination on account of anti-Soviet activity. I do not understand what anti-Soviet activity is. My daughter is a believer, and goes to church; surely, neither of those things is anti-Soviet activity! Principal A. Kuodis has explained to me that she is being prevented from taking the examination, not on account of her religion, not because of anti-Soviet activity, but because three years ago, the girl had given an ex-convict some flowers, and maintains contacts with convicts. Again, I do not understand where or what kind of ties she maintains with convicts. The girl has never gone to visit convicts. Why is my daughter being so strangely accused? I requested the principal for a copy of the decision by the Teachers' Council. They gave me none. They explained that the Executive Committee had told them not to give me any, and Vice Principal Mrs. S. Balutienė began insulting me, saying that my girl was a

moral degenerate. In our school, some girls, an eighth-class pupil and a ninth-class pupil, are expecting babies, but still they are allowed to take the examination. It means that this is moral. But my daughter is called a moral degenerate because she goes to church.

When I wanted to pick up the promised copy, the principal explained that the Executive Committee had told him not to issue it, so in school I have received no copy.

Other believing children are also being threatened by teachers, who say that they will receive the same treatment as Jūratė.

Honorable Minister, please explain these complicated matters, and allow my daughter to take the examination.

At the end of the school year in 1984, Miss Valda Bakanaitė, a tenth-class student at the Viduklė Middle School, had her conduct mark lowered to satisfactory, on grounds that she had greeted Vytautas Vaičiūnas when he returned from prison. The pupil was made to stand in front of the class, so that all might agree that her conduct mark had been justly lowered. When her classmates would not agree, the angry homeroom teacher threatened to summon the KGB.

#### Kybartai

On May 24, 1984, Eleventh-Class Homeroom Teacher Žakienė, of Kybartai Middle School, told pupil Romas Žemaitis of that class that he would not be allowed to take final examinations. She gave as a reason an incident which took place a few days earlier, involving Žemaitis and tenth-class pupil Merkevičius. Romas, seeing a neighbors' boy crying in the schoolyard, and knowing that he had been beaten by a pupil from one of the upper grades, demanded that the bully apologize. The latter asked his friend Merkevičius to repay Romas. Žemaitis was forced to defend himself. A meeting of the Teachers' Council, disregarding the fact that Romas was innocent in the affair, decided not to allow him to take final examinations. On May 28, the parents of Romas Žemaitis went to the LSSR Ministry of Education with their son, where they filed a petition with Minister of Education Spurga, in which they explained that the real reason for not allowing Romas to take examinations was his religious beliefs. A year earlier he had been threatened that because of his active participation in church life, he would not be allowed to take the examinations. In the Eleventh Class, after his participation in the trial of Father

Sigitas Tamkevičius, he was again threatened with expulsion from school, and with disqualification from the examinations. (See *Chronicle of the Catholic Church in Lithuania*, No. 60 — Trans. Note) Fourteen pupils who witnessed the incident signed the petition, in which the circumstances surrounding the event with Tenth-Class pupil Merkevičius were set forth in detail, along with the statement that Romas had been terrorized all year long on account of his religion.

When the militia and KGB were trying to find out who had raised the tricolor on the school powerhouse chimney the night of February 15, and written anti-Soviet slogans on the walls of the Kybartai City Hall, Post Office and other city buildings, searches were carried out at the Žemaitis home, February 17 and 22, under the pretext that they were looking for a stolen moped and its parts. In the interrogations which took place after the search, the KGB and militia "forgot", as it were, the "sought-after" moped. During the interrogations, Romas Žemaitis and his brothers, Arvydas and Edmundas, Tenth-Class, were pressured to admit that they had raised the flag and written on the walls of the buildings. The whole time, Romas was threatened with prison. Minister of Education Spurga became interested in finding out whether Romas was a believer. He asked him to recite the Ten Commandments, and without saying anything definite, sent him to Inspector Kairys. The latter said that the incident would be investigated.

On May 31, Inspector Žilinskas and Mrs. Pakrosnevičienė of the Department of Education questioned pupils who had signed the petition. The pupils again affirmed that Romas was innocent. Since most of those who had signed were members of the Communist Youth League, the school administration threatened that their defense of Romas would not be forgiven. They also stated that Communist Youth League members have to know what to sign and what not to sign. He emphasized that they were getting involved in politics.

On May 31, another meeting of the Teachers' Council took place, during which the decision was confirmed to disqualify Romas Žemaitis from the examinations.

