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**CHRONICLE OF THE  
CATHOLIC CHURCH  
IN LITHUANIA  
No.66, April 7, 1985**

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**CHRONICLE OF THE CATHOLIC CHURCH  
IN LITHUANIA No. 66**

**A Translation of the Complete Lithuanian Original  
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA Nr. 66  
Documenting the Struggle for Human Rights  
In Soviet-Occupied Lithuania Today**

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**COVER:**

**A petition signed by 150,000 believers for the return of the Klaipeda church sent to Moscow in 1979. In this issue the priests of the Diocese of Telšiai and the Prelature of Klaipeda once again call for the return of the Church of Mary, Queen of Peace.**

# CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA No. 66

## 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 Teofilius 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 Vilnius. 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  
Read this and pass it on!  
Reproduce it, if you can!**

*This issue is dedicated to VLADAS LAPIENIS, who has set out for the second time on the difficult way of the prisoner.*

## **CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA, No. 66**

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**Lithuania..... April 7, 1985**

## TEMPTATION WHICH WE MUST REJECT

*".. the devil showed him in a moment of time all the kingdoms of the world and said to him, "I will give you all this power and the glory of all these kingdoms, for it has been committed to me and I give it to anyone I choose. Worship me then and it shall be yours' " (Luke 4,5-7)*

If the devil dared to tempt Christ, it is no wonder that we too have to undergo the burden of temptations and trials. It is not only the ordinary laity who are tempted; but so are shepherds of souls and entire church communities.

The dark night of trials and deceitful temptations is being experienced today also by the Church of Lithuania, its leaders and rank-and-file children of the Church. It is not easy to remain faithful to Christ and the spirit of His Gospel.

Catholic Lithuania sympathizes with the Catholics of Poland and the whole nation, shocked by the evil murder of Father Jerzy Popieluszko. The Holy Father is right in saying that such events clearly testify how difficult it is today to be a Polish Catholic.

It is not easy to be a Catholic Lithuanian either. To be a living branch of the Catholic Church in Lithuania today is even more difficult. This is not just a fact which becomes clear only in the light of events — persecutions — in the recent past; it is a painful and difficult fact today. Even though the government atheists are trying to gloss over the situation with their promises, enticements and concessions in secondary matters, nevertheless in fact, they are trying by increasingly deceitful means, to force their way into the internal life of the Church, and to wreck it from within. This is much more terrible than open warfare.

On January 17, 1985, in the Drama Theater of Vilnius, a commemoration of the 150th birthday of Bishop Antanas Baranuskas was being solemnly celebrated. Representatives of the atheistic government participated. It was perhaps the most beautiful example of cooperation between Church and state! Commemorated was the Lithuanian poet, a bishop, who fought courageously in the last century against restrictions by the Russian Czar on Catholic activities; a bishop whom the government of those days punished just for organizing Catholic processions in Catholic Lithuania even outside the church-gates.

And that very day, in that same City of Vilnius, because they

had gone on All Saints' Day with a crowd of the faithful in orderly procession from the church to the cemetery to pray for the deceased, standing trial were Father Jonas Kastytis Matulionis and the Catholic youth Romas Žemaitis. In similar situations, the Czarist government used to content itself with a monetary fine, but today the penalty for that is two or three years in prison.

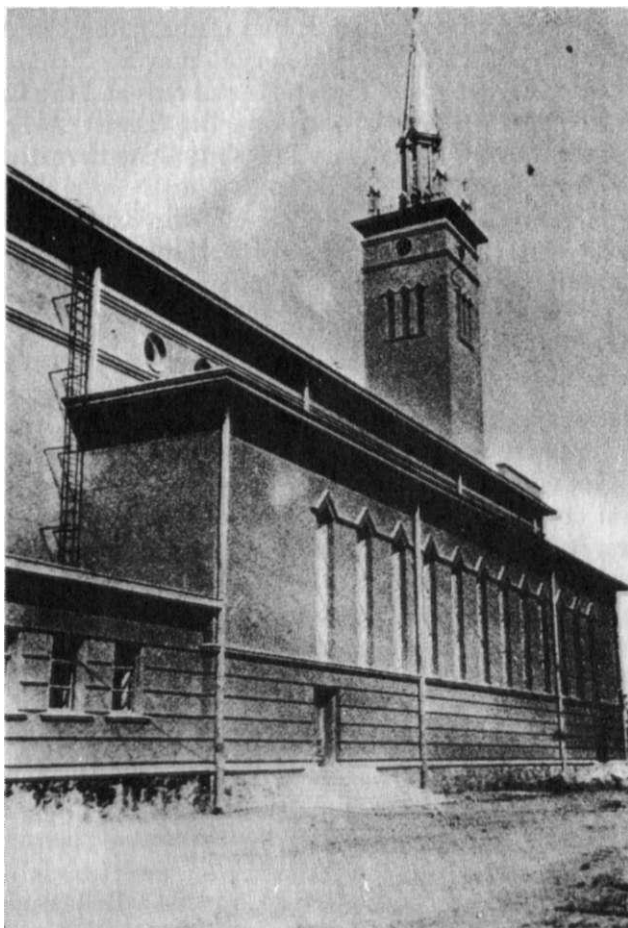
The new Commissioner for Religious Affairs, Konstantui Kharchev, on a visit to Lithuania, promised the bishops that he would increase the number of students in the seminary to one hundred fifty, if the bishops promised to be "good" to the atheistic government — by not ordaining to the priesthood those young men whom the KGB failed to recruit to serve atheistic ends.

In the seminary, the work of recruitment goes on full tilt: almost every day one of the seminarians is summoned to the military commissariat or the like where KGB officials — tempters — await them. This terrible moral coercion is very well revealed in the open letter of young Father Rokas Puzonas to the KGB, currently circulating in Lithuania, about how he had been recruited by them.

The government atheists are promising to increase the quota of candidates to the seminary, while with all their might they are waging a war so that such candidates do not show up; they are spreading stronger atheistic propaganda in the schools and persecuting any activity among Catholic youth. Hardly has a young man registered for military service when the demand is made to note on the form whether he is a believer or not. Moreover, the priests working among children and youth are being condemned and ridiculed, out of the mouths of "loyal", "moderate" priests.

The new Commissioner of the USSR Council for Religious Affairs, Kharchev, visiting the bishops of Lithuania, constantly praised the Russians who have allegedly done much good, and he expressed concern lest the kind of things which occurred in Poland occur in Lithuania.

The *Peasants' Newspaper (Valstiečių laikraštis)* for January 26, 1985, published an article by J. Tikhonovich, a doctoral candidate in philosophy, entitled the "Catholic Church in Poland". In it, he writes among other things, "In the Peoples' Republic of Poland, there are about a hundred periodicals, representing various currents of Catholicism. Besides these, there are about twenty bulletins and proceedings published by Catholic scientific societies, community organizations and scientific and educational agencies. . . The government of the Peoples' Republic of Poland has issued permits for the construction



**The church of Mary, Queen of Peace in Klaipeda, shortly after it was completed, before it was confiscated and converted into a philharmonic hall.**

of six hundred new churches and the expansion of more than three hundred churches . . . "

In Lithuania however, a church erected with the sweat of the faithful is still not being returned. When Commissioner Kharchev was asked about the fate of the church in Klaipeda, the representative from Moscow angrily retorted that the church in Klaipeda would never be returned.



**Archbishop Liudvikas Povilonis, Apostolic Administrator of the Archdiocese of Kaunas and the Diocese of Vilkauskis, presenting Pope John II with a gift from Lithuania on October 24, 1980, in Rome.**

Other churches have met with the same fate: the church in Game (*Rayon* of Tauragė) has not been rebuilt; the faithful of Bataikai are using the belfry — their church has also been burned down. When they built themselves an extension to the little belfry, a tarpaulin shelter from the rain, officials ordered the "structure" demolished forthwith.

Why talk about a Catholic press or periodical publications or bulletins when the priests of Lithuania receive even liturgical calendars several months late?

The atheistic government allows the bishops of Lithuania to go to Rome from time to time to visit the Holy Father, but as the people notice, for each such visit, the Church of Lithuania must pay dearly with the arrest of another priest.

Even in Rome, our bishops are not left without chaperones. An official of the Council for Religious Affairs, the notorious Juozėnas,

going to Rome the same time as the bishop, tells the bishop what to say and how to say it.

The new Commissioner of the USSR Council for Religious Affairs told the bishops of Lithuania of plans to arrest a few more priests, so that Lithuania would not follow the example of Poland.

One more project of the atheists is to see that "loyal" priests condemn the zealous bishops and priests of Lithuania. And priests do turn up who dare publicly in sermons and retreats to ridicule exemplary priests, and especially priest-prisoners. The vile campaign of anonymous letters against Bishop Julijonas Steponavičius of Vilnius continues.

The *Chronicle* sees no reason for replying to such letters, since their writers by exaggerated panegyrics spun out of thin air and by extremely naive and absurd demeaning of others only demean themselves and insult those they praise.

It is just regrettable that even in Rome, priests turn up who believe the rumors disseminated by anonymous letters in Lithuania, and in the "wisdom" propagated by the KGB, and say that they form their picture of the true situation in Lithuania from information provided in the letters of "loyal" men. We know from experience that letters with information which is not useful to the government never get abroad. What then can one write in a letter about the true situation in Lithuania?

Catholic Lithuania always listens with great attention to the broadcasts of Vatican Radio, but it is unfortunate that there, too, disinformation crops up. For example, it appears that even Diplomat Lozoraitis, highly respected in Lithuania, has been misled. The *Chronicle* has never said that Lithuania should be without bishops; the *Chronicle* simply has been and still is concerned lest, on account of disinformation, unsuitable candidates, who would do great harm to the Catholic Church in Lithuania, become bishops,

We can only pray that the deceitful tactics of the atheists would not mislead those who wish most sincerely to help the suffering Church in Lithuania.

## GREETINGS

We salute the peace effort being organized by the Baltic peoples of the world: WITHOUT FREEDOM FOR NATIONS, THERE CAN BE NO LASTING PEACE. In all peace conferences, this slogan must be raised. What should we call the participants in the Berlin Conference who try to deceive the world and try to give the impression that

the faithful of socialist countries enjoy complete freedom, the true champions of peace in socialist countries are harshly persecuted.

## THE TRIAL OF FATHER JONAS KASTYTIS MATULIONIS AND YOUNG ROMAS ŽEMAITIS

On January 17, 1985, in Vilnius, the trial of Father Jonas Kastytis Matulionis and young Romas Žemaitis took place. Only the next of kin of the accused were allowed into this parody of an "open" trial. Acquaintances, friends and intimates prayed at the Shrine of the Our Lady of the Dawn Gates, under the watchful eye of the KGB and militia patrolling the street. The court accused Father Matulionis on the basis of Art. 199 of the Criminal Code of organizing religious processions, disturbing the peace and impeding traffic.

Romas Žemaitis was accused on the basis of that same Art. 199 of the Criminal Code and 201, of resisting arrest. (While the faithful were going in procession to the cemetery, Romas Žemaitis put his hand on the shoulder of Chairman Gudžiūnas, of the City Executive Committee, and would not allow him to approach Father Matulionis. — Ed. Note)

The Prosecutor, Mrs. Skaudienė, accused those on trial of transgressing against the Regulations for Religious Associations, emphasizing that special *rayon* and local government permission is requisite for religious processions, that it disturbed the peace and impeded traffic, and that Romas Žemaitis actively took part in organizing the procession, inviting children and young adults to participate.

Of the thousand or so people who participated in the All Souls' procession to the cemetery, only four witnesses were called during the trial: Father Gintas Steponaitis, pastor of the parish, who for some vague reason did not appear at the trial; the chairman of the church committee and two brothers of the young man on trial: Arvydas and Edmundas Žemaitis. (At the time of Father Matulionis' arrest, Edmundas Žemaitis was mistaken for his brother Romas and apprehended in his place. When the mistake was discovered, he was released. (See *Chronicle* No. 65 — Trans. Note) All other witnesses: militia men, military police, chauffeurs, a woman nonbeliever who somehow showed up in church that evening, the Chairman of the City Executive committee and others. Those accused declined the services of attorneys, preferring to defend themselves... The witnesses spoke in a confused manner, getting tangled up in their testimony. When Father Matulionis asked the driver how long he had been



**Father Jonas Kastytis Matulionis**

delayed by the procession, the latter replied that it took five minutes to let the procession pass, and no damage had been done because of the delay.

In his defense speech, Father Matulionis declared that he had committed no crime on All Souls Day, but had, as a priest, together with the faithful, merely performed a religious rite described in the Ritual. The accused expressed surprise that a procession to the cemetery at 7:20 P.M. singing the Litany of the Saints, had disturbed the

peace (it was unclear whose, since the Executive Committee had not received a single complaint), while the frequent nighttime revels of drunken individuals in the streets of the town do not attract the more serious attention of the militia.

In response to the allegation that *rayon* authorities had warned the pastor, Father Steponaitis, that going to the cemetery was forbidden and that Father Matulionis knew it, the accused explained that this was not true, that he had no knowledge of any warning in advance, and that the pastor, Father Steponaitis, had said nothing to him.

During his defense speech, Father Matulionis was frequently interrupted. In his final statement, Father Matulionis repeated, in part, excerpts from his defense speech, emphasizing love of neighbor and the lack of tolerance in relations with each other. He mentioned the blatant behavior of officials at the time of his arrest: the bruises on his arms had not yet disappeared by the time the trial came about.

Father Matulionis would not admit any guilt, and was not remorseful, saying that no matter where he was, he would try to carry out his priestly duty to his people.

Young Romas Žemaitis, in his final statement, thanked his parents for his religious upbringing, promised not to forget to pray, and everywhere at all times, he would try to be a good and exemplary Catholic. He saw his arrest itself in the light of the words uttered by Christ, "If they persecute Me, they will also persecute you... the disciple is not greater than his master. . . ." In his statement, he reminded the court that while still in school, he had occasion to suffer for his convictions more than once (See *Chronicle* No. 60, 63, 65 — Trans Note) and that on one occasion when he had refused to carry the flag, his homeroom teacher had threatened to send him to the Chinese border.

By verdict of the court, Father Matulionis was sentenced to three years of imprisonment in accordance with Art. 199 Hid of the Criminal Code, sentence to be carried out in a general regime camp. Romas Žemaitis, on the basis of Art. 199 Hid and Art. 201 was sentenced to two years of imprisonment in a general regime camp.

## **FROM MATERIAL USED AGAINST FATHER SIGITAS TAMKEVIČIUS**

(A Sermon Delivered in 1981 in the Church of Alksnėnai)

Christ, sending his apostles into the world, gave them some instructions on how they should act. Jesus told them that the world would not welcome the apostles, that quite often the children of this world would be like wolves, and that the apostles would have to watch out for those wolves — that they would have to be as cunning as serpents and as guileless as doves. Finishing his instructions, Jesus said, "Do not fear those who kill the body, but cannot kill the soul; rather be afraid of him who can destroy both body and soul in hell."

Today, June 22, in many locations in Lithuania and elsewhere, people gather to honor the victims, innocent victims. Some gather to pray for them, others to participate in various commemorations, organized on that occasion.

It is not important on what occasion people gather; it is important that everyone use the occasion to reflect. Today we have gathered in the first place to pray for three priests who, exactly forty years ago, June 22, were horribly tortured to death. Many of you know that story; I can only repeat it in summary.

The morning of June 22, 1945, some soldiers knocked on the door of the rectory of Lankeliškiai, escorting from the rectory the pastor and two other priests who had come to visit. The soldiers took all three priests to the Budavonės woods, and there brutally tortured them to death. One of them was Jonas Petrikas, Chaplain of the Marijampolės Ryliškių Jono High School. According to those who knew him, he had actually been in charge of the high school, and had been a good if exacting chaplain.

The second of those tortured to death was Justinas Dabrila, 36, a professor at the Seminary in Vilkaviškis, Doctor of Canon Law, and Spiritual Director.

The third was the pastor of Lankeliškiai, Vaclovas Balsys, 30 years old.

Many things are told about the torture, some of them contradictory. Today, the eyewitnesses and perhaps even the perpetrators are most likely not among the living. It is probable that they were not even able to escape, since the sound of German mechanized equipment could be heard already, and their planes were overhead. . . . Anyone who wanted to escape had to move quickly. Most brutally



A clandestine commemoration card marking the arrest of Father Sigitas Tamkevičius, pastor of the parish of Kybartai, arrested May 6, 1983, during the trial of Father Alfonsas Svarinskas. Both priests were charter members of the Catholic Committee for the Defense of Believers' Rights.

tortured was the pastor of Lankeliškiai, Father Vaclovas Balsys. The other two were tortured less, since the executioners ran out of time. They had to hurry, so they shot their victims and fled.

That day in Lithuania, not only these three priests were tortured

to death. . . Iri the Parish of Skaruliai, four priests were shot . . . Today , we wonder why they were killed. For no reason at all. Only a madman could think that these priests, somewhere near their house, the rectory, could hurt the army in any way. Only a madman could think so, hut they were not madmen, they were executioners, and they considered the priests their enemies. And so, they killed them, torturing them to death. No beast acts like this. A beast tears his enemy into pieces immediately. A human being can be worse than an animal; before tearing someone to pieces, before killing, he takes pleasure in another's suffering.

Who were those executioners? We have come here today, not to seek out their names, nor to determine their nationality: Whether they were Lithuanians, Jews or Russians, this is not what concerns us. We have come here, not led by revenge, and not to square accounts, as is customary today. . . We have not gathered to square accounts with the executioners, to determine their color or what they looked like — we are concerned with something else.

Today, I would like to share with you some thoughts on how such executioners come to be, how such individuals come to be who killed the three priests, and who, if Only they could have, would have killed hundreds. Perhaps, they would have torn out the tongues of many. There were such incidents. How do executioners come to be? I am reminded of Nobel Laureate Aleksandr Solzhenitsyn. In one of his books he writes: "... I too could have been like that. I could have been cruel, dishonest, I could have tortured people but my situation was different, and so I did not become an executioner. . ."

Who knows what would have happened to us if all of us who have gathered here to pray, and who harbor absolutely no hatred toward those killers, but are instead sorry for them as unhappy children of God — if we have been born and received the kind of rearing which they did. . . Surely it is not they who should most be to blame, but all those who raise killers. The life of many of those who were killers in 1941 was as follows:

More than one of them was borne and thrown out by a mother who was a member of the Communist Youth League. Even our press writes about this. More or less ten years ago a book was published called *Love and the Family*; where we find it written that no serious man in Russia wanted to marry a girl from the Communist Youth League, but used to look for a girl who did not belong anywhere, because everybody considered Communist Youth girls prostitutes — that's what it says there. Many such girls used to contract civil mar-

riages twenty times each. Then obtain a divorce, give birth to children and throw them out on the street.

Such children, if they did not die beside some fence, would grow up in youth homes; later they were called *besprozorniki*. They used to struggle for existence the way a wolf cub or tiger cub does: stealing and robbing people. Of course they used to be hunted and tried; the camps were full of them, but not all of them died there. Lithuanians who wound up in the camps and in prison after the war used to meet those individuals, more like beasts. They used to call themselves *blatny* and other names; they were worse than beasts. Killing a person, driving a nail into his forehead, cutting off a nose or ears meant nothing to them. In fact, it gave them satisfaction.

