



**CHRONICLE OF THE
CATHOLIC CHURCH
IN LITHUANIA
No 78, July 16, 1988**

American Publication January 30, 1989

CHRONICLE OF THE CATHOLIC CHURCH IN
LITHUANIA No. 78

A Translation of the Complete Lithuanian Original
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA Nr. 78
Documenting the Struggle for Human Rights
In Soviet-Occupied Lithuania Today

Translated by: Rev. Casimir Pugevičius
Translation Editor: Marian Skabeikis

Published by: Lithuanian Catholic Religious Aid
351 Highland Blvd.
Brooklyn NY 11207

© Lithuanian Catholic Religious Aid, 1989

ISSN 0197-0348

COVER: Cardinal Vincentas Sladkevičius.

Printed at Franciscan Press, Brooklyn, New York, U.S.A.

CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA No. 78

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, 37 monasteries, 85 convents, three archbishops, nine bishops, 1271 diocesan priests, 580 monks, of whom 168 were priests. Four seminaries had 470 students. There were 950 nuns.

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

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

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

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

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

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

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

Vincentas Borisevičius, Bishop of Telšiai, was arrested on February 3, 1946, and condemned to death after a secret trial. Before year's end, his auxiliary, Bishop Pranas Ramanauskas, was also arrested and deported to Siberia. Bishop Teofilus Matulionis of Kaišiadorys and Archbishop Mečislovas Reinys of Vilnius were deported to a Siberian labor camp. Archbishop Reinys perished in prison at Vladimir, November 8, 1953. By 1947,

Lithuania was left with a single bishop, Kazimieras Paltarokas of Panevėžys. He died in 1958.

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

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

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

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

Bishop Vincentas Sladkevičius, consecrated in 1957, was kept under severe government restrictions until 1982. In 1965, Monsignor Juozas Labukas-Matulaitis was consecrated in Rome to head the Archdiocese of Kaunas and the Diocese of Vilkauskis. Two new bishops were consecrated in 1969: Bishop Romualdas Krikščiūnas was appointed Apostolic Administrator of the Diocese of Panevėžys, and Bishop Liudas 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.

Juozas Preikšas was consecrated bishop in 1984 and named Auxiliary to Bishop Povilonis, whom he succeeded as Apostolic Administrator upon the latter's retirement in 1988. Bishop Vladas Michelevičius, consecrated in 1986, remains as auxiliary Apostolic Administrator. In 1983, Bishop Krikščiūnas resigned as Apostolic Administrator of Panevėžys, replaced by Msgr. Kazimieras Dulksnys as Vicar Capitular. In 1988, Bishop Sladkevičius was named Cardinal.

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!

This issue is dedicated to Cardinal Vincentas Sladkevičius of the Catholic Church in Lithuania.

CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA, NO. 78

In this issue:

1. We Thank Our Holy Father, John Paul II	2
2. We Congratulate Cardinal Vincentas Sladkevičius	2
3. Cardinalatial Lithuania	3
4. Petitions and Protests	11
5. Raids and Interrogations	22
6. Our Prisoners	25
7. News From the Dioceses	31
8. In the Soviet School	38

Lithuania July 16, 1988

WE THANK OUR HOLY FATHER, JOHN PAUL II

Holy Father, today it is difficult to find suitable words for Catholic Lithuania to express to you as it wishes its sincere gratitude and love for all the attention you have lavished on our tiny nation.

A fresh piece of good news has reached us that Bishop Vincentas Sladkevičius has been appointed President of the Bishops' Conference and Cardinal for Lithuania. The Cardinal's appointment is a precious gift; it is an important and meaningful event for the entire Catholic Church of Lithuania, and for the nation. We resolve to be worthy of it.

The elevation to the cardinalate of Bishop Sladkevičius - who has suffered many injustices, insults, and persecutions - is for us, like a beacon on the stormy sea, where there is often a great danger of becoming lost when it is difficult to distinguish truth from lies; it is an encouragement to us not to run from difficulties and dangers, but to stand fast beneath the banner of Christ through frequently difficult days in the life of the Church in our country.

Holy Father, may our thanks for the love and concern you have shown our nation and Church be the solemn resolve of all of us to remain faithful to the Roman Catholic Church, and to support you ceaselessly by our sacrifice and prayer.

With respect and love,
The Catholics of Lithuania

WE CONGRATULATE CARDINAL VINCENTAS SLADKEVIČIUS

Your Esteemed Eminence, a wave of joy and thanksgiving to God rushed over our homeland, Lithuania, when we learned of your elevation and appointment as cardinal. For twenty-four years, we saw you patiently bearing the exile's lot. We watched and wondered at the work of God within you, and through you.

We have witnessed with what devotion you labored in the tiny parish of Nemunėlio Radviliškis, on the very border of Latvia, and in the parish of Paberžė, you used to plan the solemn liturgical celebration of holy days; you used to explain the word of God, solemnly, sincerely, and sensitively, just as you explain it solemnly and sincerely today to crowds of the faithful in the thousands. Your humility, simplicity, and your ascetical mode of life, has ornamented and continue to ornament your person, and force more than one of us to think and reassess our chosen values.

Understanding well that your new responsibilities are very serious and difficult, we resolve to support you by prayer and sacrifice, and in the first place, by loyalty and obedience. Through the intercession of the Blessed Virgin Mary, we pray the Most High that you would always be supported by the Divine Spirit of steadfastness, understanding and wisdom.

With respect and love,
The Catholic of Lithuania

CARDINALATIAL LITHUANIA

(Cardinal Vmcentas Sladkevičius's July 12, 1988 sermon delivered at Marijampoli, celebrating the Solemnity of the Blessed Archbishop Jurgis Matulaitis.)

I have returned from a long journey. From the center of our Christianity, the Eternal City of Rome, I bring you the blessing and love of the Holy Father and for our land, the title, promotion, and honor of Cardinal.

To whom does this title, honor, and promotion belong? Not to me, my beloved, but to you, the entire Lithuanian nation. To Christian Lithuania. For her is this title of Cardinal, for her is meant this honor and distinction of Cardinal!

You are the possessors of this title and honor; I am only its bearer, carrying it in my hands and in my heart. I myself am not worthy of this noble title. You, or rather, our entire nation, by its six hundred years of Christian living, dedication, suffering, loyalty to the Holy See, its high moral life, and its beautiful Lithuanian Christian culture, has earned this honorable title, honor and distinction as Cardinal.

Now we can say that our nation is a cardinalatial nation. Saint Peter once said that you are a chosen race, a consecrated nation, a royal priesthood. If he spoke today, he would say, "You are a cardinalatial nation."

That this title of Cardinal belongs not to me but to you, that it is your property, the Holy Father himself wished to emphasize when he said:

"In your person, I greet and bless with love the Church of Lithuania and the entire Lithuanian nation. I dedicate the Catholic Church and all Lithuania to the Blessed Virgin Mary, whom the Lithuanians love so much, and whom they call upon under the beautiful title of Mother of Mercy. This Marian Year, the appointment of a Lithuanian Bishop as a Cardinal of the Roman Catholic Church, is Mary's gift for your nation. Be grateful for it, and know how to be worthy of it. May the Blessed Virgin Mary obtain for you from her Divine Son an abundance of His gifts and blessings."

When on Wednesday, in St. Peter's Square, in the sight of the Cardinals, the Bishops, and a great crowd of worshippers, Pope John Paul II placed on my finger the Cardinal's ring, my mind's eye was spontaneously presented with the scene from the Gospel in which we see Zachaeus trying to see Jesus, the Evangelist Luke writes, "He was anxious to see what kind of man Jesus was, but he was too short and could not see him for the crowd; so he ran ahead and climbed a sycamore tree to catch a glimpse of Jesus who was to pass that way. When Jesus reached the spot, He looked up and spoke to him: 'Zachaeus, come down! Hurry because I must stay at your house today.'"

This Gospel scene is remarkably reflected in the history of our nation. The Lithuanians, for many centuries, have desired to see Jesus. The pagan religion of the Lithuanians testifies that the Lithuanians sought God, worship-

ping Him in the mysteries of nature which reflect God's beauty, omnipotence and wisdom; they yearned for the true God, Him who in the words of the Apostle Paul, is "the image of the unseen God".

Alas, the Christian nations of those days not only failed to help the Lithuanians to find Jesus, but on the contrary, interfered, blocked Him off, just as that noisy crowd blocked Zachaeus.

Here is what Pope John Paul II writes about the situation in those days in his apostolic letter celebrating the six hundred-year jubilee of the Baptism of the Lithuanian nation: "Squeezed as in a vise between the East, from which the Slav peoples pressed close, and the West, from which came the powerful Teutonic Knights, your forefathers, already at the dawn of Thirteenth Century, had consolidated the structures of an autonomous state, and were tenaciously committed to defending its independence and freedom. This specific political and geographic circumstances explain why the Lithuanians for so long resisted accepting the Cross from those who came against them with the sword and threatened to reduce them to subjection." (No. 2)

Only in the Fourteenth Century, by Divine Providence, the Lithuanian nation reached the heights from which it could not only see Jesus, but also hear His voice - the Savior's Good News: "I must stay at your house today."