Kaunas

In November, 1983, Kaunas Middle School 15 Vice Principal, Miss L. Urbanavičiūtė, summoned to her office two Fifth-Class

pupils, Danguolė Žukaitytė and Laimutė Marazaitė. The Vice Principal asked whether the girls went to church. When they admitted it, she tried to embarrass them, saying that it was shameful to study in a Soviet school and to go to church. She tried to convince them that these were two incompatible matters, since the church is separated from the school. Laimutė Marazaitė tried to explain to the vice principal that if the state does not want religiously believing children to attend Soviet school, they should build them a separate school. The vice principal's inquiry, which other children go to church, the girls met with silence. Getting nowhere, Vice Principal Urbonavičiūtė said that even without them, she knew all of the pupils of Middle School 15.

This was not the first time that Danguolė Žukaitytė and Laimutė Marazaitė had been questioned like this.

In December, 1983, the Director of the Kaunas City Department of Education issued an order to the principals of all Lithuanian schools in the City of Kaunas to arrange discoteques on December 24, in which pupils were to participate in the greatest numbers possible. Some class leaders, receiving such a directive from their principal, repeatedly invited the pupils, and even demanded that every last one of them participate in the discoteque that evening. In some schools, threats were made that those who did not participate would have to write explanations.

In this way, an attempt was made to tear children from the family hearth, so that they would not celebrate Christmas Eve with their parents, and would not be able to participate at Midnight Mass, and that in the excitement of the dance, they would forget the religious traditions of their family and nation.

#### Krakės (Kėdainiai Rayon)

On December 17, 1983, Mrs. Šepaitienė, principal of the Krakės Middle School, stated during a parents' meeting that in the future, children who attended church would have their conduct mark lowered, regardless of whether their scholastic marks were perfect.

#### Rokiškis

In December, 1983, Mrs. Vaičiūnienė, a teacher at the Rokiškis School of Culture, summoned Jolanta Jurgelevičiūtė, a pupil of hers who is a religious believer, and explained to her that cultural work was incompatible with religion and church attend-

ance. On January 4, 1984, Miss Jurgelevičiūtė was summoned to the principal's office where a stranger waited to speak with her. After questioning Jolanta about her studies and her family, and learning that the pupil is a believer, goes to church and therefore has not joined the Communist Youth League, the man offered to have a similar talk with her every day. Jolanta would not agree, saying that there was no need for empty talk.

When Miss Jurgelevičiūtė specifically demanded that the stranger introduce himself and explain why he was concerned about her, and after she stated that she if he did not introduce himself, she refused to speak with him any further, the stranger tried to tell her that Jolanta was speaking not her own words, but coached by someone, until finally after some silence he introduced himself as a representative from the Communist Youth League. Miss Jurgelevičiūtė did not respond to any further explanations or advice from the stranger.

In February, the school principal spoke with Miss Jurgelevičiūtė about religion. She explained that Jolanta was very bright, but regarding religion, she was mistaken, so everyone wished to help her.

"Principal, it is not I who am mistaken, but you. Generally speaking, I am an adult, and so I am fully responsible for my actions. Thank you for your desire to help me, but I don't need your help." Jolanta Jurgelevičiūtė told the principal.

Jolanta's parents came to school to speak with the principal about their daughter. The principal, agreeing with the parents that their daughter was bright and studied well, and that this was why the school had increased her subsidy, then began accusing the parents of going astray themselves, and said that this was why the daughter was poorly reared. In the principal's words, "When anyone mentions religion, Jolanta gets her back up like a porcupine. Cultural work is atheistic work."

On March 4 (A Sunday — Trans. Note), all students of the School of Culture had strict orders not to go home. (That day, in all churches of Lithuania, the 500-Year Jubilee of the Death of Saint Casimir was commemorated. — Ed. Note) On March 5, Jolanta Jurgelevičiūtė was summoned by Vice Principal Sinkevičienė and told to explain in writing why she had disobeyed and gone home March 4, without participating in a scheduled concert.

When Jolanta explained that she had run out of money, the vice principal could not restrain herself. "You went to church!"

she said. This was followed by an atheistic diatribe, during which Miss Jurgelevičiūtė remained silent. That very evening, the school principal, summoning Miss Jurgelevičiūtė, told her that as of March 6, she was expelled from the Rokiškis School of Culture.