And such *besprozorniki*, as they were growing up in children's homes and going to school, were told that priests are terrible. They are exploiters, bourgeois, deceivers, all sorts of deviates. Into young hearts ruined for life were poured poison and hatred toward those so-called class enemies. Later many of these men among whom one could look high and low for conscience or humanity, were called up for military service in the front ranks. So one need not wonder that they could torture others and treat people worse than animals; there is no need to be surprised by their behavior, nor are they the ones to blame. If our mothers had thrown us out on the street, if we had grown up in children's homes where sometimes there was not a bite to be had, if we had been reared by the streets, if from infancy hatred had been implanted in us, and that hatred had taken root in our hearts, who knows what we would be like today? Perhaps we too would be killers today, so we should not blame those who were animals on that June 22...

We should ask ourselves who it is who raises beasts, rears killers, and ask ourselves whether in our day there are not those who could equally without blinking torture to death another human being. Often we hear, "In Garliava, they killed a man for a ruble, another for a few rubles, coming by night they tortured him to death" — they who went to school in our day...

Today a trial has begun in Kaunas. A group of criminals will be tried who rampaged for a long time, torturing priests and others which caused them no problem because the only thing they had in mind was the ruble, pleasure. Such a person is drawn like an animal only by his instincts, he is capable of anything, he has no conscience, feels no responsibility. His only concern is not to get caught, and if



**Father Leonas Šapoka, one of the three priests murdered in Lithuania during a state-inspired campaign of terror against the clergy in 1980-81. The pastor of Luoke was brutally tortured to death, but the militia claimed he died of a heart attack.**

one is caught, they will sentence you, you will complete the sentence, return and he able to do the same thing.

How do such killers develop? Quite simply. First, a person's religion is destroyed: there is no God, there is no eternity, there is no responsibility; the only thing left is accountability before others which is easy to shirk. Look around to see that no militiaman is

watching, and do what you want. Today this is how religion is being destroyed for our children and youth. Perhaps those who destroy religion do not wish to destroy conscience, but conscience is destroyed and this is the first small step into a killer's career. When religion is destroyed, respect for one's fellow man is destroyed, whether he is a priest or street-sweeper, child or old lady — they are all children of God in our eyes and brothers of Christ. Christ died on the cross for each one of them.

We see the killers of 1941 the same way. They are children of God. Christ died for them on the cross. Christ loves them with a boundless love, and if it had been necessary to die on the cross just for them; Christ would have died. Such a person from whose heart religion is torn begins to look at everything through different eyes; for him a human being becomes a thing: a thing which he can use, a thing which he can break and throw into the dirt...

Today we meet many people who look on others as objects, or even worse. Such a person may love a puppy or a kitten, and may suffer if something hurts it, but at the same time, he can calmly pass by a suffering human being because for him, a human being is nothing, a thing.

When respect, love for another human being, is gone — this is the second step to a killer's career. The third step is when in the heart of a person, hatred for another is nurtured.

After the war, it looked as though the school had been established especially for this and only this, for developing hatred in people. What has been done among us only during the post-war years was done elsewhere since 1917: The raised fists — "We will not forgive. We will take revenge. Just tell us. Pin a label on this or that person. Tell us that he is your enemy, and all those whose hearts have been ignited by hatred will go off to kill without batting an eye."

Tell me, who today will count out the number of our fellow countrymen, the representatives of our youth, into whose hearts some of that hatred is already poured in? God only knows, if the same terrible conditions develop as in 1941, whether Lithuanian would not begin killing Lithuanian, flaying him, cutting off ears and noses. Today, we have thousands of such killers. The militia and the courts are unable to straighten them out. They hold nothing sacred, they have absolutely no respect for anyone or anything.

Let us draw some conclusions. The greatest killers are not those who do the killing, but those who prepare the killers. Jesus Christ has said, "Do not be afraid of those who kill the body..." As a matter



Lithuanian priests, deported to Siberia after World War II, on their return to Lithuania. Archbishop Teofilus Matulionis, seated; center.

of fact, what did those three priests for whom we are praying today lose? Nothing. They are with the Lord as martyrs and ornaments of our nation, all the more because one or another detail which has reached us from those years is (quite beautiful). It is said that the pastor of Lankeliškiai, while being tortured, appealed to his tormentors, saying. "You can torture me as the head of this parish, but let the others go. They just happened to visit. They really haven't done anything.

A man being tortured asks that his companions be allowed to go free. Is this not a replay of the scene in which Christ appealed to the soldiers saying. "Let the apostles go!" And they left. Alas, in this case, those two priests were not allowed to leave. Tied to trees, they had to wait for the same death which the pastor of Lankeliškiai was the first to meet.

The greatest killers are not those who kill the body, but those who kill a human being's soul. A teacher who says to a child, "If you go to church and put your finger into holy water, that finger will rot", is a greater killer than the killers of 1941; he is preparing killers. Every journalist who spreads hatred with his articles is a killer greater than the killers of those times; he is destroying respect for the person and sowing hatred, he is readying the killers of the future for our nation. Everyone who disregards truth and fearing no one, disseminates lies, is the greatest killer of all. Such persons above all should think about this sad and painful day.

We have gathered not to condemn those who today consciously or unconsciously are preparing killers; we gather today to think, lest we ourselves repeat certain unforgettable mistakes in our life, and that we might know how to appreciate those values which really must be appreciated.

Honoring three priest-martyrs who did not betray their ancestral land or their ancestral faith, at their graves remembering them and praying for them, let us resolve to guard the Faith as a rock which alone helps us to retain our humanity, which alone helps us to forgive and to love — to love even those whom it appears have done nothing to deserve love.

At the grave of these martyrs, honoring their memory, let us resolve to spread love and only love throughout our lives, and never to harbor hatred in our hearts. Let all those who perhaps hate us today, know that never, even if we have the possibility, will we be killers. We will not cut off their nose or ears, and we will not drive

nails into their heads or their hands. We will not do this, because we see them as children of God...

At the grave of these martyrs, respecting their memory, let us remember the words of the Savior: Let us not fear killers. The man of faith can never be afraid of the killer, of him who can take his life, his freedom, who can one way or another ruin his earthly life. Let us resolve never, neither in the classroom nor at work, nor anywhere else we meet a greater or lesser killer who says to us, "Your life is going to be wrecked," let us never fear them. And let us resolve to fear everyone who can kill, not just our body but also our soul. They are the ones to fear! The Redeemer Himself told us. ...be afraid of him who can kill both the body and the soul in hell." Amen.

### **STATEMENT OF FATHER ROKAS PUZONAS TO THE HEAD OF THE KGB**

To: The Head of the Lithuanian SSR KGB

Gopies to: The Bishops and Apostolic Administrators of Lithuania  
His Magnificence, Rev. Dr. Viktoras Butkus, Rector of the Kaunas  
Interdiocesan Seminary Vincas Platinskas, Agent of the LSSR KGB

From: Father Rokas Puzonas, Son of Juozas, born August 15, 1956  
Residing in Kiaukliai, *Rayon* of Sirvintai

#### **A S t a t e m e n t**

In May 1977, I submitted to the Rector of the Kaunas Interdiocesan Seminary, the Reverend Dr. Viktoras Butkus, my application to the seminary.

A month later, more or less, I received a summons to come to the cadre section of the Alytus Combine for Construction of Experimental Homes (AENSK — prior to entering the seminaray, I worked in the combine sawmill). When I arrived, Vincas Platinskas, a KGB agent from Vilnius introduced himself, and took me to the Alytus Section for Internal Affairs for a talk.

Taking a few sheets of blank paper, and seating himself across from me, he began questioning me, meantime making some kind of notes. The beginning of the conversation was pleasant enough: he asked me about work, my family, whether I had any complaints, etc.

Then we got to the point. KGB agent Vincas informed me that it is difficult to get into the seminary, that there is much competition, one must have contacts, but he said that he could help me. He emphasized that I had been a good and exemplary citizen in school and in the army; only in the eighth class had I misbehaved, refusing to write an atheistic term paper ridiculing the Church and clergy.

"Of course this single instance of misbehavior is not a serious obstacle to getting in," explained KGB agent Vincas. "But your whole family is steeped in bourgeois anti-Soviet attitudes, moreover, two of your uncles and your father were sentenced because they had maintained ties with the 'bandits'. It seems that they have learned their lesson but it is hard for us to trust and guarantee this anti-Soviet spirit will not show up in you. If you wish to prove to us that you are a good Soviet citizen, loyal to the Soviet government, you must sign a pledge!"

"I will never be a traitor! How can two contradictions, seminarian and KGB agent, fit into one person?" I shot back, angered by his unwarranted demand.

"What are you imagining? No one is telling you to be a traitor!" Vincas angrily said. "You will be doing good by reporting the mistakes and anti-Soviet transgressions of your fellow seminarians. Even the bible says you have to render to Caesar what is Caesar's and to God what is God's."

"You want me to be a Judas, to betray Christ, to interfere in other people's conscience. This doesn't square with a Catholic conscience. What talk can there be about cooperation? Even without the pledge, I'll be a good citizen and a good seminarian."

"Stupid! What is this Judas you're obsessed with? You are absolutely not betraying or selling out anyone!" the KGB agent shouted angrily. "You were in the army, so you should understand that this will be no betrayal, but only the honorable carrying out of a Soviet citizen's responsibility. Who gave you such strange ideas?"

"It's my conscience which is against it, not anybody's ideas," I explained.

"What's this conscience you have dreamed up? There is no conscience, and don't talk nonsense!" shouted KGB agent Vincas.

"I don't know about you but I really do have a conscience and I cannot ignore it," I shot back.

Seeing that I still would not accede to his demands, the KGB agent turned the talk to other matters. He asked whether I listened to the "libelous" Vatican Radio, Radio Liberty and Voice

of America broadcasts. I replied that sometimes I did. Vincas besmirched the Vatican and the Pope as much as he could. After long questioning, the KGB agent stated:

"We need only your written pledge that you will be loyal to the Soviet government. You must understand, it's no great pleasure for me to waste my time here arguing with you. So let's agree: Take this piece of paper and write what I dictate. Only then do I guarantee you admission to the seminary."

"No. I will not write anything! This talk has been enough. I want only one thing: To be a good priest and at the same time an exemplary citizen. Only not an informer. I think it's useless trying again to convince me."

"Then you can forget about entering the seminary!" shouted KGB agent Vincas. "You can go on dragging boards around in the lumberyard the rest of your life. Don't think that we're just picking on you, and demanding this of you alone. After all, you seminarians and priests live in the Soviet society, so you have to take the requirements of the government seriously."

"But the Church is separated from the state, and entrance into the seminary must depend on the seminary rector or the bishop, and not on you," I tried to explain to him.

"Who filled your head with such anti-Soviet ideas? You've already managed to throw in your lot with extremist priests, and you want to follow in their footsteps. No, it's not going to be! Forget about the seminary then for good, and don't even imagine that acceptance into the seminary will not depend on the state. You're not going to frighten anyone with your refusal, but hurt yourself and the Church. Don't get hot under the collar; go by your head and not by indoctrination!" the KGB agent angrily lectured.

"Sometimes human wisdom is not enough. It's best to listen to one's conscience and the voice of God."

"If you always go along with the vagaries of conscience, you'll get nowhere. You had just better look at the life of the older priests and you see that they care little what conscience tells them, and live the way they please. We guarantee you a great future; we'll help you to advance into the hierarchy; you'll be able to work in a bigger parish and to travel abroad, if you only use your head. So sign the pledge and everything will be alright. We will part as the best of friends. Otherwise, we will have to be at odds all our lives. Also, think of your parents, brothers and sisters, that you could hurt them. Someday, you'll thank me yourself for giving you good advice," argued Vincas.

Exhausted by the "brainwashing" which had lasted almost three hours, wishing to be done with it as quickly as possible and greatly desiring to be a priest, in my ignorance I agreed to sign the pledge to be loyal and to supply the state security organs with information about anti-Soviet excesses in the seminar). I did this not of my own free will, but rather under the moral pressure which KGB agent Vincas Platinskas used; duress invalidates any document, since there is no free decision.

On parting, Vincas declared that before the opening of the seminary scholastic year, I would have to meet with him several times more, since some questions might arise. Moreover, he guaranteed beyond the shadow of a doubt my acceptance into the seminary, at his intercession through Commissioner for Religious Affairs, Tumėnas.

Our following rendez-vous he set, I believe, for July 19, in front



**Rev. Dr. Juozas Pranka, a lecturer at the only theological seminary in Lithuania, during class. Kaunas, 1980.**



**Seminarians commemorating the 50th anniversary of the death of Maironis, a Lithuanian poet and former rector of the Kaunas Theological Seminary. Enrollment quotas are kept purposely below the number of priests who die or become unable to work each year.**

of the Dzūkijos Hotel in Alytus. He forbade me to say anything about the conversation to anyone.

At about 4:00 PM on the appointed day, the KGB agent was already walking around not far from the hotel. When I arrived, he told me that our conversation would take place on the second floor of the hotel. He entered the hotel first. He told me to come up to a certain room in a few minutes, because someone might notice us if we went together. During our rendez-vous, KGB agent Vincas inquired what was new, and asked whether I had not talked about our conversation to anyone. I replied, "No one!" I tried to convince him that during the whole time, my conscience had given me no peace, on account of that pledge. I asked him to destroy the pledge, but the KGB agent said that he did not have it. and that it was not worth getting upset over.

Vincas then told me that all I had to do was write my autobiography, choosing a pseudonym. He promised to send everything to Moscow, without anyone knowing about it.

"Do what you will, but I refuse to write anything else! I have decided that I should not go along with you. Why should I have to torment myself over the accusations of my conscience?"

"You really must have told someone everything! Probably one of the priests! If so, then it will be bad for them and for you. Here, we will not get away without prison. After all, it is betrayal of a secret! How about it? Talk, you bastard!" the KGB agent shouted angrily.

I replied that my conscience does not allow me to write what is contrary to my convictions; and that they know my autobiography well as it is. Then the KGB agent, even more angry, began to shout:

"How much longer am I going to waste my time and my breath with you here? I've told you more than once that if you don't work for us in accordance with your pledge, then your fate will be unenviable, you will be destroyed or shut up in prison!"

In this meeting, I was again kept for about three hours. I felt very unnerved. Seeing that it could end badly, and wanting to be a priest, I pretended to agree to write the autobiography and choose a pseudonym; but I did not intend to go through with it.

Finally, I wrote the autobiography. Then the KGB agent told me to choose a pseudonym. When for a long time I could not think of any, he himself suggested *Vyturis* (Lark). The KGB agent told me to write a pledge in which I stated that I would sign any reports intended for the KGB with the pseudonym *Vyturis*. All this I would also have to keep secret. At the end of our meeting, Vincas stated that on August 2, we would have to meet in Vilnius, he gave me an address and telephone number.

Early in the morning on the day appointed, I travelled from Alytus to Vilnius. We met in front of the Gintaras Hotel. Here he again entered the assigned room first, and told me to come up in a few minutes.

My attitude interested KGB agent Vincas. He inquired about my acquaintance with zealous priests whom he called "extremists". He asked what I had heard about the ex-priest Starkus who had abandoned the priesthood in the parish of Sidabravas. He extolled the latter as a person without hypocrisy who had found the right way. Father Alfonsas Svarinskas, Father Sigitas Tamkevičius, Father Juozas Zdebskis and others he described as calumniators of the Soviet system.

This meeting lasted about two hours. As we parted, Vincas gave

me 25 rubles for travelling expenses, first telling me to write that I took the sum indicated from the KGB for operating expenses. Noticing my unease with regard to the agreement to cooperate, the KGB agent told me to come back to Vilnius in a week, August 9.

On the appointed day, I went to Vilnius once more. When I telephoned, Vincas instructed me that the interview would take place at the hotel not far from the monument to the author Žemaitė. We entered the room indicated in the usual way: he first, and I following a few minutes later. He asked me about a number of things. He wanted me to be careful in the seminar) with other seminarians, lest I somehow reveal my cooperation. As we parted, he once more gave me 10 rubles for traveling expenses, and confirmed that my enrollment in the seminary was guaranteed, that I didn't have to chew my nails — everything would be just fine. He promised to phone me at home during the Christmas holidays. Once again, we would have to meet because various questions could come up.

This fourth meeting with KGB agent Vincas in Vilnius was the last to which I went in response to a verbal invitation. I never went to such meetings any more, and in the future, I would not go, because it was not compatible with the conscience of a seminarian.

On September 10, I received a telegram that I had been accepted for the Kaunas seminary, no one, neither among the priests nor among my friends suspected how difficult my "entrance examinations" which had forced me to compromise my conscience had been.

During the first Christmas vacation, KGB agent Vincas, not having received any phone call, telephoned me at home. Not finding me, he introduced himself to my family as a good friend whom I was supposed to call. I understood what kind of "friend" had called. Not receiving a call from me during this vacation, he tried to catch me during others, but he would never find me at home. Only at the end of my second year, at the Easter vacation, when I picked up the phone, Vincas asked why I had not called him. I replied that I did not know him and did not wish to have anything to do with him. The KGB agent threatened that this would not end happily. Then, without letting myself get involved in any discussion, I hung up.

May 27, 1980, received an official announcement from the KGB in Vilnius. In it, I was informed that I was being summoned to see Interrogator Balčiūnas at 10:00 AM on May 28 as a witness.

To my great surprise, at the KGB offices, KGB agent Vincas turned up again, not Interrogator Balčiūnas. Immediately I declared,



**Charter members of the Catholic Committee for the Defense of Believers' Rights (from left) Father Vincentas Vélavičius, Father Alfonsas Svarinskas, Father Sigitas Tamkevičius, Father Juozas Zdebskis and Father Jonas Kauneckas. Since the imprisonment of Fathers Svarinskas and Tamkevičius, the Committee has been disbanded and the work has gone underground.**

"I was summoned not to see you, but Interrogator Balčiūnas! What did you come here for?"

The KGB agent shouted, "What, you snot, you bastard! You don't want to know me anymore? Have you managed already to forget what you promised in Alytus? You're not going to tell me what to do, you lout, you'll talk with me and Interrogator Balčiūnas."

"Please don't scold! I'm not going to talk with you!"

"See what all these Svarinskases and Tamkevičiuses have made of you! You've become a big-shot and don't want to talk with us any more!" the KGB agent said ironically.

Seeing that I was angry and did not wish to speak with him, Vincas telephoned another KGB agent who did not give his name, obviously a higher official. The latter brought with him some kind of papers, probably my file, and began naming the "offenses" I had committed in the seminary. The first offense was that on Saint Joseph's

Day, I read a fourteen-minute report in class about the *Rūpintojėlis* (the Pensive Christ — a national religious symbol — Trans. Note) and the *Vytis* (the mounted Knight — the emblem of independent Lithuania — Trans. Note). I understood that I was not the only out in my class who had been recruited, that there was someone else zealously informing security organs.

The second was that I had written letters to political prisoners. Of the ten letters written to prisoners, only Nijolė Sadūnaitė received hers, since she was already in exile. All the others were intercepted by the Vilnius KGB. The KGB agents were particularly displeased by my Easter greeting:

"Dear Brother (Sister) in Christ. The history of Christ's cross does not end with His death. We must look beyond the grave and the final triumph of the cross." (Easter, 1979.)