At the time when the Lithuanian nation received Jesus through the grace of the Sacrament of Baptism, the abundance of God's blessing filled our nation: Jesus remained in our midst, so to speak, at home. In this home, he has been living for six hundred years now, filling it with His blessings, generously distributing His gifts.

Our saints, whom we venerate, imitate and love, like Saint Casimir, like the Blessed Archbishop Jurgis Matulaitis, whose solemnity we commemorate so festively today, the countless martyrs who died for the Faith, whom we commemorate with wonder and with resolve to imitate them, the entire nation of believers, distinguished by simplicity and steadfast faith, has been clearly witnessing to everyone for six-hundred years now, that God assists our nation with His grace.

We see a new sign of this blessing in the elevation of one of her sons to the honor and duties of a Cardinal. He is, in all respects, the very least: born of poor parents, exiled for twenty-four years from his diocese, never having had contact with the bishops of other dioceses and other countries. So it is with reason that our fellow countrymen consider the appointment of a Lithuanian as Cardinal to be a recognition and promotion of the Lithuanian nation itself.

It is, at the same time, a sign of the Holy Father's special love and esteem for Lithuania. All this I witnessed when I took part in the celebration of the installation of the cardinals. Wherever we went, we were met with applause and we could hear talk; but it was not my name which was mentioned, not my person. Everywhere was heard the word, "Lithuania!" - Lithuania, its land and

troubles, its children's sufferings, cross, and blood poured out for the faith.

During those solemn days, our language became one of the most important, even at the Vatican. When the prayer of the faithful was read, even though there were cardinals from all over the world, it was the Lithuanian language which was included among those in which the prayers of the faithful were read. It was the second one heard, after English. This is a sign that by orders of the Holy Father, we were especially honored and exalted. I trust that this was felt by the entire people of Lithuania, those who remained here in the land of our fathers and forefathers, and the emigres. The Lithuanian language and the heart of the Lithuanian, till now still, so to speak, began again to pulse with its beautiful national life.

I would like to read from the letter of a Lithuanian girl living abroad: "I do not know your address, but I trust that these words will reach you. I beg your pardon for daring to write to you. You do not know me. I am Lithuanian, I was born and grew up in Scotland. My father was from Ireland and my mother was Lithuanian, so Lithuania is dear to me, even though I have not seen it, and may never see it. I am glad to read in an English-language Catholic newspaper that the Holy Father has appointed a Cardinal for Lithuania. This is a great honor for Lithuania and for all Lithuanians world-wide. I am writing this little letter today congratulating you on your new duties, and I wish you God's blessing and success in your work. I offer my good wishes, together with a prayer: May God and His Mother, Mary, keep you under their holy protection. With love and prayer, a Carmelite Nun who has chosen the name Mary Joseph of the Child Jesus." During the festive days, more than one Lithuanian abroad felt his Lithuanian roots.

I have assumed the obligation of guarding, defending, and maintaining not only the Cardinal's title, but also my entire nation, its faith, and the language of our fathers and forefathers, so that we might all be worthy of the title, a cardinalatial nation.

I well understand what a great responsibility and what great difficulties await me; I see my weakness and the limits of my strength which is known to everyone, but I trust completely as David did once, not in arms, not in my own powers, but in the Lord. God is my rock and my fortress.

I am strengthened by the words of God heard in the Scripture. "My grace is enough for you, for my might shows itself best in weakness."

Together with the Apostle Paul, then, I rejoice in my weaknesses, demotions, humiliations, unpleasantness, persecutions and oppression for Christ. For being weak, I am strong.

I call upon the Lord: "O God, regardless of my weakness and that of the nation, make me and our nation a sign of blessing to everyone, everywhere. I commend myself and our little Lithuania to the protection of our dear Mother Mary and the intercession of Blessed Jurgis Matulaitis."

One time in Cana of Galilee, by the intercession of our Heavenly Mother, the great miracle of change took place, which evoked the cry, "You have kept the best until now!"

There are signs of change today manifesting themselves in our midst, in our country. Today you can carry the tricolor through our streets, you can, along with our beloved hymn, *Marija, Marija*, sing the national anthem. These are the first signs of change; we await more of them. We trust in the Lord.

There are too few of these signs of change for us, we have been wronged too much. With regard to religion, we have lost too much, so we cannot keep silent today and say nothing.

If today in our country, Lithuania, there are so many churches closed, if our capital, Vilnius, does not have its own cathedral, if the Church of Saint Casimir has been converted into a museum of atheism to despoil it, can we Lithuanians be silent and be satisfied with just those little crumbs thrown from the banquet table? The government atheists in their brazenness have tried to claim that we ourselves wanted to close churches, and even asked that they be closed, when in reality, it was Stalin and his followers who closed the churches. This is a public shame.

Today, as we celebrate the feast of our Blessed Archbishop Jurgis Matulaitis, with special devotion and spiritual uplift, we trust in the Lord's grace and the intercession of our heavenly Mother Mary, and the intercession of Blessed Jurgis.

We trust that the miracle of change, begun in our country, will manifest itself in all its beauty and wonder, and with all the reward which God, our Creator, has promised for loyalty to the Church and for obedience and love for the Apostolic See.

Our first obligation is to recognize the words of our Heavenly Mother, "Do all that he tells you."

Let us do all that Jesus tells us; let us carry out what He teaches us through His holy Church.

In Rome, we were not only elevated; our Lithuania was in a remarkable way, magnified. From history, we know that Lithuanian warriors reached the Black Sea, and today, with this elevation to the Cardinalate, we have reached Italy. One parish in the land of Italy has become a Lithuanian parish. By the Holy Father's appointment of me to the Cardinalate, the 18,000 soul parish of the Holy Spirit has been assigned to our country, to Lithuania. There I offered Holy Mass and preached the word of God.

To conquer the world, we don't need wars, we don't need arms, we can conquer it in a much nobler and wiser fashion by our holy Catholic Faith, our loyalty to God, and to the Church.

There, in Italy, in my new Lithuania, my new Lithuanian parish, ending my remarks, I addressed the faithful, in spirit already our people,

Lithuanians:

"I have come to you so that I might bless you, so that together with you I might pray with you for your intentions and mind; I have come from a distant land, from my beloved Lithuania. It is a small nation, it does not have freedom, it is walking the Way of the Cross, but it is alive, it has its own rich national culture and its unshakeable Catholic Faith and loyalty to the Apostolic See. My country and church, it is true, is suffering. But they have not been broken and are not losing courage or hope. On the contrary, with a lively faith, they repeat with Saint Paul, 'We are in difficulties on all sides, but never cornered; we see no answer to our problems, but never despair; we have been persecuted, but never deserted; knocked down, but never killed; always, wherever we may be, we carry with us in our body the death of Jesus, so that the life of Jesus too may always be seen in our body.'

"Today, the whole world is mindful of Catholic Lithuania, impressed with the deep faith of Lithuania. Our faith has been tried and proven by the blood of martyrs and the countless sufferings of confessors."

I finished my remarks, expressing the hope that we would become sharers in one another's spiritual rewards. "I wish and pray the Lord that your love and faithfulness to Christ and His Church, and ours, would merge into one powerful Credo, 'I believe'. Into one joy of the faith, striving for heaven."

Lord, I believe. Make me believe more fully. Lord, you know that I and my nation are resolved to love you with our whole heart and with all our strength. Help us to love you ever more and more. Mary, Our Blessed Mother, support this our prayer and our longings with your Divine Son, Jesus Christ. Amen.

This year, one joyful piece of news after the other reached Lithuania from the Vatican. During *ad limina* visit for the bishops of Lithuania to the Holy Father, His Excellency, Bishop Vincentas Sladkevičius was appointed Chairman of the Lithuanian Bishops' Conference. Catholic Lithuania is sincerely happy with this decision of the Holy See. The appointment of a bishop who was in exile for long years to this high Church post inspires the clergy and laity of Lithuania for further struggle and loyalty to the sacred cause of Christ; it gives joy and strength.

It strengthens us in the knowledge that the path of struggle and suffering for the past decades, when in defense of the rights of Church and nation it was necessary to resolve not to fear pressures and persecution by the government atheists - and for more than one to take risks even at the cost of freedom and life - was right.

Soviet government agencies reacted otherwise. The Vice Chairman for Catholic Affairs of the Council for Religious Affairs in Moscow, Kuznetsov, meeting the Lithuanian bishops returning from Rome, clearly did not hide his dissatisfaction. He forbade them to continue to Lithuania before the return of

Chairman Kharchev of the Council for Religious Affairs.