#### Kapsukas

On February 2 1984, Lina Merčaitytė, a pupil at the Kapsukas School of Culture, residing at Alyvų la, was summoned to the Kapsukas Prosecutor's Office. The assistant prosecutor asked whether militiamen had broken down her door on January 28, who had the key, had she really been in the bathroom when the militia knocked on the door, and did they really try to break into the bathroom?

On February 7, 1984, Miss Jolanta Kalvaitytė, a pupil at the School of Culture, was asked the same questions. Principal Jonuška of the School of Culture, arguing that the owner of the apartment, Miss Genovaitė Navickaitė, was too young, and could draw them into "the black market", demanded that both girls check out of Alyvų la as quickly as possible, and move into a student dormitory.

Lina Merčaitytė's mother, Mrs. Genė Merčaitienė, came to the School of Culture to inquire why her daughter was being forced to check out, and told Principal Jonuška that no one was interfering with Lina's studies at her place of residence, and that she did not agree to allow her daughter to move to the dormitory.

#### Varėna

In 1984, as the Easter holidays approached, pupils in the Varėna city schools were warned not to participate in services. On Easter Day, specially assigned officials watched pupils participating in the services and procession. After Easter, the "education" of those seen in the procession and participants in the services began. The schoolchildren were pressured to betray their friends who had participated in the services or procession, and they were warned not to go to church. One of the schoolchildren was warned that if he continued to participate actively in services and would not betray his friends, his aunt who took care of him would be discharged from work as a streetsweeper.

#### Dubičiai (Varėna Rayon)

Dubičiai Middle School students, on directions from *rayon*

officials, are obliged on the more important religious holidays to participate in various affairs. On the first day of Easter, a sports festival was organized, scheduled to begin at 8:00 AM, when the resurrection services begin in church. Only later, when the teachers became convinced that the students would never gather so early on Sunday, the *rayon* government allowed the track and field meet to begin a couple of hours later.

On Pentecost, solemn Forty Hours devotions take place in the church of Dubičiai. On Pentecost Sunday, the school was ordered to organize an obligatory field trip.

#### Simnas (Alytus Rayon)

On April 29 and May 3, 1984, Class Eight-B Homeroom Teacher, Mrs. L. Žilionienė, told the class about an alleged anonymous letter she had received, calumniating the beliefs and conduct of pupil Reda Tarasevičiūtė and the anonymous letter libeling her behavior. On May 8 1984, Mrs. Petronė Tarasevičienė, Reda's mother, directed a petition to the Lithuanian Minister of Education, the Alytus *Rayon* Department of Education, and the Principal of Simnas Middle School, demanding that the moral wrong done to her daughter be righted, otherwise, the daughter would not be allowed to go to school.

"The homeroom teacher, allegedly basing herself on an anonymous letter, ridiculed my daughter for going to church and for flirting at too early an age with boys of the same persuasion," Mrs. Tarasevičienė wrote in her petition.

On April 15, 1984, Mrs. Petronė Tarasevičienė was summoned to the Alytus *Rayon* Department of Education. In the presence of Director Makštutis, Teacher Žilionienė admitted that she had done wrong, and offered the excuse that she had been nervous, and that the reading of the letter had been cleared with the principal. Teacher Žilionienė refused to apologize publicly to the pupil, explaining that this would lower her authority among her pupils. Principal Makštutis admitted that the teacher had acted unjustly by humiliating the pupil, but an apology, in his opinion, was not necessary.

Makštutis warned Mrs. Tarasevičienė that for not allowing her daughter to go to school, she would be fined 30 rubles.

#### Tauragnai (Utena Rayon)

On April 30, 1984, the faithful of Tauragnai were preparing



for the silver jubilee of the priesthood of their pastor, Father Bronius Šlapelis. The teachers at Tauragnai Middle School became interested in the celebration. They demanded that on the day of the celebration, the students not go to church. Fifth-Class Home-room Teacher Belapetravičius warned his charges that on April 30, representatives from the *rayon* party committee, the executive committee and of the school, would make a list of all pupils who had been in church.

Lithuanian, do not forget!

Father Alfonsas Svarinskas  
Father Sigitas Tamkevičius  
Docent Vytautas Skuodis  
Jadvyga Bieliauskienė  
Sergei Kovalev  
Gintautas Iešmantas  
Povilas Pečeliūnas  
Viktoras Petkus  
Antanas Terleckas  
Julius Sasnauskas  
Balys Gajauskas

and others bear the chains of imprisonment that you might  
live and believe freely!

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