Having read the letter addressed to Viktoras Petkus, the unknown KGB agent asked why I was writing him greetings. After all, he was no relative of mine. I replied that he was my spiritual brother and that it was a Catholic's duty to help the prisoners with food, clothing and at least, a letter.

"Don't think that we are stupid and don't understand what's concealed in that religious thought. What the hell kind of victory and triumph are you wishing that 'bandit'?" the KGB agent agitatedly demanded.

And as much as he could, the KGB agent denigrated Viktoras Petkus and Petras Paulaitis. When I tried to contradict them, they told me to be quiet. Similarly, they called my father a "bandit". They said that I was following in their footsteps, too.

After that, Interrogator Balčiūnas entered. He was interested in knowing whether I knew Anastazas Janulis, and whether he was not in the habit of bringing underground literature to the seminary. I replied that I did not know him intimately, but had only heard about him, and that he had never brought anything to the seminary. The interrogator was angry, and threatened me with criminal prosecution for false testimony. He affirmed that Janulis had admitted that he used to bring me underground publications at the seminary. I denied everything. The interrogation lasted one hour. At the insistence of Interrogator Balčiūnas, who threatened me with expulsion from the seminary, I signed the record of interrogation.

After he had left, the KGB agents continued to "educate" me.

They asked who else had remained seated during the national anthem on the occasions of the October holidays. I replied that I had not seen. They asked why I had gone to visit Father Alfonsas Svarinskas and Father Sigitas Tamkevičius, and what we had talked about. I replied that this was a matter of conscience for me. Then one of them began to shout that there is no room in the seminary for such as I, because that is where those like Svarinskas and Tamkevičius incubate. They told me to write an explanation for all these "crimes" committed in the seminary over three years. I categorically refused to write because I did not consider them crimes. As we parted, they said it would go badly with me if I did not do what I had promised. And if I continued to conduct myself in that way, I would have to leave the seminary. They said we would still have to meet during the summer.

Altogether that day, I was kept at KGB headquarters for live hours. The main reason for the summons had been not so much to question me in connection with the Janulis case, as much as to intimidate me. I was "educated" by Interrogator Balčiūnas and four other KGB agents.

I would like to remind you, Chief, and all KGB agents, of the United Nations Declaration of Human Rights, passed December 10, 1948. Articles 12 and 20, which KGB agent Vincas Platinskas and your other agents transgressed:

Article 12 proclaims: "No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks."

Article 20, (2) proclaims: "No one may be compelled to belong to an association."

Concluding this open letter to you, Chief, I ask and I demand you:

1. To consider my pledge, signed in June, 1977, to cooperate with State Security Organs, null and void since moral force was used.

2. Not to blackmail nor force young men desiring to be priests to cooperate with the KGB.

3. To allow the bishops and Church administrators in Lithuania and the seminary administration to decide about the suitability of a candidate for the priesthood, independently of the Commissioner for Religious Affairs.

4. To leave the bishop or administrator of each diocese complete freedom to appoint or transfer a priest to any parish.

In appealing to you, I base myself on Article 47 of the LSSR Constitution which allows one to submit suggestions to state organs and to criticize shortcomings.

Father Rokas Puzonas  
Pastor of Kiaukliai

Kiaukliai, December 25, 1985

## NEWS FROM THE DIOCESES

### Vilnius

Commissioner for Religious Affairs Petras Anilionis does not allow the Vilnius Archdiocesan Priests' Council and College of Consultors, confirmed by Bishop Julijonas Steponavičius, to function. He suggested that Father Algirdas Gutasukas, administrator of the archdiocese, form a compromise Priests' Council and College of Consultors, striking from the list of the College of Consultors confirmed by the bishop the name of Father Jonas Laimimas for his sermon delivered in the church of Kybartai on the anniversary of the arrest of Father Algimantas Keina as reactionary and a former member of the Catholic Committee for the Defense of Believers' Rights, and from the Priests' Council, the name of Father Kazimieras Žemėmis, and to replace them with priests amenable to the government. Msgr. Juzefas Obremski resigned from the Priests' Council.

A similar reorganization awaits the Priests' Council and College of Consultors of Panevėžys. Even the Priests' Councils almost entirely made up by the Commissioner's office are paralyzed. They are doing nothing; no by-laws have been drawn up. The Council must be convened by the bishop or administrator, but he can summon it only in consultation with the Commissioner. It's also required to consult the Commissioner about the agenda.

### Whom Does It Serve?

As could be expected when the *Chronicle* appeared, the government atheists were disturbed. The Commissioner for Religious Affairs told the bishops to get rid of the *Chronicle*. The bishops explained that the *Chronicle* been born without their knowledge and in fact, they didn't even know who was putting it out. After the failure of this gambit, the KGB began raids and arrests. Trials and harsh verdicts multiplied. Several persons lost their freedom. The KGB tried to establish a dialogue with priests whom they suspected of possibly



**Bishop Julijoknas Steponavičius (right) with Father Sigitas Tamkevičius.**

having ties with the *Chronicle*, and tried to convince them that the *Chronicle* was performing no service for the Church, even less for the state, and was just making the Church's life more difficult.

Nevertheless, regardless of persecutions, raids, interrogations and arrests, in difficult underground circumstances the *Chronicle* continues to appear. However, KGB propaganda has also accomplished something. Priests turn up who have come to believe the propaganda over the years and strangely enough, it is difficult to say

whether those who speak out against the aforesaid publication do so sincerely or for ulterior motives.

In February, 1985, in Vilnius, while conducting the retreat for priests, the Dean of Deanery of Turgeliai, Father Kazimieras Vaičionis, spoke out sharply against the *Chronicle*. According to him, this publication contradicts the spirit of evangelical love, offending the atheists by its criticism. Father Vaicionis, in his talk, condemned the gathering of signatures, protests, memoranda and defenders of rights. According to Father Vaicionis, the one being exploited is obliged out of love of the exploiter to remain silent, and may not complain. On the contrary, calling for help would be an offense against charity. Analogically, when a wolf is carrying off a sheep, the shepherd out of love for the wolf, must remain silent and quietly watch.

In the name of love of the hooligan, one must hide behind a tree and not come to the assistance of a person if the latter beats and kicks him... Father Vaičionis does not recognize the principle of self defense for the Church and the faithful. It's questionable whether such "charity" is evangelical charity when important values are not defended. "He is not worthy of freedom who does not defend it," is the inscription on one monument.

It is questionable whether Christ would approve of such "charity". For the Pharisees, he had harsh words: "Whitened sepulchers, hypocrites." He took the whip to the merchants who had moved into the temple... He defended the apostles from the Pharisees, who had accused them of breaking the Sabbath when the apostles picked and ate the beards of grain. The hungry have the right to eat. He defended the fallen woman. He defended the person's right to a good name. He defended the rights of children, speaking out harshly against the scandalizers of innocent souls... The Gospel does not give in to evil. It praises St. John the Baptist, when he, defending the sacredness of the family, "offended" the philanderer Herod and for that he had to die. The apostles acted likewise. The apostles were told not to speak about Christ, but they replied that, "We must obey God rather than men."

According to Father Vaičionis, the Church in South Africa, struggling for the rights of the blacks, could also be accused of offending against charity, and so could the clergy of Chile who show solidarity with the victims of the regime suffering in the concentration camps... We should all know that condemning the action does not yet mean condemning the person. An action can be worthy of condemnation,

but the person forming it always remains worthy of respect. However, one may never out of respect for a person approve his unsuitable behavior. "Socrates is my friend and Plato is my friend, but my greatest friend is Truth," was a saying already in ancient times. The Reverend Father does not acknowledge the right of others to protest, but for himself he makes an exception, protesting against those defending human rights. Whom do such protests help? The Church, or those who are struggling against the Church?

To. The Chairman of the Presidium of the Supreme Soviet of the USSR. Konstantin Chernenko

Attached to the Council of Ministers of the USSR Commissioner  
Petras Anilionis of the Council for Religious Affairs of the  
Lithuanian SSR

Return address:  
235610 Telšiai  
Spaudos 2  
Diocesan Chancery

The Priests of the Diocese of Telšiai and the Prelature of Klaipėda

### **A P e t i t i o n**

You have much to say about peace and international justice, so we would like to call your attention to the injustices experienced by the faithful.

Even though the Soviet Constitution guarantees all citizens freedom of conscience, nevertheless we priests and faithful come up against various unconstitutional repressions and insurmountable difficulties. Here are a few of the most important:

1. In 1946, at the direction of the government, three seminaries were shut down; only one was left (in the City of Kaunas), and that, with a very small number of students. True, lately about thirty students annually are allowed to be accepted, but the number of priests is clearly insufficient. In the Telšiai Diocese, and the Prelature of Klaipėda alone, of 142 churches, only eighty-four have their own priests, while fifty-eight churches are without priests! Moreover, sick, elderly, invalid priests are forced to perform the priestly ministry who would normally be eligible for a well-earned rest, . The number of priests in the LSSR decreased drastically every year. Two or three times more die than the number of new young priests ordained. The

situation is reaching catastrophic proportions. There are so-called illegal priests, who have finished their studies on their own,' they are unregistered by the state. This is really abnormal! In order to remedy the situation, it is imperative to allow the Kaunas Interdiocesan Seminary to accept, not thirty new seminarians annually, but as many as the Bishops' Conference of the Catholic Church in Lithuania has need of. We remind you that the seminary in Kaunas is supported entirely by the offerings of the faithful.

2. To this day there remains the old, painful, open wound over the Soviet government's unjustified confiscation of the Catholic church in Klaipeda.

The church was erected with the consent and permission of the Council of Ministers of the Soviet government. It was built by the workers of Klaipeda, and the entire believing public of Lithuania supported the construction by their offerings. Only after it was erected, just before its consecration, the Soviet government confiscated the church, demolished its steeple, and converted it into the state philharmonic. All the repeated requests of the faithful of Klaipeda went unheard. The faithful suffer, and priests working in Klaipeda are suffering because the present little house of prayer of the City of Klaipeda is extremely small. People endure outside in the rain and suffer in the cold because there is no room for them in the little church. Therefore, we ask you, very, very much, to satisfy the constant requests of the faithful of Klaipeda, return to them the church erected with their labor and their money, because the faithful of Klaipeda, by their zealous and conscientious daily work, really deserve it.

3. The Soviet Constitution guarantees every one of its citizens freedom of conscience. However, some of the atheist officials of the local government, transgressing against the Soviet Constitution, restrict the religious rights guaranteed by it, e.g.: They allow very little religious material to be printed, which does not satisfy even the minimal requirements of the faithful. They forbid schoolboys and servers to go to church, they do not allow them to teach children religious truths, as is done in other socialist democratic republics.

We therefore trust that the anti-Constitutional actions of government officials be forbidden, and that the faithful not be prevented from practicing their faith.

We have been especially surprised lately, and greatly saddened, by the sentencing of two of our priests, Alfonsas Svarinskas and Sigita Tamkevičius, to long terms, even though they were only defending the religious rights of believers guaranteed by the Soviet Constitution.

At the present time, Father Jonas Kastytis Matulionis has been arrested for purely religious activities.

Therefore, we urgently request you, Honorable Chairman, to use your good offices with the appropriate agencies of the Soviet government; that the cases of Father Alfonsas Svarinskas and Father Sigitas Tamkevičius be reviewed, and that they and Father Jonas Kastytis Matulionis be allowed to go free, and again freely perform their priestly duties.

Priests of the Diocese of Telšiai and the Prelature of Klaipėda:

1. Adomas Alminas, 2. Stanislovas Anužis, 3. Klemensas Arlauskas, 4. Albinas Arnašius, 5. Antanas Augustis, 6. Brunonas Bagužas, 7. Aloyzas Baškys, 8. Antanas Beniušis, 9. Petras Bernotas, 10. Domininkas Bivainis, 11. Juozapas Bukauskas, 12. Antanas Binkus, 13. Bronislovas Burneikis, 14. Juozapas Butkus, 15. Liudvikas Dambrauskas, 16. Stanislovas Ežerinskas, 17. Antanas Garjonis.

18. Juozapas Gastiūnas, 19. Kazimieras Gaščiūnas, 20. Vincentas Gauronskis, 21. Jonas Gedvilą, 22. Algis Genutis, 23. Domininkas Giedra, 24. Antanas Gyls, 25. Juozapas Grabauskas, 26. Jonas Ilskis, 27. Antanas Ivanauskas, 28. Aleksandras Jakutis, 29. Juozapas Janauskas, 30. Petras Jasas, 31. Antanas Jurgaitis, 32. Vladislovas Juskys, 33. Jonas Kauneckas, 34. Anicetas Kepraskas.

35. Vincentas Klebonas, 36. Alfonsas Klimavičius, 37. Bronislovas Latakas, 38. Aloyzas Lideikis, 39. Petras Linkevičius, 40. Petras Lygnugaris, 41. Petras Merliūnas, 42. Juozapas Maželis, 43. Juozapas Miklovas, 44. Vytautas Mikutavičius, 45. Julijonas Miškinis, 46. Vytautas Moketaitis, 47. Petras Našlėnas, 48. Juozapas Olšauskas, 49. Juozapas Pačinskas, 50. Jonas Pakalniškis.

51. Algirdas Pakamanis, 52. Jonas Paliukas, 53. Petras Palšis, 54. Jonas Paulauskas, 55. Jonas Petrauskas, 56. Konstantinas Petrikas, 57. Tadas Poška, 58. Antanas Petronaitis, 59. Kazimieras Prialgaukas, 60. Adolfas Pudžemys, 61. Alfonsas Pridotkas, 62. Klemensas Puidokas, 63. Petras Puzaras, 64. Bronius Racevičius, 65. Vladas Radveikis, 66. Antanas Ričkus, 67. Kazimieras Rimkus, 68. Jonas Rudzinskas, 69. Pranas Ružė, 70. Stanislovas Sakutis, 71. Vincentas Senkus, 72. Liudas Serapinas, 73. Petras Serapinas.

74. Henrikas Sirtautas, 75. Vytautas Skirparis, 76. Domininkas Skirmantas, 77. Petras Stukas, 78. Liudvikas Šarkauskas, 79. Antanas Šaškevičius, 80. Valentinas Šikšnys, 81. Zigmas Šimkus, 82. Juozas Širvaitis, 83. Juozas Šukys, 84. Vladas Šlevas, 85. Juozas Šukys, 86. Henrikas Šulcas, 87. Tomas Švambarys, 88. Julius Tamašauskas, 89. Feliksas Valaitis, 90. Petras Venckus, 91. Konstantinas Velikoniškis,

92. Leonas Veselis, 93. Vincas Vėlavicius, 94. Jonas Vičiulis; 95. Antanas Zdanavičius, 96. Juozas Zeberskis, 97. Ferdinandas Zilvys, 98. Kazimieras Žukas, 99. Romualdas Žulpa, 100. Vytautas Žvirzdinas, 101. Illegible Signature, 102. Illegible signature.

December, 1984

Priests who refused to sign the statement:

Fathers: Jonas Beinoris, Česlovas Degutis, Zenonas Degutis, Edmundas Germanas, Juozapas Gedgaudas, Stanislovas Ilinčius, Kazimieras Magelis, Juozapas Mantvydas, Juozapas Rutalė. Antanas Striukis, Bernardas Talaišis, Vytautas Kadys.

The following priests were not found at home during the collection of signatures:

Fathers: Bronislovas Bradžius, Anupras Žukas, Anupras Gauronskis, Kazimieras Gyls, Konstantinas Jadviršis, Izidorius Juškys, Stanislovas Vaitelis, Stanislovas Lekutas, Juozapas Liutkevičius, Aloyzas Orentas, Pranciškus Satkus; Pranas Venckus, Vincas Viatkus.

To: Commissioner for Religious Affairs, Petras Anilionis

From: Father Juozapas Razmantas

Pastor of Žalpiai; Kelmė *Rayon*

### A Explanation

On October 20, 1984, the Chairman of the Pakražantis *Rayon* showed me a warning notice issued in the name of Commissioner for Religious Affairs Petras Anilionis, saying that I have no right to hold services or to minister to the faithful in the church of Viduklė. Such a communication from the Commissioner for Religious Affairs is contrary to the Constitution of the USSR, the Helsinki Accords and international covenants which the government of the Soviet Union has signed.

The bishop, in assigning me to Žalpiai, mandated me to assist in ministering to the faithful of the parish of Viduklė whenever they teeniest it. It was suggested that I live in Viduklė and serve as pastor of Žalpiai, since the residence-rectory belonging to the church in Žalpiai, was confiscated by the atheists, and the priests have to live in a rotten, delapidated shack which is impossible to repair or renovate.

Almost half of the parish of Žalpiai is within the confines of

Raseiniai *Rayon*, borders on the parish of Viduklė, and extends near to Viduklė itself. The faithful of the parish of Žalpiei bury their dead in the Viduklė parish cemetery. So I am obliged to carry out religious funeral services and to conduct services on the anniversary of death, the thirtieth day from the day of death and other occasions in the church of Viduklė, whenever they ask for me and come fetch me.

What I must do — minister or refuse ministry to the faithful — is spelled out by Canon Law. Whether certain ministrations are allowed or not, and what penalties shall be exacted for forbidden ministrations are decided by the bishop, and not by Executive Committees. If all this does not please the Commissioner for Religious Affairs, I suggest that he check his views with the diocesan bishop.

On November 5, 1984, Vice Chairwoman Lapinskienė of the Kelmė *Rayon* Executive Committee, summoning me to Kelmė, showed me a second warning received from Raseiniai *Rayon*, identical in content to the first. At first, the Vice Chairwoman berated me for participating in the services October 26 for Father Svarinskas in the church of Viduklė, after receiving a first warning, even though at the time I had not received any warning.

They showed me the first warning October 30, and having seen the warnings, I do not believe that they could have been written by the Commissioner for Religious Affairs, since the first has no seal and in the second warning is the expression, "You hyped the criminal Alfonsas Svarinskas...". Only an ordinary person, unacquainted with priests, all the more with the zealous Father Alfonsas Svarinskas could express himself in this way, and not a high official. Moreover, they did not allow me to take away a single copy of the warning nor to copy the contents.

Commissioner for Religious Cult should be an intermediary between today's atheistic government and — almost the entire public and its priests—to objectively inform the handful of atheists about the work of the priests, and not to represent the interests of a handful of atheists noted for their hatred.

Yes, Father Svarinskas is a "criminal" to the atheists. To the faithful, Father Svarinskas is one of the most zealous priests, one of the most spiritual, carrying out the duties, not of a minister of cult, but of a Catholic priest, applying to everyday things and events the standard of truth... For this he is tortured, but the sufferings and blood of martyrs strengthens our holy Faith.

During the Nazi era, priests helped and hid Jews, escaped Rus-



**Father Alfonsas Svarinskas**

sian prisoners, bought young men out of the German Army... Today, they defend every moral truth.