Taking the bishops to the hotel, he conferred for a long time, not with the bishops themselves, but with the unwanted travel companions assigned to them, Msgr. Antanas Bitvinskas and Father Pranciškus Vaičekonis.

After the original heat had cooled, the bishops were allowed to return to Lithuania Sunday, May 1, on condition that without the permission of Moscow, neither the new President of the Bishops' Conference, Bishop Vincentas Sladkevičius, nor his Vice President, Bishop Antanas Vaičius, would assume their new duties.

Incidentally, Bishop Sladkevičius was greeted in Moscow by yet another surprise: When he left the hotel briefly with Bishop Vaičius, unknown individuals who broke into their room "checked" Bishop Sladkevičius' suitcase and made off with the official documents brought from Rome.

Nor did the Commissioner for Religious Affairs for Lithuania, Petras Anilionis, show any good will. On the contrary, he berated the new President of the Bishops' Conference, its first "unpermissible" move — the decision of the Bishops' Conference to change the administration of the Kaunas Seminary without asking the Commissioner. Only when he realized that the escalation of the conflict would present the well-publicized policy of restructuring and democratization to the rest of the world in a bad light, was the decision made to go along with these directives from Rome.

Hardly a month went by when once again, joyous news reached us from the Vatican: the President of the Bishops' Conference of Lithuania, Vincentas Sladkevičius, had been appointed Cardinal. A wave of joy rushed across Lithuania. Catholic Lithuania, after quietly seeing Bishop Sladkevičius off to Rome, greeted the returning Cardinal on the morning of July 7 with great enthusiasm and Lithuanian tricolors in the railroad stations of Vilnius and Kaunas. Particularly impressive was the welcome in Kaunas.

Coming to the railroad station to greet the returning Cardinal of Lithuania were Their Excellencies Liudas Povilonis, Juozas Preikšas, and Antanas Vaičius, the faculty of the seminary, and a group of priests and seminarians. Waiting on the platform, festively dressed, were the faithful who had come from various places in Lithuania: Kaunas, Telšiai, Ukmergė, Kybartai, and Marijampolė. Waving in the station was the Lithuanian tricolor and two Papal flags, and colorful signs: "We thank God and the Pope for the Cardinal!" "The Pope really loves Lithuania!" "For the living, there are no graves, and for a living current, there are no dams." "They're burying Christ, but Christ lives!"

Those assembled greeted the Cardinal as he alighted from the train with the hymn "*Marija, Marija*." Wearing national costume and wearing wreaths of rue and flowers, girls greeted the Cardinal with bouquets of multi-colored flowers, among them symbolically included flowers of the field and sheaves of rye, chanting words of greeting. In the eyes of more than one high Church dig-

nitary appeared tears of joy and holiday festivity. These were historic moments: Lithuania greeting its first Cardinal.

After dedicating Lithuania and the Church to the protection of Mary in prayer, and singing the national anthem and "*Lietuva brangi*," the faithful escorted Cardinal Sladkevičius, the bishops, and the priests to the seminary. Here again, the Cardinal was greeted by the assembled faithful. For about two hours, Lithuanian songs and hymns rang out in the courtyard, and prayers were said for the priest-prisoners Alfonsas Svarinskas and Sigitas Tamkevičius.

After the Cardinal had rested and refreshed himself after his journey, the faithful accompanied him to the Cathedral of Kaišiadorys, where the clergy and a large throng of the faithful awaited him. At noon, Cardinal Sladkevičius, together with Archbishop Povilonis and Bishops Preikšas, Vaičius, Krikščiūnas and Michelevičius, offered a Mass of thanksgiving to God.

In his remarks, the Cardinal read greetings from Our Holy Father, John Paul II, and urged the faithful to justify his wishes that they would always and everywhere to be faithful to the Will of God.

In Moscow, the reception for the returning Cardinal was not warm this time, either. The Chairman of the Council for Religious Affairs, Konstantin Kharchev, immediately presented the Cardinal with his first assignment from the Soviet government: to separate the Archdiocese of Vilnius from the Ecclesiastical Province of Poland, even though the *Annuario Pontificio* does not mention any such, and the Archdiocese of Vilnius as a Metropolitan See is directly *De jure* responsible to Rome.

The Catholics of Lithuania, feeling no real interference by the leadership of the Church of Poland in the ecclesiastical affairs of our country, does not consider this question important!

On July 12, 1988, on the Feast of the Blessed Archbishop Jurgis Matulaitis, all of Lithuania converged on Marijampolė as it had the year before, this time, not just to pray at the tomb of the Blessed, but also to congratulate the Cardinal. Before the celebration, young people dressed in national costume and carrying the Lithuanian flag and Papal flag, left to meet the returning Cardinal Sladkevičius.

The streets leading to the church were full of people, all of them waiting patiently until they would be able, by stormy and sincere applause, shouts and hymns, to express their loyalty and love for the Chief Shepherd of the Catholic Church in Lithuania. In a procession in which all the bishops of Lithuania, about two hundred priests and a crowd of thousands of faithful participated singing "God is Our Refuge and Our Strength", His Eminence Cardinal Sladkevičius was escorted into the church of Marijampolė, where he presided over services celebrating the Blessed Archbishop Jurgis Matulaitis.

During the sermon which Cardinal Vincentas Sladkevičius himself preached, the solidarity of the crowd of the faithful showed itself several times



Cardinal Sladkevičius at Mass in St Theresa Church, Vilnius.

in applause, so unusual in churches of Lithuania. The faithful admired their Cardinal's humility, and his deep love of country and people. After Mass, with the Cardinal leading, bishops, priests, and faithful prayed at the casket of the Blessed Archbishop Matulaitis, and recited the litany in his honor.

The joy of the holiday was dampened somewhat by the fact that except for the people from Marijampolė, delegations of the faithful which had come from elsewhere were not allowed to greet their shepherd publicly in church. When the services were over, hundreds of the faithful accompanied the cardinal to the rectory, at the door of which they held a special kind of rally. Verses replete with gratitude to God, dedication to the Church and determination, alternated with folk-songs and hymns.

Understanding well the difficult and responsible duties of the Cardinal of Lithuania, the people renewed their resolve to be faithful to the Church of Christ, through her legitimate superiors.

After greeting their shepherd, Cardinal Sladkevičius, the faithful did not leave the church, churchyard or streets for a long time. The solemnity of the Blessed Archbishop Jurgis Matulaitis, July 12, lasting almost until evening, recalled by its size and its joyous holiday spirit, a national holiday.

PETITIONS AND PROTESTS

To: General Secretary of the Central Committee of the Communist
Party of the Soviet Union, Mikhail Gorbachev
Copies to: Bishops of Lithuania and Administrators of Dioceses
From: Priests of the Diocese of Telšiai and the Prelature of Klaipėda

A Petition

When, in 1976, the *Regulations for Religious Associations* were being prepared, the bishops and priests of the Catholic Church in Lithuania appealed to the Soviet government in writing, requesting that the *Regulations* be in conformity with Catholic *Canon Law*.

Unfortunately, no regard was paid to those wishes, and the *Regulations* ruling religious life in our country, were prepared exclusively by atheistically oriented officials of the Soviet government.

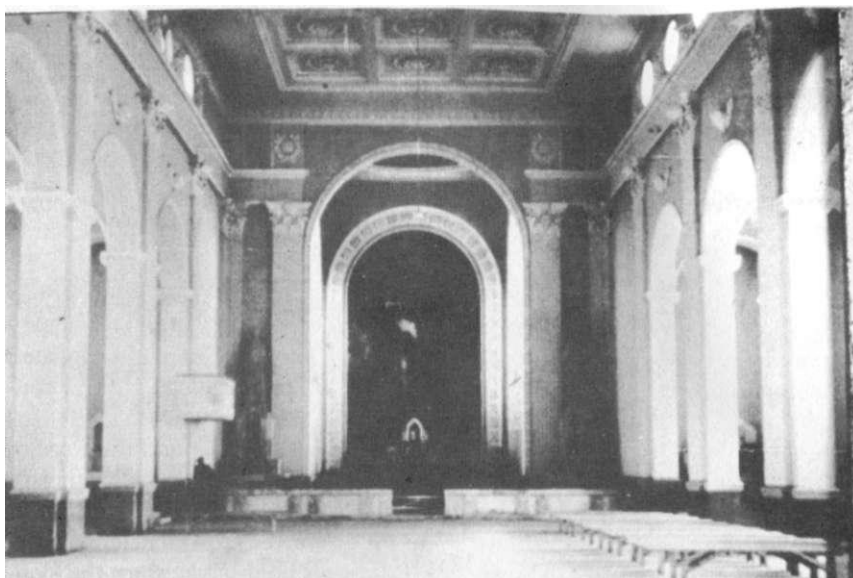
Priests and faithful must abide by *Canon Law*. As citizens of the U.S.S.R., they must also keep Soviet law. But this is impossible, since the Constitution contradicts itself: While proclaiming the equality of all citizens, it immediately divides citizens into two classes: non-believers and believers.