Since both written warnings were sent, not to me personally, but from the Raseiniai *Rayon* to the Kelmė *Ray on*, and they were not passed on to me, it raises the question whether they were written by the Commissioner for Religious Affairs or by that spiteful handful of atheists. In the warnings, I am scolded for breaking the law by not complying with Article 19 of the Laws Regarding Religious Associations. The Laws Regarding Religious Associations are contrary to the

Soviet Constitution, to the Helsinki Accords, the International Declaration of Rights and Canon Law.

This is not law, but a stick presented to the atheists to attack the faithful, to profane shrines and tear down crosses... The bishops and 520 priests have signed against them. If those who have signed abided by them, they would be hypocrites.

Vice Chairwoman Lapinskienė of the Kelmė *Rayon* Executive Committee advised me to check with the Raseiniai *Rayon* to obtain a permit for religious ministrations. However, according to Canon Law, permission to work in a parish is given by the pastor of the parish and not by some Executive Committee. It has never been heard that Executive Committees would give permission for something, that is, that they would wish the Church well. On the contrary, they only issue prohibitions, and turn priests against one another, classifying them as "loyal" and "extremists", they send spies to church to see which priests are carrying out religious ceremonies, what kind of sermons they are giving, who the children and youth are participating in services, and serving Mass.

Yes, the atheists are allowed everything. They need no permits to offend the religious sensibilities of the faithful, to desecrate shrines, destroy crosses and wayside shrines, to desecrate old cemeteries and destroy architectural monuments there (such as Maiden Hill and elsewhere). For purposes of atheistic propaganda, it is alright to lead the children and the youth of Lithuania astray, while the faithful can do nothing. They are not allowed to teach their children the truths of religion. Children may not go to church, participate actively in services, serve at Mass, take part in singing or processions. If they do so, children are persecuted and punished; when they finish high school, they are not allowed to take examinations... Even at funerals, once the wreaths have been placed, the atheist teachers chase the children out of church.

The faithful are obstructed from visiting shrines, such as Šiluva, Žemaičių Kalvarija (Calvary of the Samogitians); the Hill of Crosses... Drivers have their licenses taken away just because they take the faithful to these shrines and to the religious festivals taking place there.

It seems to me that the atheists are allowed too much, even teaching the bishops what their rights and duties are, and directing priests when, for whom, how and where to pray, or to carry out religious ceremonies.

In view of this, when the Constitution of the Soviet Union, the Helsinki Decrees, international agreements and all the laws of the

Soviet Union guarantee full freedom of belief and of worship, I, even though being up in years, performing religious ceremonies, helping my neighbors to take care of the faithful at their personal request, even though not in my own parish church, have not offended against the faithful, nor Canon Law, especially when in Lithuania there are more than 160 churches without priests, when many young men wishing to be priests are blocked off from the seminary. Hence, I do not deserve such strict warnings with the threats of even stricter, though unspecified measures — like those used against Father Svarinskas or those against Father Popieluszko.

If I have somehow broken the law by my priestly work, liturgical services or Christian morality (even to loving enemies, praying for them and not cursing them for persecuting me), supporting by prayer prisoners and those astray, I ask you to warn me through my own bishop, and not through *rayon* Executive Committees

(In some places, the grammar has been corrected — Ed. Note)

To: The Chief Prosecutor of Lithuania

Copies to: Bishop and Administrators of Lithuania

Commissioner for Religious Affairs, Petras Anilionis

From: Father Antanas Ylius

Emeritus of the Church of Joniškis

Born April 21, 1909

Residing Joniškis, Tarybų 2c

## A Statement

In 1974, Prosecutor Leonavičius of Šiauliai City and *Rayon*, told me that the prosecutor watches to see how the law is kept, now the law bans calumny and lying. They are punishable offenses.

With this in mind, I am writing to the Chief Prosecutor of Lithuania, calling his attention to the following: In the *Lietuvos Tarybinė Encyklopedija* (*Soviet Encyclopedia of Lithuania*) (Vilnius, 1981), on page 319 of Volume 8, it says, "For the murder of his lover, Msgr. Konstantinas Olšauskas was sentenced in 1929 to five years in prison. In 1931, he was amnestied."

Only on the basis of the book by J. Kauneckis, *Prelatas Olšauskas* (Vilnius, 1962), the film — *Descent to the Ninth Circle* (*Devyni nuopolio ratai*), it would be an unforgivable embarrassment for the publishers of the aforesaid encyclopedia if they did not know that

the trial of Msgr. Olšauskas was not a criminal trial, but political. For Msgr. Olšauskas was condemned without any proof. This was admitted by the former Minister, Žilinskas; the Chief Justice of the Supreme Court Grigaitis and the Associate Justices admitted that they had found Msgr. Olšauskas guilty without any proof. He was found guilty because of a psychosis aroused by a press inimical to him and the Catholic Church, which was condoned by the government at the time.

It is an ugly and unforgiveable libel, misleading and detrimental to the public, and especially the youth. I therefore ask and demand in the name of the Law, Truth and Justice, that the appropriate authorities be obliged to strike from the encyclopedia the aforesaid item, to ban the showing of the film, and to remove from the bookstores the book about Msgr. Olšauskas, and to repair the moral harm done by the trial, the book and the film. Such books and films truly do no honor to the Soviet government.

October 25, 1984

### **Alytus**

In 1984, a Christmas celebration was being arranged in the yard of Alytus. Even though it was not the first, the affair displeased the city government. Vice Chairwoman Laukienė of the Alytus City Executive Committee, shouted at Father Pranas Račiūnas. "The Soviet government is mighty. We have the means, we'll take care of you!" In the end, the government officials agreed to allow the Christmas celebration to be arranged in church.

On the day appointed for the holiday, all kinds of obstacles were thrown up to the pupils of the City of Alytus. Various affairs were arranged in school, the pupils were kept in school until evening. They were warned not to attend the celebration being organized in church. In spite of the interference; several thousand children and youth gathered. No small number of them went to confession and received Holy Communion.

During the affair itself, a few teachers were sent from each school to spy on their own pupils. Security personnel and militia in civilian dress stood guard in the churchyard from the beginning of the affair to its end.

On February 14, 1985, the Administrative Committee of the Executive Committee of the Alytus City Council of Workers' Deputies: Chairperson Mrs. B. Butvilienė, Secretary Mrs. J. Lelienė,

Members Mrs. J. Smileiene and Mrs. A. Petraitienė and A. Ivanauskas, after considering Administrative Case No. 124 in open session, determined that Father Antanas Gražulis, son of Antanas, on December 15 or 18, 1984 (illegible, although in reality it happened on December 26), arranged in the churchyard of Alytus a Christmas celebration for preschoolers, the result of which was to arouse consternation and disturb the public order. In this way, they disobeyed the order of the Presidium of the Supreme Soviet of the Lithuanian SSR, of May 12, 1966. In accordance with the Regulations for Assessing and Collecting Administrative Fines confirmed by order of the Presidium of the Supreme Soviet of the Lithuanian SSR, January 19; 1962, it is the decision of the Commission to assess Father Gražulis. Antanas, son of Antanas, an administrative line of 50 rubles.

### **Alytus**

January 14, 1985, Alytus City and *Rayon* traffic police personnel came to the church rectory of Alytus II, and stated that the automobile of the pastor, Father Pranas Račiūnas, a NIVA, had the day before, that is, January 13, caused an accident in front of the Žuvintas Store. The young man, Petras Gražulis, went with the traffic police personnel to the Motor Vehicles Department to take care of the matter.

He was told that he would have to go to the Division of Internal Affairs. There, the Chairman of the Alytus Internal Affairs Section Court sentenced Gražulis to ten days for alleged hooliganism. This was how the KGB agents squared accounts with young Petras Gražulis for collecting signatures in behalf of Fathers Alfonsas Svarinskas, Sigitas Tamkevičius and Jonas Kastytis Matulionis, and in behalf of the young man Romas Žemaitis.

### **Leipalingis (Lazdijai R a y o n )**

To: The Prosecutor for the Republic  
From: Citizen Robertas Grigas, Son of Antanas  
Residing at Lazdijai *Rayon*  
Leipalingis, Naujosios 13

### **A Statement**

On October 12, of this year, I was supposed to fly from the capital airport on the Vilnius - Novosibirsk flight. At the checkpoint, militia and KGB personnel stopped me, and searched me and my luggage. In the course of it, the officials found nothing which airline regulations

forbid carrying aboard. Instead of apologizing, a civilian who would not identify himself declared that he was confiscating letters addressed to:

618801 Perm Region  
Chusovskoy R-n  
Polovinka  
V.S. 389-39  
Rev. Sigitas Tamkevicius

618236 3 Perm Region  
Chusovskoy R-n  
Kuchin  
V.S. 389-36  
Rev. Alfonsas Svarinskas

4 31 200 Mordovia ATSR  
Tengushev R-n  
Zz 385-3-4  
Jadygya Bieliauskiene

To those people I, together with a large part of the Lithuanian nation, am thankful for their goodness of heart. I have never heard that it was officially forbidden to write letters to political prisoners. In response to my protests, the searchers announced that a letter allegedly must be sent from the place where it was written... Since Art. 54 of the Constitution, guaranteeing confidentiality of correspondence has not to date been repealed, please explain on what legal basis this vulgar arbitrariness of officials goes on.

Robertas Grigas

October 15, 1984

December 14, 1984, Robertas Grigas received a written summons to come see Lazdijai *Rayon* Prosecutor Ziauatys. When the recipient did not arrive, a second summons was received December 26. When he presented himself, the prosecutor first inquired why Robertas Grigas had not come in response to the first summons. When he explained that when summoned on that day, he would never come, Prosecutor Ziautys said that believers were provided with every condition for celebrating religious holidays. According to the prosecutor, believers could make up the work from the religious holiday on other days. Grigas disagreed with the prosecutor. In his words, neither

Prosecutor Ziautys nor he himself is a little child, and he knows well that for celebrating religious holidays, people are discharged from work. "You are looking for something you haven't lost. Your father, as long as he was working as a teacher, was necessary both to Father Juozas Zdebskis and Father Ignas Plioraitis, and but since he was discharged from work, (See *Chronicle*, Nos. 54, 58 — Trans. Note) he's of no use to anyone! Such a fate awaits you, too," Prosecutor Ziautys explained to Grigas.

When Robertas Grigas requested that they tell him about the purpose of the summons. Prosecutor Ziautys read the reply of the Prosecutor's Office in Vilnius, concerning the complaint of Robertas Grigas about the confiscation of letters addressed to the Rev. Sigitas Tamkevičius, Rev. Alfonsas Svarinskas and Jadvyga Bieliauskiene.

In his communication, Prosecutor Bakučionis reported that the letters of Robertas Grigas, confiscated at the control point in Vilnius Airport were taken illegally. The auxiliary personnel of the Revenue Service were warned and told to abide strictly by work rules in the future, and the letters themselves were sent to the addressees. As a guarantee, Žiautys pointed to Prosecutor Bakučionis' reply to the complaint. The prosecutor refused to sign the text of the reply, or to give out a copy of it. Instead of permission, he reread the response. Prosecutor Žiautys, arguing that in his office and in his chair, there are no other persons, refused to show Robertas Grigas any identification. But that was not true. Behind Grigas into the office came a staff member who never identified himself, and who silently observed the entire conversation.

#### Zarasai

On February 16, 1985, the mother of Father Jonas Vaitonis, the pastor of Kalisnykai, was being buried. A modest lunch had been ordered at a restaurant for the faithful who accompanied the remains from Kalisnykai. When the funeral had assembled for lunch, restaurant employees rudely warned them that if the believers made the Sign of the Cross or said grace, they would be ejected.

It would be interesting to know, on the basis of what instructions restaurant employees had the right to forbid anyone to pray before the meal. Not long ago, Konstantin Kharchev, Chairman of the USSR Council for Religious Affairs, came to the Kaunas Seminary and encouraged those clergy who did not dare in his presence to make the Sign of the Cross before eating. Why do those at the top-level speak one way, and our leaders receive other instructions?

## RAIDS AND INVESTIGATIONS

### Linkmenys (Ignalina Rayon)

On the Feast of All Saints in 1984, the pastor of Linkmenys, Father Jonas Laurifmas, after services in church as provided in the liturgical Ritual, went together with the faithful to pray in the cemetery, which is about 200 meters from the churchyard. Immediately, the pastor was summoned to the offices of the Ignalina Rayon Executive Committee. Vice Chairman Stankevičienė warned the pastor that by such behavior he had disturbed the public order and broken the law. "But even the atheists go to the cemetery to honor the dead!" the pastor exclaimed. "This is discrimination against the faithful!"

"What discrimination? You can pray privately," retorted Mrs. Stankevičienė.

### Šiauliai

On November 22, 1984, Father Vytautas Brilius, Associate Pastor of Saint George Church in the City of Šiauliai, was summoned to Šiauliai KGB headquarters to see KGB agent Edmundas Jekas. The KGB agent was interested in knowing how the earlier interview he had with Father Brilius had gotten into the *Chronicle*. The chekist tried to prove that the *Chronicle* is a libelous underground publication.

In response to concrete cases of discrimination against high school students submitted by Father Brilius, KGB Agent Jekas said, "It should come as no surprise that it is sometimes necessary for believers to suffer. After all, in school they are a minority... Chekist Jekas, by turn threatening Father Brilius with a compromising article in the republic newspaper, and in turn promising him a better parish, tried to pressure the priest to cooperate with the KGB.

### Šakiai

On December 25, 1984, in the church of Šakiai, signatures were being collected for the release of the prisoners Father Sigitas Tamkevičius, Father Alfonsas Svarinskas, Father Jonas Kastytis Matulionis and the youth Romas Žemaitys.

Several days later, Father Juozapas Gražulis, associate pastor of the church of Šakiai, was summoned to the office of the Rayon Executive Committee. Vice Chairwoman Eugenija Kasparevičienė accused him of urging people to sign texts of petitions.

On January 16, 1985, the Dean, Father Juozas Žemaitis, and

three representatives of the parish church committee, Jeronymus Martinaitis and Juozapas Rakickas, were summoned to the offices of the *Rayon* Executive Committee. Vice Chairwoman, Mrs. Kasparavičienė, in the presence of *Rayon* Executive Committee Chairman Augonius, read a warning from Commissioner Petras Anilionis of the Council for Religious Affairs in which the pastor of the parish, Father Juozas Žemaitis, and the church committee, were sternly warned for allowing signatures to be collected in church.

### **Viduklė**

Pastor Jonas Tamonis, of Viduklė, has already received three written warnings from Religious Affairs Commissioner Petras Anilionis because Mass was being held for the intention of the priest-prisoners, in his words, "state criminals".

On January 17, 1985, Chief Gardauskas of the Raseiniai *Rayon* KGB came to the rectory in Viduklė. The pastor, Father J. Tamonis, had gone to visit his sick mother. Substituting for him was Father Kęstutis Brilius. The KGB man demanded to see the priest's pass. After checking his documents, Gardauskas berated Father Brilius for working without registration. (Even though Father Brilius had come to Viduklė only two days prior.) The KGB agent strictly forbade Father Brilius to come to Vidukle.

On January 31, 1985, summonses were sent to the church committee to come to the Viduklė District offices. Only five members went. Chairwoman Nacienė of the Raseiniai Executive Committee and Vice Chairwoman Stonienė said that terrible things were happening in Viduklė. Commemorations were taking place, that is, Mass was being held for the intention of prisoners. They demanded that the church committee take steps to disperse the priests and believers gathering to pray. Moreover, they threatened to lock up the church of Viduklė that day, so that no one would be able to enter. The faithful did not acquiesce.

### **Kiaukliai (Širvintai R a y o n )**

On February 25, 1985, the pastor of Kiaukliai, Father Rokas Puzonas, was summoned to *rayon* offices to see Vice Chairman D. Tvirbutas of the Executive Committee, who proceeded to acquaint the pastor with the following warning:

February 13, 1985

### **A Warning**

It has been determined that on January 26, 1985, in the church of Viduklė (Raseiniai *Rayon*), the priest R. Puzonas without permission of the Raseiniai *Rayon* Executive Committee, organized and carried out religious ceremonies, during which he outdid himself in praising state criminals, the Rev. Sigitas Tamkevičius and the Rev. Alfonsas Svarinskas, using the church building to disseminate adverse propaganda and not to fulfill the religious requirements of the faithful.

Father Rokas Puzonas, by his actions, also offended against Art. 19 of the Regulations for Religious Associations, where it is stated that the area of activity by a minister of cult is limited to the place of the religious association he serves and the location of the corresponding house of prayer.

I demand that Father R. Puzonas obey Soviet law and I warn that for activity against the law, we will, in his case, be forced to take harsh measures.

Commissioner for Religious Affairs  
Petras Anilionis

February 8, 1985

Father Puzonas would not acknowledge in writing receipt of the warning. In his place, the witnesses, Mrs. Morkūnienė and Mrs. Andrikonienė, signed.

### **Kaunas**

On January 4, 1985, Teresė Kurtinaitytė, working in a radio factory, was visited by KGB agent Kalashnikov. Pretending that he wanted to return a religious book, taken during a raid (See *Chronicle* No. 54 — Trans. Note), he took Miss Kurtinaitytė home from work with the intention of carrying out a search on the apartment she shared with Ona Dranginytė. In charge of the search was Chief Investigator, Major Pilelis. During the search of Miss Dranginytė's room, Vladas Lapienis was arrested. They confiscated from Lapienis a typewriter, manuscripts of his memoirs from life in prison camp, several issues of the *Chronicle of the Catholic Church in Lithuania and of Lietuvos Ateitis (Lithuania's Future)*; From the residents of the apartment: two typewriters and photographs of the prisoners Father Sigitas Tamkevičius, Father Alfonsas Svarinskas, Jadvyga Bieliauskienė and Father Virgilijus Jaugelis.

The search lasted three hours. At about 3:00 PM, Major Petraus-

kas took Miss Kurtinaitytė to KGB headquarters. During the interrogation, the chekists wanted to know whether Vladas Lapienis visited Miss Dranginytė often, whether there was not in Miss Dranginytė's room a typewriter, when Miss Kurtinaitytė entered the convent, who had encouraged her in such a step, what the name of the congregation is, what Miss Kurtinaitytė's name in religion is, when she made her religious profession, how many *Chronicles* she had copied, perhaps she knows who writes the *Chronicle*, etc.

After an hour and a half of talk, Chekist Petrauskas expressed the hope that Miss Kurtinaitytė had understood everything. Entering the office, Major Pilelis suggested that Miss Kurtinaitytė sign the search report, but the suspect refused.

## OUR PRISONERS

From a letter of Father Alfonsas Svarinskas:

...Today is the second Sunday of holy Lent. It is the eve of the Feast of Saint Casimir, so dear to us Lithuanians.

It is early morning. I have finished praying, and now I wish to write to you..

So far, I am in general good health, physically and spiritually, better than my age — sixty — would indicate. Let us believe firmly that God will help us. There is much I would like to tell you, but the paper won't allow it. (Prison censors won't pass it — Ed. Note.)

We must make every effort to meet in heaven. On earth, after all, everything goes by quickly. I have had the grippe for a whole week, and have not been to work. I am still coughing, but I hope that the spring sunshine will cure that.