Non-believers are granted the right to conduct atheistic propaganda, and believers — only to carry out religious worship.

In the desire to bring about true equality of believers and non-believers, atheism should also be separated from the government, just as the Church is. Atheism, like religion, should be private. Since at this time atheism is a government matter, the law of separation of Church and state is being broken by that very fact. It is being carried out unilaterally: the Church is not allowed to interfere in government affairs, while government officials interfere in the canonical activities of the Church.

They determine the age at which a person will practice his or her religion, they interfere in the Church's structure, requiring that the community of the faithful be led, not by the priests, but by government-approved laity. They determine the number of students for the seminary, they, in reality, see to clergy appointments, determine whether to allow churches to be constructed or not, remodelled or not, etc.

In a word, all Church activity is, in fact, regulated by atheists. It has reached the point that presently, a quarter of the parishes in Lithuania have been left without priests, families of believers have no access to any religious literature, except for prayerbooks and catechisms; for decades permission has not been given for repair of burned-out churches (Ryliškes, Batakliai, Gaurė, etc. In Batakliai, contrary to what is claimed in the press, to this day permission is not being given to reconstruct the church. Permission has been given to erect an extension to the belfry.) The Church of the Queen of Peace in Klaipėda, built by the faithful of Klaipėda, is still not being returned.



Our Lady Queen of Peace Church in Klaipėda.

Even the highest government officials do not acknowledge the equality of believers and atheists. In official speeches, they demand more active struggle against religion, the strengthening of atheistic propaganda. In the present circumstances, it is impossible even to dream that someone in government would speak for the benefit of the faithful.

High school students who are believers, all the more those who hold positions, are in spite of official denials, in fact the victims of discrimination.

Therefore, we request that the inequality of rights of Soviet citizens, on the basis of ideology, be abolished.

Telšiai, February 2, 1988

Signed by the following priests, Fathers:

Vincas Vėlavičius	Klemensas Arlauskas
Jonas Gedvilą	Petras Palšis
Adolfas Pudžėmys	Jonas Bučelis
Vytautas Sadauskas	Antanas Garjonis
Bronislovas Latakas	Antanas Jurgaitis
Česlovas Godliauskas	Ignacas Žeberskis
Antanas Šimkus	Anupras Gauronskas
Petras Linkevičius	Antanas Šeškevičius
Pranas Venckus	Juozas Šiurys
Vincentas Gauronskis	Antanas Gyls
Albinas Arnašius	Jonas Paulauskas

Antanas Striukis	Liudas Dambrauskas
Petras Puzaras	Kazimieras Gaščiūnas
Jonas Boruta	Edmundas Atkočiūnas
Stanislovas Ilinčius	Alfonsas Pridotkas
Bronius Bradžius	Zigmas Šimkus
Juozapas Rutalė	Petras Stukas
Boleslovas Jonauskas	Bernardas Talaišis
Juozapas Pačinskas	Henrikas Šulcas
Kazimieras Žukas	Feliksas Valaitis
Bronislovas Burneikis	Vytautas Mikutavičius
Henrikas Sirtautas	Kazimeiras Prialgauskas
Vytautas Motekaitis	Antanas Ivanauskas
Adomas Alminas	Konstantinas Vėlioniškis
Petras Merliūnas	Albertas Pranskaitis
Liudvikas Šarkauskas	Antanas Augustis
Antanas Petronaitis	Julius Tamošauskas
Petras Našlėnas	Juozapas Janauskas
Klemensas Puidokas	Juozapas Bukauskas
Petras Jasas	Jonas Bučinskas
Jonas Kusas	Petras Bernotas
Zenonas Degutis	Stanislovas Letukas
Vladas Šlevas	Petras Venckus
Juozapas Grabauskas	Vytautas Žvirzdinas
Jonas Kauneckas	Romualdas Žulpa
Juozapas Širvaitis	Bronius Racevičius
Juozapas Maželis	Kazimieras Rimkus
Aloyzas Volskis	Antanas Bunkus
Juozapas Miklovas	Liudas Serapinas
Jonas Vičiulis	Leonas Veselis
Stanislovas Anužis	Aloyzas Orantas
Konstantinas Jadviršis	Stanislovas Ežerinskas
Jonas Rudzinskas	Vytautas Petrauskas
Vincentas Klebonas	Jonas Petrauskis
Juozas Šukys	Julijonas Miškinis
Ferdinandas Žilys	Algirdas Pakamanis
Algis Genutis	Tadas Knipavičius

To: General Secretary of the Central Committee of the Communist Party
of the Soviet Union, Mikhail Gorbachev
From: Catholics of Lithuania

A Petition

While celebrating, in 1987, the 600-year anniversary of the Baptism of Lithuania, we were saddened by not being able to celebrate this jubilee, so special to us, in the historic Cathedral of Vilnius, on that spot where the baptism of the Lithuanians began, and where the earthly remains of Vytautas the Great, one of those who baptized Lithuania, rest.

The Cathedral of Vilnius, the center for the Catholics of Lithuania and a church of the Archdiocese of Vilnius, was converted into an art gallery and concert hall over thirty-five years ago. In preparation for the Millennium of the Baptism of Russia, the Orthodox believers had the Monastery of Danilov in Moscow returned.

We request that in commemoration of the 600 jubilee of the Baptism of Lithuania, our national shrine, the Cathedral of Vilnius, be returned to us also.

From the parishes of Kaunas:

Cathedral - 893 (approximately 300 signatures
confiscated by the KGB)

Šančiai - 880

Vytautas - 700

Other parishes - 5280

Panevėžys Cathedral - 3485

Žemaičių Kalvarija - 3577

Leipalingis - 1193

Valkininkai - 863

Kapčiamiestis - 530

Miroslavas - 174

Šakiai - 1095

Lukšiai - 364

Sasnava - 222

Gižai - 135

Višakio Rūda - 742

Kybartai - 784

Alksnėnai - 868

Kulautuva - 260

Seredžius - 443

Veliuona - 455

Girdžiai - 160

Jonava - 989

Kretinga - 220
Kavarskas - 600
Other parishes - 6358

To: General Secretary of the Central Committee of the Communist Party
of the Soviet Union, Mikhail Gorbachev

Copy to: The Procurator General of the U.S.S.R.

From: Catholics of Lithuania

A Petition

We are shocked by the brutal judicial treatment of the young Catholic man, Petras Gražulis, carried out February 2, 1988, in the Peoples' Court of Kapsukas. Gražulis refused to report for special military training, arguing that his Christian conscience did not allow him to participate in an army which is spilling innocent blood in Afghanistan, which has occupied his homeland, Lithuania, and defends atheistic ideology persecuting the Church. The court acknowledged his refusal, dictated by beliefs on principle, as "refusal to report for military training because of selfish interests without serious reason."

To ridicule a person's conscientious convictions, all the more to accuse a young man of selfishness, the young man going even to prison on account of his beliefs, is inhumane and amoral. In other socialist countries, the possibility of alternative service is considered and granted to individuals unable on account of conscientious or religious beliefs to serve in the army bearing arms.

We demand that such a possibility be provided in the Soviet Union, and that Petras Gražulis be immediately released.

1988

Signed by:

Panevėžys (SS. Peter and Paul) - 3307
Valkininkai - 851
Šiauliai (St. George) - 1653
Šiauliai (SS. Peter and Paul) - 1402
Jurbarkas - 595
Kėdainiai - 869
Pasvalys - 571
Rokiškis - 920
Kupiškis - 807
Ukmergė - 724
Utena - 1362
Anykščiai - 763
Šakiai - 1076
Pakruojis and Rozalimas - 473
Girdžiai - 168

Eišiškės - 84
 Pumpėnai - 180
 Krinčinas - 243
 Gižai - 127
 Naujamiestis (Panevėžys *Rayon*) - 295
 Kavarskas - 715
 Žemaičių Kalvarija - 3475
 Leipalingis - 1173
 Kapčiamiestis - 518
 Kybartai - 736
 Višakio Rūda - 723
 Alksnėnai - 947
 Lukšiai - 357
 Sasnava - 236
 Veliuonas - 457
 Seredžius - 449
 Kulautuva - 260
 Other parishes - 5658

To: General Secretary of the Communist Party of the Central Committee
 of the Soviet Union, Mikhail Gorbachev
 Copy to: Bishops of Lithuania
 From: Catholics of Lithuania

A Petition

During the night of April 2-3, 1982, Soviet government officials vandalized a memorial dear to the believing public, Maiden Hill, in the Village of Pasruojas, *Rayon* of Telšiai. The atheists demolished the Chapel of Mary which had stood there, smashed the statues and destroyed crosses which had been erected.