During holy Lent, I am trying to make a retreat. I am praying more, performing at least small voluntary acts of self-denial — all this for the success of the retreat, that all of us might mature spiritually, be reborn spiritually in preparation for Easter. Only in my soul shall I hear the joyous Easter "Alleluia", but in my heart there shall be no sadness or dejection. On the contrary, I know that I am doing His will, and that is the most important thing for me.

I extend Easter greetings to just everyone, and to those places where I worked, however long. I wish everyone much spiritual joy,

mutual peace and I say good-bye to everyone... I pray for everyone, and for my homeland.

March 3, 1985

A telegram to Father Alfonsas Svarinskas in camp on the occasion of his sixtieth birthday:

"Sunday. Freezing in Viduklė, -14C. Bright sun. Church full of people. Everyone's spirits good. With the boss (the pastor — Ed. Note) leading, everyone prayed to the Almighty and greeted you, our spiritual Father on your honorable sixtieth birthday. Once again, everyone, all people of good will greet you, miss you and kiss you many times, wishing you God's blessing and the abundant protection of Mary! Your sister Janina and godson Vytautas."

Note: Father Svarinskas received these telegraphed greetings.

To Father Alfonsas Svarinskas!

A storm breaks only branches and knocks down only rotten trees, but the oaks remain standing. Even though hurt, even with their bark torn, still stubborn, having withstood the stormy winds, you, our revered Father Alfonsas, are only sixty. So in the name of our fellow countrymen, we wish that you reach<sup>1</sup> your hundredth jubilee, and we trust that in our hearts, there will be always room for you.

The parting of the great ways separated us.  
Whom are you blessing now with your hand?  
Will you remain long beyond the hills and forests.  
A severed branch of Mary's land?

Who will tell us the truth and who will comfort us?  
Kneeling during sacred festivals?  
I heard a prayer floating up to heaven.  
After breaking through the ice and prison camp gates.

We remember you and hear your voice.  
Just as before, you are in our midst,  
When the hearts of the oppressed call for God —  
Mary's land, a bright hymn for you.



**Vytautas Skuodis**

**Docent Vytautas Skuodis writes:**

On this holy evening of recollection, recalling you with gratitude, I am with you in spirit., Once again, it's Christmas! Once again, a new year, this time, 1985. What it brings you and us, time will tell. Let us trust in God. He will not let us down.

May God's blessing and His grace always be with you.

Yours, Vytautas

December 24, 1985

### Exile Povilas Pečeliūnas writes:

I do not ask anyone for support, but people are always turning up: Lo and behold, word that there's a package in the mail. I write to everyone, telling them not to send anything, that I don't need it, but they do not listen to me. You are one of them. What can I do? I can only thank you and remind you once again that you do not have to send me anything. After all, there are many who need the help much more! I can still get about, and I am even able to earn a little. In a word, at the present time I am neither hungry nor cold, nor the kind of invalid who cannot take care of himself. I keep thinking that others have it worse, and this helps me to bear all kinds of troubles. Meat products are worst for the stomach, not because they are meat, but because I have no teeth (perhaps not so much on account of old age, as on account of gum disease.) It is three or four years since I've lost every one of my uppers and of the lowers, there is only one bridge left. This is no small problem.

True in Igrim there is not only a clinic, but also a hospital where there is even a dental office, but... It's my good fortune that I have not fallen seriously ill. That would be (mite tragic, since unlike others, I could not leave here and go for treatment.

... What I do not have, no one can send me: The most elementary thing — air from the homeland. Essentially, a climate such as that of Igrim affects me quite adversely, making me tired and listless, and it aggravates all of my earlier disabilities .. Why talk about all sorts of little things? More important is our homeland. Everything else is nothing.

March 4, 1985

### Vilnius

On December 29, 1984, Jonas Sadūnas' suspended sentence ended with his being sent off to forced labor. According to the LSSR Criminal Code, Par. 58 Id, 2p, he is supposed to be treated as one who has not been convicted. But in practice, everything is different.

When Jonas Sadūnas was arranging the documents for his release in the *speckomendantūra* of Jonava, one administrator told him that the KGB was trying hard to have a new criminal case brought against him, but they had been unsuccessful, because Sadūnas was such a great worker. The Directress of the Third Bureau, Captain Irena Krainova, bidding Sadūnas farewell, said, "Out there, it's going to be much tougher than here with us, at the *speckomendantūra*!"



**Jonas Sadūnas family**

The first difficulties showed up during registration. On January 13, 1985, Chairman Zupšnys of Cooperative 9-9 filled out the required forms for registration. Jonas Sadūnas wife, Marytė, wrote a statement to the chief of the Internal Passport Desk, stating that she agreed to accept her husband. That same day the Military Commissariat returned his military record. On January 7, a passport official, Mrs. Eichkov, stated that for registration, they needed not only the passport of his wife and his sister Nijolė, but also birth certificates for Jonas Sadūnas and Nijolė Sadūnaitė. The Passport Desk required three signatures from Nijolė Sadūnaitė. The Clerks kept missing something: Either the Chairman of the communal farm had filled out the registration form wrong, or some signature was missing. The passport clerk rejected Form No. 15 as it was filled out, and bringing a new one, filled it out in her own hand; demanding that it also bear the signature of Miss Sadūnaitė. Sadūnas accidentally ruined the Form No. 15, issued by the passport clerk. Obtaining another one, he filled it out in his own hand. When he took the completed and signed documents to the passport section, Mrs. Bichkov began shouting

because the form had not been filled out in her hand, and threatened not to accept the documents. However, after disappearing somewhere for consultation, she calmly accepted the documents, but without returning Miss Sadūnaitė's passport, demanding that Nijolė herself come to the passport section, bringing with her new photographs to be attached to her passport.

Sadūnas was registered in three weeks.

It was the same with registration for employment. No one will employ one who is unregistered. On January 25, at 10:30 PM, Senior Lieutenant Tokranov of the militia came to the Sadūnas' apartment, and without even a greeting, excoriated Sadūnas for not being employed. Jonas Sadūnas calmly answered that, according to the law, he had three months to obtain employment. The militiaman could not contain himself, and began shouting, "We'll show you what it means not to work!..."

When he began looking for employment, it became clear that the way to working in his specialty was blocked. In front of Post Office No. 43 hung an announcement that there was a shortage of mailmen. Sadūnas applied to the postmistress. She took his papers and asked him to stop by in two days. When Sadūnas went to see the postmistress at the appointed time, she, seeing him, became frightened and told him that she could not take him on because, "There are no vacancies," but that same evening, the Vilnius Evening News announced that the post office needed mailmen. Finally Sadūnas applied to the city employment bureau, but again, it was the same story! Wherever he turned, he obtained no employment. Moreover, the Sadūnas' are not allowed to receive letters from abroad. From 1981 until 1985, they did not receive a single letter from friends abroad.

Nijolė Sadūnaitė; during the same four years, received only two letters from abroad: from Milan and from Cisena. The letter from Cisena had been mailed November 9, 1984, marked on the other side 885; the one from Milan was mailed November 19, numbered 989.

Officials on various occasions try to find out where Nijolė Sadūnaitė is. At the time of his registration Jonas Sadūnas, asked about his sister, replied that his sister was at home. The officials remained silent.

## **IN THE SOVIET SCHOOL**

### **Methods and Forms of Molding the New Man in the Soviet School**

**(From the March, 1984 Conference of Republic Educators and  
Directors of Atheist Work in Vilnius)**

Lector J. Sakalauskas of the Central Committee of the Communist Party of Lithuania briefly described for those gathered the religious situation in Lithuania, emphasizing that in the contemporary world, religion is becoming politicized, and politics are taking on a religious coloring. The Church has moved heaven from the cosmos to the human heart. It has become more active.

During the summer of 1983, the Vatican began broadcasting in the Uzbek, Tirkhiz and Tadzhik languages. In 1983, four Byelorussian and Ukrainian young men enrolled in the Kaunas Theological Seminary. March 4, 1984, on the Jubilee of Saint Casimir, the Pope in his greetings said, "I greet all those gathered here, their families and especially those struggling for the Faith in Lithuania..." He did not greet ordinary believers, but only extremists and fighters reported Lector Sakalauskas.

The lector recalled the Pastor of Adutiškis, Bronius Laurinavičius, who he said had become distracted and walked in front of a car, thereby stirring up much unnecessary trouble when, at the same time, several persons a day die in automobile accidents and no one bothers about that.

The lector explained that in 1983, the leaders of all the Lithuanian dioceses, the heads of the Orthodox, Old Believers and Lutherans in Lithuania and the Rector of the Kaunas Seminary, the Reverend Viktoras Butkus, had been summoned to Vilnius. After the lecture, the bishops had been urged to appeal to the public in writing to struggle for peace. They were reminded of 1947, when the bishops of Lithuania were ordered to call on the public for the bandits (partisans — Ed. Note) to come out of the forest, but the bishops wrote nothing...

So in 1983, the bishops were shown a draft in which people were urged by action and prayer to contribute to peace, but they struck the words, "to contribute to the policy of the Soviet Union".

Sakalauskas affirmed that the Reverend Alfonsas Svarinskas, asked why he condemns the journeys of Professor Viktoras Butkus to

peace conferences, replied, "Such a peace is necessary for the atheists, and not for the faithful."

One other practical point: priests' sermons. Throughout Lithuania members of Committees to Monitor Cult listen to sermons and submit them to the *rayon* or city Councils on Atheism. For example, in one city in the Tauragė *Rayon*, a priest said in his sermon that in the army, no one had asked him whether he wanted a belt with the Star on the buckle, or whether he wanted a buckle with the Cross. "That, Comrades, is an anti-Soviet sermon!" explained Lector Sakalauskas.

"Today, the problem of pupils' organizations is coming to the fore," the lector continued. "Don't drag church mice into the Pioneers and Communist Youth League, but try to change their world view. In the first place, all this depends on whether all educators have a strong materialistic world view, and philosophic culture. Not long ago, two retired teachers were heading illegal convents; teachers go to other *rayons* to hear Mass — what kind of world view do we have?" the lector asked those assembled.

"We would like to touch also on the subject of convents. There are more convents in Lithuania today than there were when they were legal. What is the reason for the growth of convents? First of all, because we are unable to provide living quarters for nurses and kindergarten teachers and they constitute a majority of women religious.

"We pay too little attention to the lonely individual at work, and in organizations. If 1982 was proclaimed as The Year of Goodness, this means that the Church has made it its own with a general humanist embrace, while we still have far to go..."

Chief Instructor, J. Stankaitis, of the Vilnius Polytechnic Institute, spoke of the most effective method of atheistic activity, individual work with schoolchildren. Individual work is customized work, taking into account people's idiosyncracies and their world view. In every school, it is necessary to establish an integrated and individualized system of atheistic education.

To overcome the psychological barrier between the teacher on the one hand and the pupil and his parents on the other, the teacher's attitude toward the believer must be friendly and not insulting.

It is necessary to be well acquainted with the pupil, his inclinations, goals, that which attracts him, saddens him and makes him happy.

An important method of passive observation is the diplomatic

method of discussion, so that the pupil would not even sense any provocation, and would open up without knowing it. One can raise some innocent questions: Which holidays do you like best? What do your mother, father or grandmother teach you most? Does your family like it when you tell them about school activities? What do you do on Sundays, or in your leisure time?

Another method is the visitation of religious families. During the visit, watch to see whether during Lent or Advent they listen to music in the family, which member of the family can be depended on for the atheistic education of the child (most often, the father or an older brother), whether there is any religious literature in the home, whether the priest visits frequently and who in the family is the most religious.

Foster the child's inclination to culture, sports, films, shows, etc. Teach boys to dance and to see that they attend parties regularly.

See that the parents take a neutral stance, that at least they would not urge children to go to church and carry out religious ceremonies; that they would leave and entrust the rearing of the children to the school.

Call on the assistance of the Parents' Committee, the District Chairperson, the militia representative and others to have public opinion condemn fanatics. Moreover, parents can be punished for not developing creators of an informed atheistic society.

In planning atheistic affairs, involve as many pupils as possible in the scenario of the event. Atheistic action must be organized in the *micromjon* and local village. It is worthwhile accepting into the House of Culture Choir the believer who sings in the church choir. Let him or her keep a foot in both and after a while, there will be no time to go to church.

Atheistic lectures must be organized in cycles; e.g., during 1983 - 84, a series of lectures about the introduction of Christianity into Lithuania should be carried out with ninth graders. By the time they finish Middle School, they will have formed strong ideological attitudes.

Organize atheistic lectures with interesting titles, so as not to frighten away believers but attract them and interest them. Stankaitis explained to the directors of atheistic activity who had gathered.

## **Vilnius**

Commissioner for Religious Affairs Petras Anilionis, characterizing the religious situation in Lithuania, explained, "It is not permitted

to enter into a student's record whether he is a believer or not," but a clever teacher can make an entry about a student's world view, since the school (especially an institution of higher learning) must know the prospective student's beliefs.

### **Molėtai**

On November 19, 1984, students of Class Ilija at Molėtai Middle School I: Gita Guobytė, Asta Stalnionytė, Vaiva Mildažytė, Alvydas Maigys, Vaidas Venclovas, Rimantas Paškevičius and Rimvydas Verikas were summoned to see the school principal, Jakštas. Waiting for them in the office was a militiaman. The interrogation began. The school children were grilled about this year's First Communion: Who received it? Who had prepared the children for First Communion? Who oversaw them? Where did they go to school? After the interrogation, all the children had to sign.

### **Alytus**

On December 24, 1984, Miss Irena Griškevičiūtė, Mistress of Manufacturing Education for Group 17 of Professional-Technical School No. 54 of the City of Alytus, bringing in a list of the group, demanded that the pupils state in writing that on Christmas, December 25, all of them would be in class.

### **Padubysis (Kelmė R a y o n )**

On December 28, 1984, Rasa-Genovaitė Pilikauskaitė, the seven-year-old daughter of the Pinkauskas family of Padubysis, died. Her parents, in accord with their beliefs, decided to inter their daughter with religious ceremonies. Learning of this, Chairman Kerbedis of the communal farm tried to convince the Pinkauskas' to rescind their decision and bury their daughter without the Church; otherwise, he threatened not to allow the schoolchildren to attend the funeral.

The children gathered in the Čekanavičius yard, from where they prepared to go to little Rasa's wake. Communal Farm Chairman Kerbedis, Middle School Teacher Mrs. Varkelienė and two other teachers shooed the children away, and would not allow them to go to the funeral without their parents. The chairman and the aforesaid teachers visited the children's parents and tried to convince them not to allow their children to go to the funeral, threatening to lower their conduct and their scholastic marks. In spite of all the threats, the funeral took place with religious ceremonies, and quite a few school children attended, some of them attired in folk-dress.

The Pastor, Father Feliksas Baliunas, delivered a thoughtful sermon, and accompanied the funeral to the local cemetery.

## NEW UNDERGROUND PUBLICATIONS

*Aušra* (*The Dawn*), No. 44(84). In August 1984, a new issue of *Aušra* appeared. In an open letter, Lithuanian youth thanked Pope John Paul II for his concern regarding the Lithuanian nation, for his all-embracing Christian love, and expressed the hope that the Holy Father really would visit Lithuania in the future. The article "Become Concerned About the Nation's Moral Culture." urges readers to become better acquainted with the history of their own nation and all humanity: "Let us know how to make use of its lessons. Let us seek to develop into persons, complete Christians and Lithuanians. Let us not be chaff or rubbish carried about by the current of life. Our nation longs for intellectuals and workers marked by a high level of spiritual culture. Upon them depends the cultural revival of the nation. Its life or death." The article "The Crimes of the KGB Are Unending", based on information from the archives of *Aušra*, presents the ways and means the KGB has of persecuting people untrusted by the totalitarian regime.

*Aušra* No. 45(85). In this publication, questions are discussed dealing with the nation's resilience, and its survival after losing political independence. "It is the duty of every Lithuanian to feel a responsibility for his nation's fate, to understand the demands raised by history, and matters of the present moment/" it says in an introductory article. *Aušra* is concerned about the fate of political prisoners, including Liudas Dambrauskas, Jonas Simokaitis and Antanas Terleckas. The publication carried the program of the democratic movement in the Soviet Union.

December, 1984, saw the appearance of *Aušra*, No. 46 (86). The publication carries a letter from the Vatican Secretary of State to Bishop Julijonas Steponavičius and letters from political prisoners in the camps and in exile. A group of the faithful of Lithuania thank the people of Salzburg who, in 1984, when the delegation of the LSSR Minister of Culture J. Bielinis, was visiting, expresses a real and sincere wish to help the faithful of Lithuania, thanks all our brothers and sisters abroad who, with their petitions and memoranda to the USSR Embassy, bring up the troubles and religious persecution of prisoners of conscience. The publication describes the conference of

atheists which took place in Vilnius, November 15-16: "Christianity in Lithuania: Social Questions and Political Aspects," and the publication of the program of the democratic movement in the Soviet Union is nearing completion.

Lithuanian, don't forget that:

Father Alfonsas Svarinskas  
Father Sigitas Tamkevičius  
Father Jonas Kastytis Matulionis  
Romas Žemaitis  
Vladas Lapienis  
Jadvyga Bieliauskienė  
Doe. Vytautas Skuodis  
Gintautas Iešmantas  
Povilas Pečeliūnas  
Julius Sasnauskas  
Antanas Terleckas

and others bear the chains of imprisonment so that you might be able to believe and live in freedom.

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## **SUPPLEMENT TO THE CHRONICLE (Issue No. 66, April 7, 1985)**

(The following is an unamended translation of a Soviet document. Notes such as "Not for Publication" and lower-case initials for certain terms ordinarily capitalized were retained — Translator's Note)

**Not for Publication**

**Confirmed by the Lithuanian SSR Council of Ministers**

**September 20, 1974**

**By Resolution No. 339**

**Regulations for Commissions Attached to City and Rayon  
Executive Committees to Monitor Compliance with the  
Laws Regarding cults**

### **I. General Section**

1. A Commission to Monitor Compliance with the Laws Regarding Cults shall be established in connection with the Executive Committees of city and *rayon* Council of Workers' Deputies within the jurisdiction of the republic, to assist in monitoring how these laws are kept, and in explaining them to residents. The commission shall work on a social basis.

2. The Commission to Monitor Compliance with the Laws Regarding Cults shall be guided by the laws of the USSR and of the Lithuanian SSR, decrees of the Presidium of the Supreme Soviet of the USSR and the Presidium of the Supreme Soviet of the Lithuanian SSR, and the decisions and directives of the USSR and Lithuanian SSR Council of Ministers regarding questions dealing with religions as well as clarifications of the Council for Religious Affairs attached to the USSR Council of Ministers regarding application of the laws regarding cults, and these Regulations.

### **II. Procedure for Constituting the Commission**

3. The Commission to Monitor Compliance with the Laws Regarding Cults shall be made up of deputies of the local soviet, staff members of

the Offices of Cultural Education, the Office of Finance and the Office of Public Education, as well as representatives of other organizations.

4. Commission activity shall be directed by the city or *rayon* Executive Committee, which shall determine the number of its members and certify them, keeping in mind the number of religious associations extant locally and the degree of the population's religious practice.

5. The vice chairperson of the city or *rayon* Executive Committee shall be confirmed as chairperson of the commission. Each member of the commission shall be assigned certain aspects to be monitored.