Maiden Hill has been revered by the believing public since 1626. At that time, soldiers of the Swedish Army which had overrun Lithuania massacred on Maiden Hill young women who would not submit to being despoiled by the soldiers. Out of respect for their chastity, the people erected a chapel and many crosses in honor of these martyrs. Worshippers used to visit the spot.

After the barbaric vandalizing of the hill in 1982, the faithful have tried more than once to restore the crosses, but Soviet government officials immediately demolished them and terrorized those who erected the crosses.

We request that the General Secretary direct Soviet government officials that on Maiden Hill, the demolished chapel and crosses be restored, and that worshippers not be prevented from visiting this historic location.

1988

Signed by:

Žemaičių Kalvarija - 3594	Lukšiai - 359
Valkininkai - 853	Pilviškiai - 445
Leipalingis - 1198	Višakio Rūda - 473
Kapčiamiestis - 513	Seredžius - 441
Šakiai - 1048	Veliuona - 500
Kapsukas - 3128	Kulautuva - 265
Sasnavą - 218	

To: Vice Chairman of the Executive Committee of the Klaipėda *Rayon*,

A. Leita

Director of the Laugaliai Hospice of the L.S.S.R. Ministry of Social Welfare

From: Father Antanas Šeškevičius

Residing at: Gargždiai

Tilto 1-2

A Petition

Since I am obliged to care for the faithful in the Laugaliai Hospice regarding their religious needs, I request that you guarantee religious liberty to believers living at the hospice, and to me as a priest, in accordance with Par. 49 of the *Regulations for Religious Associations*: "Rights of religious worship are to be carried out in separate facilities at the request of dying or seriously ill individuals confined to hospitals."

At the hospice, to date, there is no religious freedom, but rather Stalinist terror:

1. Those seriously ill do not have the right to summon a priest even through their ill and weak comrades, whereas the administration of the hospice itself should convey to the priest the wish of the patient making the request, at least by telephone. Simple humaneness would require this.

2. If the friend of a sick little old lady requests the administration to summon a priest, they do not allow it, especially Assistant Director J. Dotienė and the nurses. Obviously, the director of the hospice condones their behavior.

3. When permission is not given, patients are obliged to summon the priest clandestinely. Then the administration creates a furor and penalizes the invalid old lady who summoned the priest: Not only scolding and threatening her, but also removing her outer garments so that prevented from going out, she would not summon the priest again. As if that were not enough, they beat her.

On April 11 of this year, Nurse Aldona Stokorienė beat Gražina Mažrimaitė because on April 10, she summoned me to the bedside of a seriously ill elderly lady. While I was still in the hospice, she threatened her, "You're going to get it!..."

4. They blame the priest for not coordinating his visit with the ad-

ministration of the hospice. According to the *Regulations*, a patient's request suffices, and the administration is supposed to conform to these regulations since they are, after all, a directive of the Presidium of the Supreme Soviet. A priest, even when secretly summoned, has the right and the duty to go to a patient.

When, on April 10, Miss Mažrimaitė summoned me to an ailing old lady, Nurse Stokorienė terrorized the patient in such a way that the latter said that she was afraid to receive the sacraments because the nurse would punish her for it, even though previously, she had asked with tears in her eyes that a priest be summoned. When I told her that I have the right to accomodate her, the patient calmed down.

Nurse Stokorienė ran into the room, trying to prevent me, but I would not listen to her. The other old ladies who wanted to take advantage of the priest's visit to take care of their religious needs, Mrs. Stokorienė chased out.

So, does it make sense to "coordinate" when the administration and staff do not abide by the directives of the Presidium of the Supreme Soviet? This has been going on since the days of Stalin, and no one takes it upon himself to straighten things out; on the contrary, they support the anti-religious terrorism of the hospice administration.

5. The administration requires that the priest who comes minister to the patients only in the room on the first floor assigned for this purpose; patients from other sections and floors must assemble only there. It is forbidden to minister to them in the wards. Yet there are patients who do not rise from their beds, while others can barely leave the ward. And these are the majority. For those confined to bed and those barely able to walk, to go down to the first floor is practically impossible; they are condemned to be sick and die without religious rites. This is not religious freedom, but bondage.

The arrangement in the Gargždai and Klaipėda hospitals is sensible; ambulatory patients leave the ward, and the priest ministers to the patient for whom he was summoned and to other patients who come one by one into the ward (which also happens to be isolated).

The faithful in the Laugaliai Hospice also take care of matters more sensibly than the directorate: on each floor, and in corpus, they free up a ward where people come in one by one to see the priest. A seriously ill patient need not be troubled by carrying them or wheeling them down to the first floor.

6. I am blamed for heeding the summonses from the ailing elderly Miss Mažrimaitė. She transmits information accurately and the patients are happy with her; otherwise the hospice administration would isolate believing patients completely from the priests. Obviously, if the administration of the hospice itself informed the priest, patients would not have to be inconvenienced.

7. According to the *Regulations*, the frequency of visits to the patient is determined by the requests from the hospitals themselves, and not the atheis-

tic administration, on account of whose restrictions many patients have already died without benefit of the sacraments, even though they asked that a priest be summoned. I suggest that a priest be allowed to visit the hospice at least once a month; then there will be no danger of patients dying without the sacraments.

Conclusions. In accordance with the *Regulations for Religious Associations*, I request:

1. That the patients themselves, or their nurses' aides, summon the priest by telephone;
2. Not to terrorize the patients or those who summon the priest to see them;
3. To allow priests to visit the hospice every month, the priests to inform the administration of their coming by telephone;
4. To allow the priest to administer to weak patients and for others to free up a separate room;
5. To allow all believing patients in the hospice to receive the sacraments when the priest comes to visit those seriously ill;
6. To allow stronger patients wishing to do so, to go to church on Sundays;
7. Not to interfere in the burial of the deceased who are believers, with the rites of the Church.

Note: With the administration of the hospice continuing to restrict the religious freedom of the faithful, recourse will be made to higher instances and to General Secretary Mikhail Gorbachev. Does such harassing of the poor patients conform with his policy of restructuring?

Elena Budautienė and Miss Baselė saw Mrs. Stokorienė beating little old Miss Mažrimaitė. Only it is unclear whether they would have enough nerve to testify to it in public. Mrs. Stokorienė has beaten Miss Mažrimaitė earlier, also.

I enclose a copy of a petition from Janina Riaukaitė to the director of the hospice: She also complains that the nurses persecute her as a believer and allow client Rimša to beat her with his fist.

Together with Mrs. Dotienė, and Mrs. Stokorienė, believing clients of the hospice are persecuted and terrorized by Head Nurse Kuprelienė. For written complaints, they are 'threatening ejection and other measures while Par. 47 of the Constitution of the Lithuanian S.S.R. emphasizes, "Persons engaging in persecution for criticism are criminally responsible."

To: General Secretary of the Central Committee of the Communist Party of
the Soviet Union, Mikhail Gorbachev
Copy to: Procurator General of the U.S.S.R.
From: The Gražulis Family
Residing in Alytus *Rayon*
Mankūnų kaime

A Petition

On February 2, 1988, the Peoples' Court of Kapsukas sentenced a member of our family, Petras Gražulis, to ten months deprivation of freedom for failing to report for military exercises. It pains us that an individual's convictions in the religious and national area - refusing to serve in the army - were considered by the court to be an argument not worthy of attention. Even more painful is the fact that the Soviet court treats Petras Gražulis' behavior in defense of his beliefs - resolved even to go to prison - as a crime committed in pursuit of selfish ends. We protest against such an amoral and anti-humane formulation of the court's decision.

We, the relatives of Petras Gražulis, who were present in the courtroom, were shocked by the officials' treatment of the defendant, after the verdict was read. According to Par. 267 of the *Code of Criminal Procedures*, one who has been sentenced has the right to make comments for the court record: The *Commentary on the Code of Criminal Procedures of the Lithuanian, S.S.R.*, Vilnius, *Minds*, 1976, 288 pps., explains: "After announcement of the court's decision, the defendant has the right of requesting the individual presiding to explain to him the essence of the decision."

So the defendant has the right to say something even after the reading of the decision. However, the defendant, Petras Gražulis, had barely opened his mouth when some officials in civilian garb leaped to him and clamped their hands over his mouth. This fact is corroborated even by an article by K. Bagdonavičius, published in the February 27, 1988 issue of *Tiesa*, entitled, "How Events" and "Histories" are made.

When Petras Gražulis resisted, they began beating him in sight of his relatives and spectators in court as a result of which blood gushed from the defendant's nose. Later, during visits from his brothers and sisters, Gražulis explained that during the struggle in the courtroom, officials sprayed his face and mouth with some chemicals which paralyzed his faculty of speech. The officials, taping him by his hands and feet, carried the bloodied Petras Gražulis from the courtroom. Is such behavior on their part not a crude breach of justice, carried out in the courtroom in full view of the defenders of justice, the judges?

On April 7-13, 1988, in the newspaper *Gimtas kraštas*, the Minister of Internal Affairs of the Lithuanian S.S.R., General S. Lisauskas, stated that no one beat Gražulis. We relatives of Petras Gražulis who were in the

courtroom, declare that this is not true; Gražulis was beaten in our sight.

We protest against the unjustified behavior of the officials, and we demand that L.S.S.R. Internal Affairs Minister S. Lisauskas retract his unjustified statement. Immediately after the trial, the Kapsukas *Rayon* newspaper, *Naujasis kelias* (*New Road*), February 18, 1988, printed R. Liepa's article, "Again, the Same People...". In it the trial is described but the real reasons for Gražulis's behavior on account of which he refused to report for military training, are suppressed.

We, relatives of Petras Gražulis, were offended by statements in the article attributed to the defendant's mother, Monika Gražulienė. This story recalls methods used to obtain "confessions" during the period of Stalin's rule. On January 7, 1988, the Alytus *Rayon*, Miroslav District representative of the Internal Affairs Militia came to visit Petras Gražulis's mother. After speaking angrily about the up-coming trial, he drafted a text which he told Mrs. Gražulienė to sign. The latter, frightened, and not knowing what to do, signed.

On January 9, 1988, in a petition to L.S.S.R. Defense Minister Jazov, Mrs. Gražulienė retracted her signature, but to journalist R. Licpa, the aforesaid document — drafted by a militia agent — was a goldmine for absurd accusations against Petras Gražulis: allegedly, he had not been helpful at home, either, and he found routine work boring, and that he had sought notoriety by getting involved in activities with "political overtones".

In these days of restructuring, the Supreme Court has condemned the Stalinist practice of accusing those on trial on the basis of "statements" illegally extracted during interrogation. It is precisely in this manner that correspondent Liepa of the Kapsukas *Rayon* newspaper supports accusations brought against Petras Gražulis. We demand also that Licpa retract the calumnies aimed at Petras Gražulis in his article.

Signed by:

Marytė Jasulaitienė - Kaunas, Draugystės 9-10
Angelė Gražulytė - Kaunas, Draugystės 9-10
Albina Gražulytė - Alytus *Rayon*, Mankūnų kaimas
Valė Gražulytė - Alytus *Rayon*, Draugystės 9-10
Antanas Gražulis - Alytus, Margytės 14
Monika Baciūškienė - Alytus, Šviesos 4
Algis Baciūška - Alytus, Šviesos 4
Juozas Jasulaitis - Kaunas, Draugystės 9-10
Kazys Gražulis - Šiauliai, Komjaunimo 17-2
Ona Venskunienė - Kapsukas, Angariečio 113-507
Monika Gražulienė - Alytus *Rayon*, Mankūnų kaimas
Regina Gražulytė - Alytus *Rayon*, Mankūnų kaimas
Povilas Gražulis - Alytus *Rayon*, Mankūnų kaimas

RAIDS AND INTERROGATIONS

K r e t i n g a

On January 22, 1988, Bronius Poškus of Žemaičių 8-58, Kretinga, was summoned before the Chief of the Kretinga *Rayon* KGB.

At the beginning of the interrogation, Pocevičius stated that the questions had been prepared and sent by the Procurator's Office of Vilnius. The questions concerned the *Chronicle of the Catholic Church in Lithuania*: Whether he read this publication, to whom he had given it and where he had obtained it, whether he had signed a petition addressed to the Congress of the United States of America, and also to General Secretary Mikhail Gorbachev, concerning permission to commemorate February 16, when and what circumstances he had signed the aforesaid petitions and is he acquainted with Vilnius resident Petras Cidzikas. Having acquainted Poškus with the questions which the interrogation accomplished, Pocevičius tried, in essence, to deny the interrogation in progress. In his words, it was not an interrogation or a questioning, but simply an explanation and response to questions sent by the Procurator's Office.

"How am I to understand such talk on your part?" asked the surprised subject. "I received a special summons bearing the seal and signature of a KGB agent in which it clearly says in the Lithuanian language that my appearance is mandatory, and from your words, it would appear that I came of my own free will. If this is so, then I refuse to give any kind of explanation of my own free will," Poškus said.

Chief Pocevičius corrected himself unwillingly, saying that it was necessary to question him.

Poškus refused to reply directly to the question whether he had read the *Chronicle of the Catholic Church Lithuania*, saying that this was his own business. According to his firm conviction, the *Chronicle* writes the truth, only it is too bad that it is unable to encompass all the sufferings and experiences of the people of the nation. And many of them remain unknown.

Chekiest Pocevičius tried to explain that the opportunity had been created for believers to issue their own religious publication, but the bishops had refused. Poškus corrected him, saying that the bishops, in refusing the publication, had expressed not only their own wishes, but those of all the faithful. "We do not need the kind of publication which would be controlled by the KGB and the Office of the Commissioner for Religious Affairs. That would be nothing but propaganda aimed at foreigners. Let the *Chronicle of the Catholic Church in Lithuania* appear without obstruction," Poškus demanded.

Poškus did not deny that he had signed the aforesaid statements. To the question who had incited him, he replied that he was not a kindergartener, so he did not need incitement. He had been moved to sign by the climate of the times, the facts, and events, basically the secret agreements of Hitler and Stalin which Molotov and Ribbentrop had signed, August 23, 1939.



Participants in the Feb. 16, 1988 demonstration in Vilnius.

When the interrogator tried to find out who had collected the signatures and when, Poškus explained, "I signed the texts, I did not refuse to sign, but where, when and who had collected signatures is my business."

"If you won't tell me, you'll tell the Procurator's Office in Vilnius," Pocevičius fumed. The interrogator demanded that Poškus go to Vilnius February 16 to celebrate the 70th anniversary of the independence of Lithuania.

Poškus declared that he would agree to go only on the condition that permission would be given to commemorate February 16 publicly in Kretinga. The KGB chief would not agree to such a proposal. Pocevičius asked the subject under interrogation whether he really could not reorient himself politically, or in that case, he suggested that he go abroad.

Among other things, he mentioned that Nijolė Sadūnaitė and people like her could also leave without interference. Poškus replied that there would be no reorientation, that he could not forget freedom, even though at the time he was only twelve years old, and that he had no intention of leaving Lithuania which is dearer to him than life. He was born here, he grew up here, and he intended to die here.

During the interrogation, the subject of the post-war era was brought up. Pocevičius tried to argue that deportations of the residents of Lithuania to Siberia was only in response to armed resistance. "I remember well the first occupation. There was no armed resistance then. How many did they exile to Russia, how many did they kill in Lithuania?"

"Today, this is no secret to anyone. I remember well those painful days. Every Lithuanian who was alive at the time knows at what a painful price the communal farms were created," said Poškus.

Here he mentioned a whole list of examples. It is painful and infuriating that to this day, there is no resolve to restore truth and justice in full.

Poškus brought up the question of believers' lack of legal guarantees. He objected to the exile of Bishop Julijonas Steponavičius of Vilnius. He demanded rectification of the injustice committed against the bishop and the faithful, even though it is doubtful whether that is at all possible. He mentioned the priest-prisoners Alfonsas Svarinskas and Sigitas Tamkevičius, unjustly confined to Soviet labor camps, and demanded the return of churches desecrated and converted to warehouses and museums, etc.

The interrogation lasted more or less two hours. Pocevičius demanded that Poškus read the record of interrogation, and sign it, threatening otherwise to turn him over to the Procurator's Office in Vilnius. Poškus categorically refused to read or to sign the record. As the interrogation drew to a close, Poškus felt nervously exhausted. When he returned home, an ambulance had to be summoned to take him to the hospital in Kretinga where he spent twelve days.

On February 8, Poškus was again summoned to come to the offices of the KGB. He did not go. When he did not arrive, militia officials came to his home several times looking for him.

Poškus did not accept the summons, or sign it, but only asked the officers to convey to KGB Chief Pocevičius this message: "I will not go to the KGB of my own free will any more. If I am needed, put handcuffs on me and take me there."

K a u n a s

During Lent, 1988 (Passion Sunday), in front of the Archbasilica Cathedral of Kaunas, signatures were being collected for the return of the Cathedral of Vilnius. Some Russian KGB agent seized from Mrs. Kazimiera Tubienė, who was collecting the signatures, a petition bearing about 300 signatures, and took her to the KGB office for interrogation. The woman asked to be released, and the chekist explained that he would let her go if only he were not being followed by another security agent.

Š i a u l i a i

On May 13, 1988, Šiauliai resident Vincas Danielius was summoned to the Šiauliai City KGB for routine "brainwashing".