### III. The Most Important Tasks of the Commission

6. The most important tasks of the Commission to Monitor Compliance with the Laws Regarding Cults shall be:

a. Constantly to observe the activities of religious organizations and of the clergy, with respect to their compliance with the laws regarding religious cults, keeping in mind that they are not allowed:

- activities unrelated to satisfying the religious requirements of believers, use of believers' prayer meetings for speeches opposed to the interests of Soviet society, incitement of believers to avoid carrying out their civic duty, or participation in state, cultural and societal life;

- charitable activities, using funds left in its care for establishing mutual benefit funds, organizing rest centers or giving material assistance to the believers and other religious associations;

- organizing special meetings, small groups, courses and the like, in which people are taught religion, as well as organizing special religious and other affairs for minors;

- publication and dissemination of religious and other literature in contravention of regulations set down for this matter, as well as any other publications urging believers not to carry out Soviet law or civic or societal obligations;

- arranging excursions, recreational evenings, installing playgrounds and athletic fields, establishing libraries, reading rooms or museums, organizing societies, athletic contests and artistic initiatives, organizing any meetings not in connection with cultic ceremonies or even though connected with them, forbidden by law;

- establishing so-called "holy places" or organizing excursions of believers to these places, or engaging in deceitful acts spreading superstition among residents;

- organizing or taking up compulsory collections or tithing believers or setting compulsory membership or other dues for the use of religious associations, ministers of cult or for other purposes;

- organizing religious ceremonies for minors without the knowledge and consent of their parents;

— allowing ministers of cult without permission of the city or *rayon* Executive Committee to carry out religious ceremonies in religious associations in which they have not been registered.

b. Supporting city and *rayon* Executive Committee:

— in guaranteeing the constitutional right of citizens to perform the ritual of religious cults and in guaranteeing the freedom of anti-religious propaganda;

— in examining the forms and methods of the activities of religious organizations, their influence on the citizenry, especially the youth, adaptation of clergy to contemporary conditions and their preaching activity;

— in checking out complaints of residents and their statements with regard to transgression against laws for religious cults;

— in clarifying Soviet law regarding religious cults.

c. Guarding against infringement of the rights of believers or of religious associations, mindful that the rights of citizens cannot be limited or repressed on account of their attitude toward religion, nor that the religious sensibilities of believers and clergy can be offended in the application of administrative measures in the struggle with religious ideology.

#### IV. Commission Rights and Duties

7. In carrying out the tasks pointed out in these directives, the Commission to Monitor Compliance with the Laws Regarding Cults has the right:

a. To ascertain how local religious organizations and ministers of cult keep the laws regarding cults, and, at the direction of the city or *rayon* Council of Workers' Deputies Executive Committee, to monitor whether local Soviet organizations and officials are correctly applying and implementing these laws;

b. To submit for consideration by the Executive Committee of the city or *rayon* Council of Workers' Deputies suggestions regarding the termination of transgressions detected against the laws regarding cults, and regarding the calling to account of persons guilty of these transgressions.

8. The Commission to Monitor Compliance with the Laws Regarding Cults does not have the corporate rights. Nor does it have administrative rights, so that it cannot issue directives or guidelines dealing with the application of or conformity with the laws regarding cults, nor apply any means of coercion or of punishment.

9. The Commission to Monitor Conformity with the Laws Regarding Cults shall carry out its work in close cooperation with the Commissioner for the Council for Religious Affairs attached to the USSR Council of Ministers for the Lithuanian SSR.

10. The Commission to Monitor Conformity with the Laws Regarding Cults shall work according to a specific plan considered and confirmed in its meetings.

11. Meetings of the commission shall be convened at least once a quarter. Minutes of commission meetings shall be kept.

### **Executive Organs and Boards of Trustees of Religious Associations, Their Rights and Duties**

Art. 50 of the Constitution of Soviet Lithuania proclaims that citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess any religion or not to profess any, to belong to religious cults or to conduct atheistic propaganda. Inciting discord and hatred in connection with religious faiths is forbidden. The church in the Lithuanian SSR is separated from the state, and the school, from the church.

Some church people hold to the opinion that if the church is separated from the state, this means that religious organizations and believers can function as they please, guided only by their own rules. Those who think so are wrong. Religious associations and believers may be guided by their own rules only insofar as these do not contravene laws of the state.

Under our Soviet law, in complete accordance with the constitutional principle of separation of church and state and of school from church, the process of organizing various religious associations, their rights, the scope of their activity, their relations with government organs, administration of property intended for requirements of cult, disposition of monies, etc., are regulated. For the fulfillment of their religious requirements in general, believing citizens who have reached the age of eighteen may join a religious association, parishes and groups, depending on the numbers of believers.

A religious community-parish may begin to function only after it has registered with organs of the state government. In the Republic of Lithuania at present, there are 764 religious associations of various faiths registered.

The fact of registration means that the religious association obligates itself to keep the law, and at the same time guarantees that it will be protected by the laws defending freedom of professing religious cults.

Believers who have formed a religious association to the procedure provided by law are granted the right of obtaining without charge the use of a house of prayer to satisfy their religious needs, or to make use of the right to lease other facilities for religious gatherings.

A house of prayer and its inventory, which in our country are the property of the people, are given over to religious organizations to use without charge according to agreements drawn up between local government organs and the founders of the religious associations. Representatives of the faithful signing the agreement accept responsibility for the property they take over. They obligate themselves to protect and care for it as state property entrusted to them; to keep the building in good repair, to take care of expenses connected with the administration and use of

this property, such as security, heating, insurance payments, coverage of losses if the property should be damaged or squandered, etc. At the same time, those signing the contract obligate themselves to use the house of prayer exclusively for purposes of satisfying religious requirements.

The founders of a religious association entering into a contract for use of the house of prayer and the inventory for worship assume the responsibility of keeping an inventory of all property and to make any emendations in connection with listing new objects of religious cult purchased, donated or transferred from another house of prayer, etc. The laws regarding religious cults oblige the religious association and its executive organ to submit to the city or *rajon* Executive Committee information about property for the house of prayer newly acquired or donated by the faithful, it is also essential to examine articles no longer suitable for use and, with the consent of local government organs, to remove them from the inventory. Inventory of property should be made annually.

Some try to claim that it is not right to include articles donated to the church and necessities of cult in the inventory — that is, to enter them as receipts; however, when they are stolen or taken, then they ask the militia or local government organs to find the culprit or culprits and punish them. But how can one find an article if there is no description of it, and it has not been included in the inventory book?

Among buildings turned over by the government for the use of religious associations are quite a few very valuable historical and architectural monuments, and it is the duty of believers to take care of them, preserving them for posterity.

The Soviet government requires organizers of religious associations who have accepted the use of a house of prayer to abide by the procedure set by the special regulations for accounting and care of monuments of art and antiquity. Church buildings and property handed over to a religious association are subject to inspection and survey by representatives of local government organs or by the staff of the Office of the Commissioner at any time except when religious ceremonies are being carried out. The organizers of a religious association and its executive organs are responsible for accounting for and protecting the property which is in the house of prayer.

Houses of prayer are refurbished with the knowledge of local government organs according to the contract which has been drawn up, upon presentation of a proposal.

Each religious association may use only one house of prayer.

First of all, religious associations must adhere strictly to the contract regarding the free use of the house of prayer and its inventory; but it must be said today that about 18 religious associations have still not entered into such contracts. Some are not satisfied with the contractual conditions, or in general, wish to swim against the current and look for excuses for conflict with government organs, since this constitutes for some a certain

kind of satisfaction. Ministers of cult have no right to be organizers of a religious association, since they are invited for an unspecified term and may be transferred or suspended, so they cannot sign the contract for the use without charge of the house of prayer and the inventory in it.

The religious association in its activities may serve only the religious requirements of believers, abiding by the regulations established by the state and not infringing on the rights of other citizens or the public order.

The religious association must carry out the directives of government organs and persons in whom the monitoring of compliance with the laws regarding religious cults has been vested.

Therefore, once again we wish to remind everyone that if established procedure is not respected and the law is broken, religious associations need not concern themselves with the rights conferred upon them by the government.

To take care of parish finances, believers who have constituted an association elect from among themselves an executive organ of three members and a board of trustees of three members. The executive organ and the board of trustees give an accounting of their activities in a general meeting of the believers; however, it must be said that this is still not practiced in all religious associations.

General meetings of the believers to consider questions connected with conducting the affairs of the religious association, the use of objects needed for cult, the election of executive and trustee organs and deciding of other organizational questions are called with the permission of *r rayon* and city Councils of Workers' Deputies Executive Committees, informing them of the time, place and agenda of the meeting. Meetings of the executive and trustee organs of religious associations take place without official government permission.

Executive Committee of local Councils of Workers' Deputies are granted the right to remove from the executive committee persons who can use the religious association for purposes contrary to the interests of the state, who do not acknowledge nor keep the law, or who have compromised themselves by serious transgressions, (e.g., these who have been tried more than once, etc.).

Other grounds for removing individual persons from executive organs are their lack of participation or limited legal status, determined in accordance with the law.

I have already mentioned that a house of prayer may be used only for purpose of carrying out religious ceremonial; but in some places, just because of the negligence of the religious association's executive organ or the absence of monitoring, this directive is not being implemented.

Parish executive organs know well the aforesaid requirements of government organs, but the executive committees grovel before priests of extremist orientation, and do not demand that they keep Soviet law and general norms strictly. There are times when signatures to petitions in

defense of state criminals are gathered during church services. In some churchyards, Christmas trees are erected and around them children's tableaux are put on, candy is distributed, etc. Business goes on in houses of prayer and churchyards. Are such things suitable in connection with services? Is this satisfying the religious requirements of believers?

By law, each minister has a right to hold services only in the parish assigned to him, with a certificate of registration from the Office of the Commissioner (of Religious Affairs). If there are not enough ministers of cult in that parish to satisfy the religious requirements of believers during more solemn religious holidays, the executive organ of the religious association can apply to local government organs for permission to invite ministers from other parishes, indicating specifically which ministers of cult are being invited from where. Having received a favorable answer, the executive organ may invite the ministers indicated. As we see, it is the executive organ of the religious association which should concern itself with the aforesaid matters, but in practice, the pastor of the parish frequently offers to act in its stead, and does so.

If the minister of cult interferes in the financial activities of the parish executive organ, or transgresses the regulations for cults, the executive organ has the right to require the parish leaders to remove such a minister of cult and appoint another.

The law provides for the manner in which the funds in religious associations are accrued and disbursed. The religious association has the right to collect monies or to take up offerings on a voluntary basis in the house of prayer for paying expenses incurred in the carrying out of rituals of cult among the members of this religious association and only for purposes in connection with the house of prayer, maintenance of inventory for use of the cult, the engaging of ministers of cult and the support of executive organs and the religious center.

The law forbids the organizing of compulsory fundraising for the benefit of a religious organization or ministers of cult. Compulsory fundraising is understood to take place when, besides the monies voluntarily offered in the house of prayer, supplementary assessments are levied, specifying the amount for each family or individual, pew rent is collected, etc.

Article 143 of the criminal Code of the Lithuanian SSR states that compulsory collections or tithing in whatever material form for the benefit of religious organizations and ministers of cult, employing force in any form; whether physical or psychological, is prohibited under penalty of imprisonment up to one year, or a fine of up to 100 rubles. The same activity carried out by a person formerly convicted under this article is liable to an even more severe penalty. The right of collecting voluntary offerings from believers in the house of prayer belongs to members of the executive organ. After the collection has been taken up, a record is written and the monies are handed over to the treasurer to be entered as receipts.

Clergy have no right to collect money in the house of prayer, since

their stipends are the monies obtained for the performance of religious ceremonies while the offerings taken up in church are the concern of the religious association. Religious associations are granted the right of opening up a current account in the state bank for purposes of holding the monies; therefore, the monies of the religious association must be kept in a branch of the state bank, or at least in a savings institution. However; in many cases, the funds of religious associations are kept in the house of prayer, or worse, at the treasurer's home. Such being the case, there has been more than one attempt to steal the money.

The executive organ consists of the chairperson, vice-chairperson and treasurer. The chairperson and vice-chairperson, performing the functions assigned to them in connection with the administration and use of cult property, and representing the religious association, must carefully watch the fulfillment of the contract entered into with the state organs for the rent-free use of the house of prayer and its inventory. Upon demand of the *rayon* Executive Committee, the chairperson of the executive organ of the religious association, or in his absence, his vice chairperson, must, at the end of the year, gather the required information concerning the religious association and report it. In case of necessity, the executive organ has the right to demand certain statistical information from the minister of cult without infringing on the principles of freedom of conscience.

It must be pointed out that some executive organs seem ineffectual in this regard, submitting to local government organs — that is, to city and *rayon* Executive Committees — incomplete annual statistics, making the excuse that they do not have some of the statistics; as though it were none of their business. The executive organ of the religious association is responsible for what goes on in the house of prayer, and it is its duty to render an accounting to government organs on demand, in accordance with established procedure.

In the future, there should not be a single Executive Committee which does not submit at the end of the calendar year the required information to city and *rayon* Executive Committees. It is absolutely incomprehensible how the chairperson or vice-chairperson of the executive organ of a religious association which has shown itself to be so lacking in discipline, could have the nerve to apply to local government organs in various questions concerning the religious association.

As we have said, in every religious association, a board of trustees is to be elected at a meeting of the believers. Among the functions of the board of trustees are the following: the checking of cult inventory and funds obtained in the form of free-will offerings, and likewise the ascertaining of economic and financial activities of the entire religious association, such as contracts dealing with the personnel serving it, the refurbishing of the house of prayer, acquisition and depreciation of inventory or other cult property needed for carrying out of religious ceremonial, etc.

The board of trustees is obliged to ascertain whether the monies of

the religious association are correctly accounted for in accordance with their assigned purpose. The audit by the board of trustees may be carried out as needed, but no less frequently than once a year.

The results of the audit must be reviewed in the general meeting of the religious association and an appropriate resolution must be passed to correct any shortcomings which show up.

It has been determined that the audit committees of some religious associations do not distinguish themselves by their work, and that they are a mere formality. This is bad. New, energetic and dedicated members must be elected to such audit committees.

The laws regarding religious cults forbid religious associations to interfere with the political, economic or cultural life of the social body; to use the church for political purposes directed against the interests of the Soviet government, to turn believers against carrying out the duties of a Soviet citizen, such as fulfillment of service in the Soviet army, participation in elections, disregard (sic) of laws regarding religious cults, etc.

The church has no right to organize special work with children. Religious associations are forbidden to organize special religious or other meetings of children, youth, or women; literature, handicraft and religious education groups or circles; organize excursions or set up playgrounds, to open libraries or reading rooms.

Work connected with the rearing and education of children and youth is carried out in the Soviet system by educational organs; hence it is stated in Soviet law regarding cults that children may be taught only in the family, and that religion may be taught only by parents to their own children.

Young men desiring to obtain a religious education, may, upon reaching maturity, study in special spiritual seminaries and academies. Soviet law describes the organization of religious education of minors as interference in the affairs of the state, and as a breach of the law.

In some places, children are taught religion during the sermon; during May and June, sermons are delivered in church which are daily heard by children invited by church people, and this is considered normal. In fact, in this way children are prepared for first confession and catechization of children is carried on. It is necessary in this regard to recall the commentary on Article 143 of the Criminal Code of the Lithuanian SSR, where it is stated that church people are forbidden to organize the religious education of minors, transgressing the rules established by law; and any form of religious education of minors, including sermons, must be understood as a transgression against the regulations established by law.

Soviet law regarding cults also forbids the organizing of minors to serve when priests carry out religious ceremonies, or to participate in church choirs, orchestras or processions. According to our law, the church may not engage in charitable work. Religious associations are forbidden to establish credit unions, cooperatives or to give believers material assistance, since this is, practically speaking, unnecessary. In a socialist society,

working peoples' social security, the organizing of their recreation and other matters are the concerns of the Soviet government.

The laws regarding religious cults clearly define the rules for ritual and ceremonies. The place to carry out religious ceremonies is the church-house of prayer. Here, all religious ceremonies can be carried out and sermons freely preached if they are an integral part of the services. For the sermon there is only one requirement: In its content it must be completely religious in nature. This is required even by Canon Law. Some priests in their sermons vilify the Soviet system; incite believers to disobey Soviet law and try to set them against government organs. Are the ideas in the sermons of the aforesaid priests taken from Sacred Scripture or liturgical sources? Have the executive organs of religious associations required such priests to keep the rule? After all, they are subject to the executive organs.

It is forbidden to organize any religious services or ceremonies of cult in any state or cooperative offices or factories, or keep any kind of religious objects there. This prohibition does not hold when religious services are carried out in completely isolated quarters, at the request of dying or seriously ill patients in hospitals or places of incarceration, or when religious ceremonies are carried out in the cemetery. Organizing religious processions or carrying out religious services and ceremonies in the open air, or in the apartment or homes of believers, is allowed only after permission of government organs has been obtained.

At the request of dying or seriously ill patients, religious ceremonies may be carried out in the apartments or homes of believers without *rayon* or city Executive Committee permission, and without informing it. This means that religious services or ceremonies can be carried out without any permission in churches, churchyards and cemeteries. However, there occur instances when attempts are made to organize religious processions from the church to the cemetery on the day for honoring the dead or to so-called shrines on religious holidays. It would be interesting to know who gave permission for such processions. Members of executive organs say that they were organized by a priest; then where, may we ask, is the head of the religious association, the executive organ? Executive organs which do not discipline extremist-oriented priests place themselves in an untenable position, for they become collaborators with the extremists, and can be brought to criminal trial according to current law.

The Council of Ministers of the Lithuanian SSR passed a resolution in 1962 forbidding ministers of cult to carry out traditional pastoral home visitations. However, there are still instances of individual priests trying to carry out home visitation — to visit homes and apartments of the faithful and demand offerings.

Why are pastoral home visitations forbidden? Often in a family, or in an apartment next to believers live unbelievers, who may be against the performing of such ceremonies. After all, believers would not like it if

someone interfered, for instance, when they had gathered to pray . Unbelievers, atheists, are also guaranteed freedom of conscience, and the law protects their rights. For carrying out religious duties, there are churches and houses of prayer. No one is preventing believers from carrying out their religious services there.

The rules established for profession of religious cults must be strictly adhered to by religious associations and their executive organs, as well as by government offices and officials. For transgression of Soviet law regarding religious cults, disciplinary, administrative and criminal penalties are provided. If a person, after being warned, does not get the point and continues to transgress the law, he can, according to circumstances, be warned again, and if he disobeys the law again, he is fined; and if the fine is not paid in time, it is to be exacted by force. Hardened criminals who after repeated penalties have failed to learn their lesson, are subject to criminal penalties and punishment by imprisonment.

The laws regarding religious cults are not numerous, and so it is not very difficult to be familiar with them. The basic law, regulating church state relations, is the Regulations Regarding Religious Associations, confirmed by the July 28, 1976 Edict of the Presidium of the Lithuanian SSR Supreme Soviet, which were promulgated in the Acts of the Lithuanian SSR Supreme Soviet and Government.

There is also the May 12, 1966, Edict of the Presidium of the Supreme Soviet of the Lithuanian SSR, entitled, "Administrative Responsibility for Transgressions Against the Law Regarding Religious Cults" and the Decree of the same date, entitled, "Application of Article 143 of the Lithuanian SSR Criminal Code".

The Laws Regarding Religious Cults are reinforced by Articles 143, 144, and 145 of the Lithuanian SSR Criminal Code, on the basis of which all citizens of the Lithuanian SSR, without exception, can be penalized for transgression against the law, believers as well as unbelievers, church people as well as officials. For repeat offenders, or those earlier sentenced for similar offenses, the law regarding cults provides a heavier penalty.

There are cases when, for transgressions against the law committed by ministers of cult or the executive organ, all the believers of a religious association have to suffer; since when the contract is not honored, Soviet law is broken and if warnings issued in this regard go unheeded, government organs may take extreme measures and decertify the religious association, closing the house of prayer.

On the basis of the law regarding religious cults, the religious association can be decertified and its activities terminated for the following reasons:

1. If the religious association breaks the law regarding religious cults.
2. If the religious association does not honor the contract regarding conditions for the use of the house of prayer and the inventory it contains.

3. If the religious association falls apart, disbands and the believers fail to gather for a meeting they have called.

Each case of decertification of a religious association is determined by the Council for Religious Affairs attached to the USSR Council of Ministers, upon submission of the case to the Council of Ministers of the Republic.

A house of prayer which has been closed, and is not being preserved by the state as a cultural monument, is used, after alteration, for other purposes, or upon passage of the required resolution by the Council for Religious Affairs in case of necessity, is demolished.

Soviet law regarding cults is truly humane, taking into account the interests of both believers and non-believers.

The relationship of the church and of believers to the state is very simple — if there are believers, the state provides them with the possibility of satisfying their religious requirements.

The believer as well as the nonbeliever is a citizen of the socialist state; therefore making use of the rights conferred upon him, he must not forget his duties: to observe Soviet law and order and to strengthen the socialist fatherland.

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## INFORMATION

Regarding the Situation of Religion and the Church in the  
Lithuanian SSR as of January 1, 1984

In the republic, there are 764 registered religious associations of ten denominations, and twelve (in 1982 — 9) unregistered groups of believers operating. During 1983, one more group of pentecostals and two of evangelical christian-baptist groups operating.

The religious associations are served by 767 ministers of cult (in 1982 — 781). In the republic, during 1983, about 35% of those born were christened, about 35% were buried with religious services and 22% of marriages were repeated in church. 18,325 children were catechized and 20,366 youth were confirmed.

During 1983, the income of religious associations of all denominations amounted to 1,874,900 rubles; that is 264,100 rubles or 142 more than in 1982. Religious associations, religious centers and the orthodox monastery allocated 42,000 rubles for the Peace Fund.

### The Catholic Church

In the republic, as in former years, there are 630 catholic religious associations operating, which are divided among 49 deaneries. All the

parishes belong to their respective religious centers — archdioceses and dioceses, of which there are six in the republic: the Archdiocese of Kaunas and the Diocese of Vilkaviškis under the leadership of Archbishop Liudas Povilonis (he is also the President of the Bishop's Conference of Lithuania); the Diocese of Panevėžys, headed by its administrator, Kazimieras Dulksnys (former pastor of the church of Krekanava), elected administrator May 9, 1983.

Bishop Romualdas Krikščiūnas was removed from office by the Vatican in April, 1983. The Archdiocese of Vilnius is headed by its administrator, the Reverend Algirdas Gutauskas, the Diocese of Telšiai by Bishop Antanas Vaičius, Kaišiadorys by Bishop Vincentas Sladkevičius. Bishop Julijonas Steponavičius is still working as a clergyman at the church in Žagare.

Catholic religious associations are served by 693 priests (in 1982 — 694). During 1983, 16 priests died. During the past year, the number of religious associations which do not have a clergyman and are served by priests from neighboring parishes increased again. By year's end, there were 144 churches without priests (in 1982 — 139). The largest number of parishes without priests is in the Diocese of Telšiai (56), the fewest in Kaišiadorys (5).

In the Theological Seminary at Kaunas as of January 1, 1984, there were 104 seminarians studying. During the past year, 28 young men were admitted to the seminary. During 1983, 12 seminarians were ordained to the priesthood.

Churches are served by 602 (in 1982 — 647) individuals: 195 organists, 145 sacristans, 190 janitors, 35 watchmen, 31 bell-ringers and 6 furnace-tenders.

Catholic religious associations during 1983 had a total income of 1,530,200 rubles (in 1982 — 1,282,800 rubles). They allotted 24,100 to the Peace Fund.

Catholic Calendar-Directory for 1983 of seven folios in color was published in an edition of 4000 copies. Three volumes of the missal in Lithuanian have already been printed.

Church attendance during 1983 was at the level of the previous year. Most people (more or less 300,000) gather in church during the big religious holidays (Easter and Christmas). No few believers come to religious festivals at the so-called shrines. Šiluva was visited by about 37,000 people. Varduva by about 30,000 and Vepriai by between 2,500 and 3,000 believers. At Šiluva and Varduva, the festivals last a week during July and September, and at Vepriai, for one day at Pentecost.

The activities of the catholic clergy in Lithuania depend to a significant extent on the internal and foreign policy of the Vatican. The latter continues to refuse recognition of the fact that Lithuania joined the USSR, continues to transmit radio broadcasts of anti-soviet content in the Lithuanian language, in which wide use is made of libelous information received from

extremists, and continues in all sorts of ways to support morally the religious extremists in the republic.

In 1983, Pope John Paul II encouraged especially actively the expansion of the Catholic Church, promulgating his so-called social doctrine, constantly urging a struggle against atheistic ideas and adapting internal and foreign policy to the demands of the times.

On January 22, the pope published a bull regarding the "extraordinary" jubilee holy year in connection with the 1500th anniversary of the death of Christ to end April 22, that is Easter, of this year.

On January 26, he approved the new Code of Canon Law, which went into effect as of November 22. Also in January, he established a Papal Commission for Cultural Affairs, which is being turned into the principal instrument for bringing about his doctrine: "...if we are able to show that the Marxist ethic can be replaced by religious ethics; then the need of the masses for socialism will disappear..."

In many speeches, the pope, basing himself on the decrees of the Second Vatican council, has repeatedly demanded, "...that the problem of atheism be treated, not abstractly, but with a careful eye on the real-life conditions of every non-believer, his requirements and aspirations and responding to them by demonstrating the existence of god more by specific practical examples, rather than by teaching ready made formulas..."

During the past few years, at the pope's direction, meetings and conferences of the leading organs of all religious orders took place. On September 13, an expert on socialist countries, the Dutchman Hans Kolvenbach, who had worked as Rector of the Pontifical Institute for Eastern Affairs in Rome, was elected as General of the Jesuit Order.

In June, while visiting Poland, the Pope actively supported Solidarity, and in his many talks urged an increase in the activism of the catholic church in socialist countries. He gave similar talks in August in France (Lourdes) and September in Austria.

In February, he appointed 18 new Cardinals, among them Bishop Vaivods of Riga and Liepoja (Latvia).

A certain amount of influence was exerted by the pope's speech to the leaders of Lithuanian dioceses, visiting the Vatican in April for their *ad limina*, that is, for purposes of giving a personal accounting to the pope and hearing his directives.

At this time, all Vatican information media are trying to stir up religious fanaticism and nationalism among believers in our republic in connection with the 500th jubilee of the death of Saint Casimir on March 4. Opening the jubilee in the Vatican, John Paul II in his sermon publicly supported the religious extremists in the republic, declaring that he "...joins in love with all our brothers and sisters in Lithuania, especially those who are suffering for the faith..."

## **The Old Believers' Church**

In the republic, 52 religious communities of old believers are directed by the Supreme Council of the old believers and a spiritual committee. The communities are served by 23 clergymen (43% are over the age of eighty), hence 56% of the parishes do not have a regular minister of cult. In some of their churches, services are conducted by women who can read Old Slavonic.

Most of the communities (31) are small. However, in the churches of Kaunas and Klaipeda on the principal holy days, up to 1,000 believers still assemble.

In 1983, 398 children were baptized (77% in city churches), there were 8 weddings and 289 funerals with religious ceremonies.

The religious associations had 28,000 rubles in receipts. The Supreme Council of the old believers — 8,800 rubles. 1,100 rubles were contributed to the Peace Fund.

## **The Russian Orthodox Church**

The Russian orthodox church of Vilnius is divided into four deaneries, in which there are 41 orthodox communities. They are served by 33 clergy, of whom one-third are under forty years of age. The orthodox church is headed by the Chancery of Vilnius under Archbishop Viktorin.

Up to 600 believers come to orthodox churches in the city on the principal holy days.

The communities receive their principal income from the sale of candles and various religious articles. Only 23% of the income of these communities consists of free-will offerings of the believers.

Some influence on the vigor of religious life is exerted by the Monastery of the Holy Spirit, where there are ten monks and thirteen nuns living.

In 1983, the monastery had receipts of 391,000 rubles (in 1982 — 344,000).

In 1983, 627 infants were baptized, 37 couples were married and 579 funerals took place with religious rites.

The orthodox diocese and religious communities had receipts of 86,000 rubles (in 1982 — 779,100 rubles), 16,100 rubles were allotted to the Peace Fund.

## **The Lutheran and Reformed Church**

25 lutheran religious congregations and two unregistered groups which are active are served by nine clergymen. The congregations are directed by a consistory located in Taurage, and Bishop Kalvanas.

In 1983, 145 infants were baptized, 50 couples were married, and 97

funerals took place with religious rites. During the past decade baptismal rites decreased by as much as 23% , marriages 11% and funerals 31%

The lutheran church had 25,100 rubles of receipts. 500 rubles were allotted to the Peace Fund.

Five reformed congregations are served by one clergyman, and they are formally under the direction of a consistory in Biržai, elected 1982.

In their houses of prayer. 20 infants were baptized, 10 couples were married and 35 funerals took place. The congregations had 7,210 rubles in receipts.

### **Muslim Religious Congregations**

Three muslim congregations functioning in the republic are not very active since there are few believers. The clergy are up in years, and without special education. In the mosques, 14 infants were initiated, 7 couples were married and 21 funerals took place. Financial receipts — 1,400 rubles. On the principal festivals in the houses of prayer, between 50 - 150 believers assemble.

### **Judaic Religious Congregations**

Vilnius and Kaunas have one judaic religious congregation each. There are no clergy; believers themselves conduct religious services. In the synagogue of Vilnius during the so-called "fall holy days", up to 350 believers assemble. The congregations had 15,700 rubles in receipts, 19.3 tons of matzoh were baked.

### **Evangelical Christians — Baptists**

In 4 baptist congregations and 1 pentacostal congregation which are registered, there are 649 members who are served by 5 presbyters, 8 deacons and 7 preachers. The most active and numerous are the congregations of Vilnius and Klaipeda in which 31 believers were baptized in 1983. The congregations had 18,700 rubles in receipts (In 1982 — 15,600 rubles).

### **Other Religious Associations**

The karaim congregation in Trakai is practically disbanded; religious services are not conducted (Trans. Note — The Karaim or Karaites — an anti-Talmudic fundamentalist Jewish sect said to have originated in 8th Century Babylon, some of whom settled in Lithuania at the end of the 14th Century.)

There are unregistered adherents of sects (baptists, pentacostals and adventists) in Vilnius, Kaunas, Klaipeda, Šiauliai and elsewhere.

About 250 Jehovah's witnesses are illegally active (Klaipeda, Šiauliai, Taurage, Jurbarkas).

In all, as of January 1, 1984, in the republic about 565 members of sects were operating illegally. It is unfortunate that the number of members of sects is growing; for example, during 1983, the number of Jehovah's witnesses doubled.

#### **Monitoring Compliance with the Laws Regarding Cults and the War Against Transgressors**

More stringent enforcement of preventative administrative and punitive measures dealing with religious extremists produced positive results in the struggle with transgressors against the laws regarding cults.

However, just as in former years, some clergymen of the catholic church manifest their extremism. Ministers of cult at the present time are devoting considerable interest to children and youth. Some of them, such as: A. Gražulis, R. Puzonas, V. Užkuraitis, B. Balaiša and others organize special services for children, show them slides and arrange Christmas parties in which Father Frost hands out candy to the children.

By their various activities the clergy still attract many children to assist priests carrying out religious ceremonies, and to participate actively in processions and other ecclesiastical ceremonies. The number of "altar boys" is not decreasing. In some churches in the *Rayon* of Akmenė; Jurbarkas, Kaunas, Jonava, Pakruojis, Alytus; Raseiniai, Skudotas, Šakiai, Radviliškis and Plungė, childrens' choirs have been organized and are active.

In blatant contravention of the law regarding cults, some extremist-oriented priests and other churchmen have tried to organize systematic lessons in catechism for the children (priests of the religious congregations of Šatės; Krinčinas, Adakavas, Krakiai, Sasnava, Skardupiai, Šilutė, and the organist of the church in Gižiai). Material regarding the violations by the priests V. Senkus, V. Šikšnys, S. Uždavins, V. Brusokas and the organist of the church in Gižiai, Miss J. Jasiulytė; has been handed over to organs of the prosecutor's office.

According to information uncovered by Commissions to Monitor Compliance with the Law Regarding Cults, the clergymen I. Plioraitis (in Kapčiamiestis), A. Mocius (Siesikai), G. Steponaitis (Kybartai), V. Šankus (Šatės) and R. Puzonas (Kiaukliai), without permission of government organs, organized processions to cemeteries on the day for commemorating the dead — November 1, and for this they were penalized by fine and the priest G. Steponaitis was warned by the *rayon* prosecutor's office.

Some extremist clergymen travel around the churches without local government organ permission, and give sermons of an anti-social nature (J. Kauneckas, Juozas Zdebskis, V. Gustaitis, V. Jokubauskas, A. Gražulis, I. Plioraitis, L. Kalinauskas, A. Keina, D. Valikonis and S. Puidokas...)

Eighteen religious congregations have still not signed contracts for the unpaid use of a house of prayer and the property it contains (*Rayons* of Pasvalis — four, Radviliškis — three, Pakruojis — two, Lazdijai — two, and in the *Rayons* of Joniškis, Jonava, Kelme, Kėdainiai, Šiauliai, Utena and Ukmergė— one religious congregation).

Even though Father Jokubauskas (*Rayon* of Radviliškis); and Father Baltuška (*Rayon* of Utena), have by decision of the *rayon* Executive Committees been removed from membership in parish executive committees, nevertheless for many years now\ther individuals have not been elected in their place.

Disregarding orders from local government organs, more and more priests are trying to assume the functions of the executive organs and financial review committees of religious congregations, direct them, take charge of administrative and financial matters, keep possession of the documents of religious congregations and their books and take up collections themselves in the house of prayer. In some *rayons* and cities, extremist-oriented clergy even try to make home visitations.

The most extremist priests, Alfonsas Svarinskas and Sigitas Tamkevičius, and the religious fanatic, Jadvyga Bieliauskienė, who, under cover of religion and church conducted anti-Soviet propaganda and agitation, were sentenced in 1983 in accordance with Art. 68, Id of the LSSR Criminal Code, while the religious activist J. Margis and Miss A. Butėnaitė (*Rayon* of Rokiškis), were sentenced in accord with Art. 203, Id of the LSSR Criminal Code for threatening atheists.

Local government organs warned 118 clergymen and 44 church activists regarding transgressions against the laws on cults, and conducted 597 preventative meetings of admonition.

The Soviet Commissioner for Religious Affairs warned 20 clergymen and 26 members of executive organs in writing, conducted 30 warning interviews with priests and 66 with members of executive organs.

In monitoring compliance with the laws regarding cults, it is most important not to let the least infraction go without the necessary attention, since preventative measures which are belated encourage the wrongdoer to get mixed more deeply in criminal activity.

#### Activities of Commissions to Monitor Compliance with the Laws Regarding Cults During 1983

Most of the Commissions to Monitor Compliance with the Laws Regarding Cults sent in their information for 1983 on time.

Good, exhaustive information was received from the commissions of Kaunas, Biržai, Telšiai, Skuodas, Anykščiai, Kėdainiai, Šalčininkai, Molėtai, Rokiškis, Vilkaviškis and some other *rayons* and cities.

Great attention is given to the hearing and recording of sermons by

the Utena, Skuodas, Biržai, Rokiškis, Kaunas City, Požėla *Rayon*, Molėtai, Kapsukas, Kėdainiai, Anykščiai and Joniškis Commissions to Monitor Compliance with the Laws Regarding Cults, which sent in quite a few excerpts of sermons.

In accordance with standard procedure, information regarding the observance of the easter holidays is provided separately, and information about the celebration of the Christmas holiday is reported with the information for the year. Information about the activities of clergy and the participation of the laity in the Christmas holidays was provided to our office by the commissions of the Taurage, Molėtai, Rokiškis, Plungė and Raseiniai *Rayons*, the city of Kaunas, Panemunė, the city of Vilnius and the Lenin *Rayons*, the City of Šiauliai and some other commissions. Some commissions gave great attention to the work of clarification. The Panemunė *Rayon* (City of Kaunas) Commission to Monitor Compliance with the Laws of Cults formed a lecture bureau of six persons who specialize in this area. The Molėtai *Rayon* Commission prepared a lecture entitled, "Soviet Law Regarding Religious Cults".

However, it must be said that as yet, not all Commissions to Monitor Compliance with the Laws Regarding Cults are working the way they should, and it is not as if they did not know how to operate. Regardless of the fact that during the seminars for members of zone commissions which took place in November, all questions regarding the work of the commission were explained; nevertheless, even in submitting the annual information, Mažeikiai was late by six days, Šilutė by seven, the Vilkaviškis and Alytus *Rayons*, eight days. The information from Šilalė, Alytus, Mažeikiai, Širvintai and Vilnius *Rayon*, Naujoji Vilnia (City of Vilnius; and some other Commissions to Monitor Compliance with Laws Regarding Cults is still weak.

Not one excerpt of a sermon was received from the *Rayon* of Trakiai, Šilalė, Raseiniai, Plungė, Prienai, Vilnius, Taurage or Akmenė. The Monitoring Commissions of Širvintai, Druskininkai and Naujoji Vilnia (City of Vilnius) were able to record only one sermon each. There are still commissions which send excerpts of sermons, but do not state which clergymen spoke so.

Even though the Memorandum Regarding Preparation of Annual Information said that the organization and celebration of the more important holy days was to be described; nevertheless there were commissions which apparently counted Christmas as one of the insignificant religious holidays, and kept completely quiet about them in their reports.

Group discussions with clergy, developing their civic-mindedness and patriotism, are not carried out in all *rayons* or cities at least once a year. It must be pointed out that in this matter, the January 11, 1982 Resolution of the Central Committee of the Communist Party of Lithuania, "Regarding the Strengthening of Atheistic Education", and the February 22, 1982 Resolution of the Commission for On-Going Affairs of the Presidium of

the Council of Ministers of the Lithuanian, SSR, "Regarding Some Measures Intended to Limit Religious Extremism" are not being carried out.