Chekist Benjaminas Slankauskas considered Danielius the principle organizer of gathering signatures on the petition for the release of Petras Gražulis. Danielius denied it. The KGB agent dared to say that Gražulis, in his



Father Sigitas Tamkevičius.

words, "went to prison for money". With Danielius stating that freedom could not be sold for any money, Chekist Slankauskas hesitated.

Slankauskas advised Danielius to think about his future, and not to associate with such individuals as Regina Teresiutė, Mečislovas Jurevičius, Petkevičius and others. Danielius was detained at the KGB about an hour.

OUR PRISONERS

Father Sigitas Tamkevičius writes:

"The morning of June 21 was my first after the operation... How good it was to read words wishing me well.

"This is how I wound up in Staro Sainokov. On May 18, at 5:00 P.M., I returned as usual after work to the barracks. They summoned me to the of-

fice, fingerprinted me, and told me to bring all my things. After a search, they took me to the Vsiesviatskaya Station, and put me in a *stolypin* (a prisoner transport car - Trans. Note). Here I found that I was on the way to Tomsk.

"The next day, I was in the Sverdlovsk jail. I spent several days in the cell, and the night of May 22, continued my journey. Through Tuimen, Omsk, and Novosibirsk, we rolled into Mariinsk (Region of Kemerov).

"After feeding the bedbugs for one night, we headed back toward Tomsk. By May 27, we were in the Tomsk prison. They let me choose between a shared cell, or a single cell. I chose the latter, because I had already seen enough of criminals' faces, and heard enough of their talk. My cell was much smaller than the common cell, and drafty. But there were no ravenous little creatures, and after cleaning up, I felt quite well, and thought to myself, 'I can make a retreat!'

"My masters, as though inspired from above, did not begrudge me the time. I wanted very much to get out as soon as possible, but I also wanted to finish what I had begun. Since I was in Tomsk from May 27 to June 10, there was enough time for everything.

"The evening of June 10, they brought me to Krivoslain. In here, after spending Saturday and Sunday at the militia station, Monday afternoon, I received my documents and they took me to the office of the *Volodin* Soviet farms, and from here, to the Village of Staro Sainokov.

"In one village, Pirkis, is a farm workers' 'dormitory' where two hoboes and I live. In my life, I had never seen such a dormitory, so I gawked at everything. My neighbors were not inimically disposed, but were such wondrous housekeepers that in the rooms, on the table and on the floor were potato peels, trash, cigarette butts, etc. "At midnight, they are still making tea or supper. The 'Siberian parachutists' did not allow any further sleep, and sated with blood, only quieted down before morning.

"I showed the guards my 'dormitory' and they promised to give me better facilities. Since after all the prison transports my old problems made me suffer unbearably, and in such a condition I was not very capable of feeding the cattle, I went to the hospital and the next day, June 21, they performed the operation.

"I don't feel bad at all. I try to sit up and to move about a bit. That is all — or perhaps not all — but it is impossible to collect all the 'gems'. I offered everything up to God, and thanked God after five years of camp and seven transports. I am such as I am.

"I have not brought with me from the camp any hatred, but only pity -
- Lord, forgive everyone!

"On May 18, I left Father Alfonsas in Zone 35. He believed strongly that both of us would be going home. It was difficult to part with him. They will probably allow him to go to the West. His arguments are serious. I could not



Balys Gajauskas.

apply them to myself, so I replied to Lt. Col. Radzevičius's request in the negative, and today, I am here in Siberia. May the Lord's Holy Will be done. The road to heaven via Siberia is no longer than that via Lithuania.

"Give my regards to everyone who has accompanied me with their prayers on my journey through the Urals, Mordovia and Siberia. Let us remain one in prayer."

June 23, 1988

From a letter of Balys Gajauskas:

"... In Lithuania, it is already Spring. The fields and meadows have turned green, the land will soon adorn itself in various colors, and the orchards will be white. Christ is risen, and I believe that we too, shall rise!

"For our nation's 'veil of tears', a strong spirit is necessary. If we main-

tain a strong spirit, we shall overcome all hardships. There are mountains of work and difficulties. With the help of God, we shall overcome and accomplish everything.

"It seems to be getting warm here. People are enjoying the early Spring. The snow has not melted yet, and there is still a frost, but Spring is just around the corner. I miss warmth, sun, greenness and water so much.

"During the winter, my blood pressure would rise quite often, causing me great discomfort and making me unproductive. Toward Spring, I have improved. I wish everyone God's blessing."

April 19, 1988

From Petras Gražulis' place of confinement:

Petras Gražulis, sentenced under Par. 211 of the *Criminal Code*, is serving sentence in the general regime prison camp OC-8 in Pravieniškiai.

On April 10, 1988, prisoner Gražulis, protesting against his imprisonment with criminals, sent a petition to the Procurator of the L.S.S.R. In the petition, he describes how after his trial, in the sight of everyone, officers beat him and quickly dragged him from the courtroom, so that he did not have time even to pick up his things, food, or papers. All the less, to say goodbye to his family. Later, out of sight of people, they sprayed him with chemicals which take the breath away, as a result of which, his face swelled up and his skin became red.

Immediately after the trial, they took him to Lukiškiai Prison in Vilnius where, during a visit with his sisters, Monika Baciūskienė and Albina Gražulytė, when he began to explain why his face was red, officers eavesdropping on the conversation broke off the visit.

During a visit with his brothers, Fathers Antanas Gražulis and Kazimieras Gražulis, administration staff also forbade him to touch on this topic, but they did not cut the visit short.

After the visit, Chief of the Operations Section Lt. Col. Adomaitis tried to force prisoner Gražulis to sign a report saying that during the visit he had broken prison rules. For that, they deprived him of his next visit.

Gražulis, arguing that he had merely made use of the freedom of speech operative in "the world's most democratic country", refused to sign the report. Lt. Col. Adomaitis reprimanded the prisoner in obscene language, threatened to put him in labor camp for twenty years, and to tell the prisoners that he is an informer, etc.

On March 8, Gražulis was brought to Pravieniškiai Camp, and several days later, was assigned to the 21st Brigade of the Second Group, made up of convicts who had betrayed prisoners through the prison administration and prisoners who had committed some other transgression. When this brigade passes by, inmates of the camp throw various objects at them, spit at them and ridicule them in every way. Accused as an informer, Gražulis even in this

brigade, is surrounded with individuals spying on him personally.

The prisoner requested three times to be transferred to another brigade. The camp administration would not consent.

In his petition, Gražulis requests the procurator to allow him to have the scriptures, a prayerbook and a rosary. Such things they allowed prisoners to have, not only in the Czars' prisons, but in Hitler's concentration camps. If the request is not honored, Gražulis has resolved to go on a hunger strike until he receives the articles he wants.

For going on hunger strikes, the camp administration puts prisoners in punishment cells and metes out other penalties.

On May 10, 1988, Father Kazimieras Gražulis went to the Pravieniškiai Labor Camp for the purpose of giving his brother, who was confined there, the scriptures, prayerbook and rosary requested by him. The camp director called Father Gražulis a parasite, a destroyer of culture, and without even deigning to explain on what basis, refused to accept the aforesaid articles.

From May 13-28, 1988, Petras Gražulis was sentenced to a punishment cell. Camp Director Col. Arlauskas explained to his relatives the reason for the punishment - "For failing to take his assigned seat when eating". (In reality, the prisoner was eating in the place assigned to him.)

In protest against the unjust punishment, Gražulis, while in the punishment cell, proclaimed a hunger strike.

Upon completion of his stay in the punishment cell, physically weakened, he was placed in the camp hospital. By orders of Col. Arlauskas, Gražulis was discharged from the hospital and on June 8, once again sent to the punishment cell, this time, because during his last stay in the punishment cell, he had fasted.

On June 9, Director Arlauskas informed Gražulis's brother, Father Kazimieras Gražulis, who was visiting the camp, "When he gets out, we'll lock him up for another fifteen days; we have the reason for it."

To Father Gražulis's remonstrance that this was inhuman, and the world would know about it, Col. Arlauskas sarcastically replied that relations between the Soviet Union and the U.S.A., in his opinion, would surely not deteriorate just because of someone like Petras Gražulis.

Gintautas Iešmantas writes:

"... Thank you for the letter full of good, warm words. Those words are a real elixir for the heart. When one feels the goodness of people, the sensitivity of simple souls and their ability to understand, things become brighter and easier. The cross which one gets to carry by one's own choice becomes not so heavy and the way seems not so thorny. Today, it is incomparably better for us than for those who walked the way of exile and imprisonment forty or more years ago. They are the ones who were real heroes and martyrs! Unknown, isolated, condemned to cold, hunger, and death. When I think of them, my pain and mis-

fortune pale by comparison. And no one was able to help them... and we -- there is no comparison.