In the *Rayons* of Plunge, Lazdijai, Pasvalis and Kelmė, we are still dealing with the fact that the executive organs of twenty-four religious congregations have refused to submit to local government organs the necessary data, thus failing to honor their obligations spelled out in the contract for use of the house of prayer.

There have been cases in which the staff of the pass-desks of the division of internal affairs, in registering clergymen, have failed to require presentation of the certificate of registration from the Office of the Commissioner of the Council for Religious Affairs, thus providing the conditions for extremist-oriented priests to organize conflicts with local government organs.

Lately, there has been an increase of instances where catholic houses of worship — churches, are used not in accord with their purpose, the fulfilling of the religious requirements of believers. In some churches, they tried to show various film strips and slides and during services, believers are urged to sign statements, letters and petitions, as well as so-called protests, drawn up by religious extremists. Such things must be done away with.

In the republic, there are still ten catholic priest-illegals active:

1. Brilius, Kęstutis, son of Jurgis, born 1954, in the *Rayon* of Kapsukas, Village of Akmenynai. Address of record: Vilkaviškis, Vilniaus g. 30. Unemployed.

2. Matulionis, Kastytis-Jonas, son of Leonas, born 1913, in the *Rayon* of Kupiškis, Village of Pelyšiai. Residing in Vilnius, Gorkio g. 17-6. Unemployed.

3. Paliokas, Algis, son of Andrius, born 1942, in Pasvalys. Address of record: Kaunas, Jūratės g. 4. Unemployed.

4. Poderis, Juozas, son of Stasys, born 1924, in the *Rayon* of Kaunas, Village of Kluoniškiai. Living in Kaunas; LTSR 25-čio g. Unemployed.

5. Rapšys, Ričardas, son of Jonas, born 1953, in Kaunas. Living in Kaunas, Kelmės g. 2-2. Unemployed.

6. Boruta, Jonas, son of Jonas, born in 1944, in Kaunas. Science candidate, living in Vilnius, Dūkštu g. 12-92. Employed until December 20, 1982, at the Physics Institute of the Academy of Sciences. Presently unemployed.

7. Vaičiūnas, Algirdas, son of Antanas, born 1932, residing in Kaunas, Signalig g. 2-10. Employed at the art gallery.

8. Lazdauskas, Antanas, son of Antanas, born 1905, residing in Ariogala.

9. Našlėnas-Kerbelis, Petras, son of Petras, born 1916, residing in Kaunas, Basanavičiaus g. 56-3.

10. Tishkevich, Cheslav, Adamovich, born 1917, residing in Vilnius, Nemančinės pi. 48-1. Working actively among groups of religious.

Priest-illegals are individuals who have not completed any spiritual school and obviously do not have any diploma from the theological seminary. They do not know by whom they have been ordained to the priesthood, and they have no certificate of ordination. Some priest-illegals have been tried for various crimes against the state, and most of them are extremist-oriented.

The illegals are prepared for the priesthood by dissident clergy of the catholic church, with the purpose of using religion and the church as a cover to carry on disruptive work and to arouse dissatisfaction among believers concerning state policy regarding religion and the church. Such "priests", if they are working, must be brought to justice according to their place of residence, as parasites, since they do not have certificates of registration. Recommendations from heads of religious headquarters - bishops or administrators, submitted by them at the time of registration are invalid, since the church is separated from the state. We thank the Commissions to Monitor Compliance with the Laws Regarding Cults for suggestions made in the information which we will try to follow up. We will also fulfill your wishes insofar as possible.

Commissioner of the Council P. Anilionis  
No. 14-S

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A BRIEF SURVEY OF SERMONS DELIVERED IN 1983 IN THE  
CATHOLIC CHURCHES WITHIN THE TERRITORY OF  
THE LITHUANIAN SSR

One of the most important means of religious propaganda in the sermons delivered in houses of worship which must be devoted only to satisfying the religious requirements of believers.

From analysis of sermons heard in 1983, it is apparent that a significant majority of priests hold loyal positions with regard to the Soviet government. There has been a significant increase in the number of sermons in which people are invited to pray that peace would reign in our land, that there be no bloodshed and that among our people and families there would always be concord. It is noticeable also that after the trials of Alfonsas Svarinskas and Sigitas Tamkevičius, activity among some extremist-oriented priests calmed down, the tone of their sermons became more gentle and their sermons took a religious turn.

Lately, however, priests and their sermons have been devoting more

attention to the religious education of children and youth. They try to show the church as the only bearer and disseminator of virtue and high morality. Some ministers of cult in their sermons seek to show that the school today, without the help of the church, is powerless to solve the problems of the education of youth.

We submit brief summaries of sermons delivered by some priests:

**MARCH 12, 1983, IN THE CHURCH OF JONIŠKIS, FATHER J. DOBILAITIS** said in a sermon that only the church can prevent war, since only god is able to enlighten people's minds and withdraw them from war. Without god, there can be no true concord or peace among people.

**ON DECEMBER 25, 1983, IN PABIRŽĖ (RAYON OF BIRŽAI) FATHER A NARUŠIS** said in a sermon. Let us pray that peace be preserved throughout the world. Let us pray that there be no atomic war."

**ON JANUARY 30, IN THE CHURCH AT TRUIKINAI, (RAYON OF SKUODAS), FATHER K. PETRIKAS** said in his sermon that god created man to live. Let us pray that there be no atomic war.

**ON DECEMBER 23, 1983, IN THE CHURCH IN ŠAUKĖNAI (RAYON OF KELMĖ), FATHER T. ŠVAMBARIS** said, "Let us pray. Ask god for peace and calm on earth, accord in families. Teach your children to love god and their neighbor and to honor their parents."

**DECEMBER 25, 1983, IN THE CHURCH OF TVEREČIUS (RAYON OF IGNALINA), PASTOR S. TUNAITIS** in his sermon condemned the policy of the president of the USA, explaining how much money he spends for building rockets. He showed that the arms race constitutes a threat to humanity.

**ON FEBRUARY 27, 1983, IN THE CHURCH OF SS. PETER AND PAUL (CITY OF ŠIAULIAI), FATHER K. JAKAITIS** stated in his sermon that countries which have lost the faith suffer decline. Nations which have lost the faith decline, and also the individual who has lost the faith declines. States are not communicating. Everyone is at the edge of an abyss. Matters will not be solved by meetings or conferences. The solution lies only in Christ.

**DECEMBER 25, 1983, IN THE CHURCH OF RUMŠIŠKĖS (RAYON OF KAIŠIADORYS); FATHER J. ŽEMAITIS** said that every person in a family, the family is a state. Just as families do not get along, so it is with states. The interests of states are much broader than those of families; hence the threat of war arises. At the present time, people themselves can bring about the end of the world; it won't be necessary for god to do so.

**MARCH 27, 1983, IN THE CHURCH OF SALOČIAI (RAYON OF PASVALYS); FATHER A BALAIŠIS** in his sermon emphasized that the school alone, even though it were the very best, will not educate children properly if parents do not make their contribution. Parents must instill in their children a love for god from infancy. It is necessary that children pray daily. Shame on these parents who are afraid to teach their children prayer.

**ON MAY 8, 1983, IN THE CHURCH OF KRINČINAS (RAYON OF PASVALYS) FATHER A BALAIŠIS**, in his sermon complained that the children of many parents do not go to church. The parents often argue that they cannot go, since on completion of their education they assume responsibilities. The priest continuing his sermon, asked whether because of higher education and assumption of duties, one can renounce god and religion. After all, it is not necessary to finish studies. It is possible to work at a simple job, but it is most important not to renounce belief in god, humbly to go to church and hear mass. Only such a person is fulfilled.

**ON FEBRUARY 20, 1983, IN THE CHURCH OF DAUGĖLIŠKIS (RAYON OF IGNALINA), FATHER E. PAULIONIS** in his sermon blamed parents for not taking their children to church. He said that they should not listen to teachers who instruct people not to believe in god, and forbid them to go to church. He said that it was the business of the school to teach the three r's, and teachers have no right to interfere in the private affairs of the family. It is the duty of parents to teach their children to believe in god, for this they bear responsibility before god.

**AUGUST 21, 1983, BISHOP J. STEPONAVIČIUS, IN THE CHURCH OF GRUZDŽIAI (RAYON OF ŠIAULIAI)** said in his sermon that we have a duty to teach children religion, that we must not entrust them to teachers to teach and to rear. Children must be taught prayers, and parents must see that they do not turn themselves on their children into atheists. There is no law which forbids parents to bring their children up as devout people dedicated to the church and to god.

**APRIL 3, 1983, IN THE CHURCH OF GRIŠKABŪDIS, (RAYON OF ŠAKIAI), V. UŽKURAITIS** in his sermon urged parents that children in school should refuse to learn the Russian language.

**IN THE CHURCH OF BAISOGALA (RAYON OF RADVILIŠKIS), FATHER P. ŠČEPAVIČIUS** in his sermon said now that the school year is over, the children of good parents always come to church to thank god for the knowledge they have received. Pupils in the first and second grade must be brought for confession and receive First Communion. We cannot remain ambivalent about what is going on around us. Many young men and women do not go to church or confession.

**MARCH 20, 1983, THE CHURCH OF SS. PETER AND PAUL (CITY OF ŠIAULIAI) FATHER K. JAKAITIS** said in his sermon that most youth and schoolchildren really would come to church but they are inhibited by fear of being ridiculed by teachers and companions.

**DECEMBER 4, 1983, THE CHURCH OF POCIŪNĖLIAI (RAYON OF RADVILIŠKIS) FATHER A. JOKUBAUSKAS** said in his sermon: "The atheists are making every effort to alienate the youth from the church; for this reason, drunkenness and immorality have become rampant.

**JUNE 19, 1983, IN THE CHURCH OF ROZALIMAS (THE RAYON OF PAKRUOJIS), A. KISIELIUS** said that only the inertia of believers produces

negative results; this is why the numbers of young people in church are decreasing.

**JUNE 19, 1983, IN THE CHURCH OF ROZALINAS (THE RAYON OF KAIŠIADORYS),** A. KISIELIUS said that only the inertia of believers produces negative results; this is why the numbers of young people in church are decreasing.

**JULY 21, 1983, FATHER A. ALKOVIKAS OF KALVIAI (RAYON OF KAIŠIADORYS)** in his sermon said that now, more than ever, drunkenness is rampant. This is because people have grown away from god and forgotten their faith. Youth, not feeling any fear of god, more often turns off the path of righteousness. So it is necessary to rear children as god-fearing from infancy.

**DECEMBER 4, 1983, IN THE CHURCH OF TAURAGĖ, THE ASSOCIATE PASTOR A. BENIUŠIS** stated in his sermon that those planning youth, in establishing a family, goes by some bit of paper issued by the Bureau of Licenses. They do not receive the blessed sacrament or go to confession, and if need be, they conceal many sins.

**DECEMBER 25, 1983, IN THE CHURCH OF TAURAGĖ, ASSOCIATE PASTOR A. BENIUŠIS,** in his sermon stated that those planning to marry, if they wish to receive a blessing must inform the priest a month in advance, and those who have not received the Blessed Sacrament must do so two months in advance. They must learn the catechism and the sign of the cross, for it would be shameful for the parish if people get married without even knowing how to make the sign of the cross.

**JUNE 5, 1983, IN THE CHURCH OF A. PANEMUNĖ, CITY OF KAUNAS, FATHER P. LIUTVINAS** in his sermon said that religious education must begin in the family. Families must be concerned about their children because children are the future of the nation and of the church. The Lithuanian people have always been faithful to the church.

**JUNE 3, 1983, IN THE CHURCH OF GUDELIAI (RAYON OF KAP-SUKAS), FATHER K. BURBA** in his sermon said that a characteristic of contemporary men is moral decline, the search for pleasure. Such a climate is created when children are reared in families as spoiled brats, for whom society, the nation, the country and the church are of no concern. The schools complain that children do not study, factory managers complain that there are no more conscientious workers. All this is so because contemporary man does not respect god — has no sense of god. Our forebears underwent serfdom, which was a great burden on the people. Today we have fallen into another kind of serfdom — the serfdom of bad habits. Everyone bows to the whiskey bottle and not to the lord.

**MAY 8, 1983, IN THE CHURCH OF SANGRŪDA (RAYON OF KAP-SUKAS), FATHER K. SKUČAS** in his sermon emphasized that nowadays, many Lithuanians drink alcoholic beverages from which the state receives its basic income. If it were not for that, the state would not have the

wherewithal! to pay salaries. Moreover, it is easier to rule a drunken nation. On Thursday, (Trans. Note — The Solemnity of the Ascension) abstain from work. Children can miss school and come to church. This is freedom of conscience.

**JANUARY 30, 1983, IN THE CHURCH OF THE CITY OF BIRŽAI,** FATHER B. STRAZDAS declared that it is necessary to pray for the priests of Lithuania; and for a free country (with the arrested Father Svarinskas in mind).

**AUGUST 28, 1983, IN THE CHURCH OF THE CITY OF BIRŽAI,** FATHER B. BULIKA from Jieznas in his sermon said that we should be proud that we are living in Lithuania and that we are Lithuanians. Let us be worthy to be called Lithuanians.

**DECEMBER 1, 1983, IN THE CHURCH OF KUČIŪNAI, {RAYON OF LAZDIJAI),** FATHER A. GUSTAITIS in his sermon spoke about drunkenness, and emphasized that few children are being born. Often in a family there is only one child, and even that one goes astray. In the future, homes will be empty. People will come in from elsewhere. The nation will die out. Therefore it is necessary to struggle against these evils. Only the church, the priests and the faithful are carrying on the struggle.

**MARCH 29, 1983, IN THE CHURCH OF DUOKIŠKIS (RAYON) OF ROKIŠKIS)** FATHER L. NENIŠKIS in his sermon said that atheists are ignorant dolts who do not know anything, because they deny their own existence.

**JULY 3, 1983, IN THE CHURCH OF GIRDŽIAI (RAYON OF JURBARKAS >),** FATHER V. ŠAUKLYS said in his sermon that the atheists spread lies about the church and its ministers. He urges people to beat up the cltthoists

**APRIL 6, 1983, IN THE CHURCH OF JOSVAINIAI (RAYON OF KĖDAINIAI),** FATHER L. KALINAUSKAS said that clergymen are being prosecuted not for any crime, but for the fact that they believe in god. Atheism teaches: Do not go to church, do not believe, do not get married in church. The atheists cannot handle the believers. Believers do not listen to atheists, and they burn their atheistic articles.

**APRIL 3, 1983, IN THE CHURCH OF DŪKŠTAS (RAYON OF IGNALINA)** FATHER K. ŽEMĖNAS said that atheists are bad people. If a person has forgotten the house of god and his religion, he is a drunkard and a hypocrite. All atheists have family problems. Their wives and children experience suffering.

**JUNE 12, 1983, IN THE CHURCH OF GELVUONAI (RAYON OF ŠIRVINTAI)** FATHER J. PILKA said in a sermon that those people who forbid others to go to church are neanderthals.

**APRIL 3, 1983, IN THE CHURCH OF VYŽUONAI, (RAYON OF UTENA),** FATHER P. TARULIS in his sermon said that one who does not believe is the worst enemy of the church, and must be destroyed, struggled

with; for this there is fire. It must be kindled, tended and not extinguished. The end will soon come for unbelievers.

**APRIL 3, 1983, THE CHURCH OF SS. PETER AND PAUL, CITY OF VILNIUS, FATHER J. NORKŪNAS** in his sermon said that the information disseminated in schools and universities is uncertain and temporary, while the only eternal truth is belief in god.

**DECEMBER 24, 1983, IN THE CHURCH OF SKUODAS, P. PALŠIS** said in a sermon that not only youth, but also parents succumb to the propaganda conducted in the schools and do not go to church. Lithuania, even though it is a tiny country, *has* to make a great contribution in strengthening faith in god.

**AUGUST 13, 1983, IN THE CHURCH OF ŠATĖS (RAYON OF SKUODAS), FATHER V. SENKUS** said in a sermon that wherever you go, whether to the sanatorium or to resorts, there are crowds everywhere, especially of youth. On holy days, the churches are empty.

**APRIL 3, 1983, IN THE CITY OF KĖDAINIAI, FATHER V. RAMANAUSKAS** said in a sermon that not only the body must be healed, but also the soul. Shame on those who interfere with church-going. This is what the teachers do who visit the churches during services. They summon the children of believers to school and report them to the prosecutor's office.

**MAY 8, 1983, IN THE CHURCH OF LUBAVA (RAYON OF KAP-SUKAS) FATHER P. KRAŽAUSKAS** said in a sermon that it is not I who need offerings, but the church and the parish. Those who do not contribute think that I will be slimmer. As you see, I am still not slim. I will not die of starvation.

**FEBRUARY 16, 1983, IN THE CHURCH OF JOSVAINIAI (RAYON OF KĖDAINIAI) FATHER L. MALINAUSKAS** in a sermon invited believers not to celebrate March 8, because this is a drunken woman's day, and Mothers' Day is in May. Speaking on, he invited people to pray that Lithuania be free.

**APRIL 3, 1983, IN THE CHURCH OF POČIŪNĖLIAI (RAYON OF RADVILIŠKIS). FATHER A. JOKUBAUSKAS** said in a sermon that the atheists can boast of nothing, since there is no food in the stores. The stores are full of alcoholic beverages, with which they want to poison off the people. The food program is just one more wild idea of the atheists. Don't believe in it.

**DECEMBER 25, 1983, IN THE CHURCH OF DAUGAILIAI (RAYON OF UTĖNA), FATHER P. BALTUŠKA** in a sermon invited the people to pray for the rights of Lithuanian priests who have been sentenced.

**DECEMBER 4, 1983, IN THE CHURCH OF LEIŪNAI (RAYON OF UTĖNA), FATHER P. ADOMAITIS** said in a sermon that the Supreme Court of the Lithuanian SSR unjustly sentenced the priests Sigitas Tamkevičius and Alfonsas Svarinskas, because they were sentenced for defending the church. The atheists are doing everything to keep people from

going to church, even though according to the Constitution, every citizen is guaranteed freedom of conscience. He asked people to pray for those who have been sentenced, and to make contributions to them.

**DECEMBER 4, 1983, IN THE CHURCH OF KIRDEIKIAI (RAYON OF UTĖNA), FATHER Z. NAVICKAS** in his sermon expressed warm sympathy for the convicted priests Sigitas Tamkevičius and Alfonsas Svarinskas, saying that the press carried untruth and calumny. He invited the people to pray for the martyrs of Lithuania, Tamkevičius and Svarinskas. He said that we must not be afraid, but defend the church with our last ounce of strength.

**MAY 8, 1983, IN THE CHURCH OF VALKININKAI (RAYON OF VARĖNA), FATHER A. KEINA** said in a sermon it is necessary to pray for the suffering convicted priests. Many ministers of the church have suffered for the nation and the country. The tribunal of history has yet to offer its verdict.

**JANUARY 30, 1983, IN THE CHURCH OF ŠEDUVA (RAYON OF RADVILIŠKIS) FATHER B. ANTANAITIS** said in a sermon that priests and faithful are very shocked by the arrests of a priest. This is a great tragedy. The arrested is a priest who has not stolen, nor been drunk; but only disseminated the truth of religion. Pray for him. (He did not mention the name of the arrested priest.)

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