"You know that you are not alone, that there are many, many hearts with you. As for the truth and justice of which you speak... I must say I do not expect it. So that it might be clearer what and how, I am presuming to enclose a poem, after reading which you will understand. Of course, it is not written about myself, it is generalized, and therefore containing some similarities, it explains some things about me. It is too bad that it is very long, and therefore, on the boring side. However, have the patience to read it. It is called 'The Prophet'. An eternal theme."

*What are you listening for, mule, O prophet,
To the thundering depths? It seems as though
the very flow of time has quickened. They rise from somnolence
like accursed, close-packed layers.
Once sleeping consciousness awakens. The dream,
Concealed in silence emerges,
unlike a flash of sunlight shone the thought.
What yesterday was thought still normal,
we now say was a vise and darkness.
Injustices and tears speak out... and hearts
confused begin to tremble: how much untruth,
how much deceit has been collected!
And how much there still exists! They shiver, who
built the fearsome castle of injustice...
Just look! The pale curse
recedes already, writhing... is it not this
you longed for, when your pain, in a breath
flooding the soul hurled to the heavens
words which tore away the mask from lies,
revealed forbidden essence. How
beautiful you were then, how radiant was your face!
Benumbed, we stared, o're come with fear,
of what was now to be... But you were not atremble,
you were straight and strong in adversity.
Though fury angrily cried out "Crucify him!"
"Crucify him!" and the crowd applauded it.
Golgotha's sufferings awaited. As though a prize
you received them then as Blessing
in advance already knowing that you would endure
whatever destiny would bring... to all in heartache
you became a light and an example. So why,
So why dissatisfied and restless? What troubles you?*

*Surely it does not disturb the calm, that with it,
 with your wishes pennant rise
 also they who, angered,
 once besmirched you they stride, regardless,
 they do not recognize you... it seems of old
 they yearned for this and nothing more... you would think
 they would take you and exalt you. And for what?
 Perhaps because you exposed
 their vile weakness without pity? Quite the reverse!
 They will never forgive you for it. Having sinned
 by lies, now come to truth, they will attack and block.
 And yet perhaps most painful is the fact
 that they to whom you dedicated dreams
 and courage like a hope, are even they unheeding
 as it were, of what you did? ... But then you know
 that it was always thus. The world
 pushes forward only so. Just wait,
 it is only the beginning. And your clear voice
 reached but a few souls... And besides,
 it was not for glory that you undertook the task,
 and not for her are you alive on earth...*

May, 1988

NEWS FROM THE DIOCESES

K a u n a s

On June 30, 1988, the Deans of the Archdiocese of Kaunas and the Diocese of Vilkauskis were summoned to the Chancery of the Archdiocese of Kaunas for their annual meeting with the Commissioner for Religious Affairs, Petras Anilionis.

Anilionis, after announcing that this year his traditional lecture to the deans would not take place, suggested that they have a general discussion on questions of mutual concern. Anilionis himself began by explaining that cemetery memorial markers had already been ordered, if citizens so desired to inscribe religious symbols officially on grave markers, something which had been heretofore forbidden to government craftsmen; nor are government agencies forbidden to accept orders for cemetery crosses.

The Commissioner tried to convince the deans that it is now very easy and proper to deed parish structures — rectories erected in the priests' name - - to the state, which commits itself to rent them to ministers of the Church.

To the question whether restructuring would effect Church-state relations: specifically whether Fathers Alfonsas Svarinskas and Sigitas Tamkevičius



The Cathedral of Vilnius as an art gallery.

would remain in prison, Anilionis replied that this question is under consideration, but that a whole list of responsible officials is still against the release of these priests. "You must understand that just as you have your extremists, we have in our midst atheist extremists, with whom it is also not easy to reason," the Commissioner apologized.

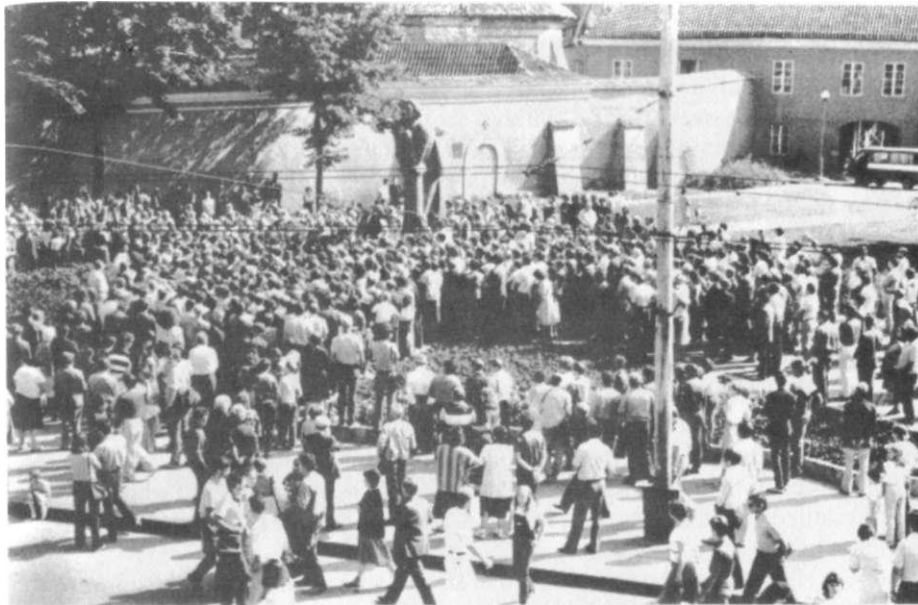
During the meeting, the deans did not place too much credence in the magnanimity shown by Commissioner Anilionis (time will tell); the questions concerned economic matters.

Vilnius

At the end of May, 1988, the Chancery of the Archdiocese of Vilnius received a communication from the Commissioner for Religious Affairs, Petras Anilionis, in which it was announced that petitions by the faithful, addressed to the Central Committee of the Communist Party of the Soviet Union in Moscow, requesting that the Cathedral of Vilnius - presently an art gallery - be returned, have been returned from Moscow to him. In his letter, Anilionis affirms that at the present time, there is no possibility of responding positively to the request.

Vilnius - Kaunas

On May 22, 1988, at 3:00 P.M., pensive and somber residents of Vilnius and their guests assembled in Gediminas Square to commemorate and



August 23, 1987 demonstration in Vilnius.

honor the victims of the 1948 deportation of those who lie in mass graves at eternal rest in the ground of Siberia, or along the shores of the Arctic Ocean. (On May 21, at the Angarietis Monument, the victims were officially commemorated.)

Hardly had some spoken and the national hymn been sung, when from the loudspeakers, the words poured out, "Along the Nemunas, another morning has already dawned..." and militia officers demanded that the crowd disperse immediately. The terrifying past rose before the peoples' eyes, while loud music turned on by government officials reverberated through the square at the highest decibels. By the efforts of the KGB and the militia, the crowd was dispersed in a few minutes.

So even in these days of proclaimed democratization, this surprises us less than the behavior of some parish priests. All of Lithuania, even the unbelievers, knew that the evening of May 22, the commemorations of the murdered and deceased victims of the 1948 persecutions would take place the evening of May 22 in all the churches.

However, in many churches, especially in the cities, this was not announced, and still, people assembled in the churches in greater numbers than usual. This is especially to be said of such centers of devotion and Lithuanian

spirit as the Church of Saint Nicholas in Vilnius, or the Cathedral of Kaunas.

Why did the priests keep quiet? Without reason, it appears. Since by the government's own efforts a suitable commemoration was arranged, is this alleged humility good for us?

That memorable evening, the faithful asked of the priests only prayer, prayer for their relatives and fellow countrymen who died so far from their homeland. During every funeral Mass we pray: "It is a holy and wholesome thought to pray for the dead."

Why did we not want to pray together for thousands of our fellow countrymen whose bones were scattered throughout the vast wasteland of Siberia?

In the Cathedral of Kaunas, the speaker chose his words most eloquently. There was not the least mention what intention Holy Mass was being offered for. After services, the organ played musical variations for a long time. The people did not disperse. When the organ fell silent, the faithful who packed the cathedral prayed together for the dead, and sang the Lithuanian National Anthem.

Heedless of the rain which had started, the victims of Stalinism were commemorated at the tomb of Maironis as well.

K a u n a s

On May 22, 1988, in the seminary chapel in Kaunas, the spiritual director urged the seminarians to remember in prayer the victims of Stalin deported forty years previously. For the first time since 1944, the national anthem of independent Lithuania was sung in the seminary chapel.

Ž a g a r ė (Joniškis *Rayon*)

At the beginning of February, 1988, the Pastor of Žagarė, Father Gustavas Gudanaavičius, was summoned to the procurator's office in Joniškis. The *rayon* procurator warned Father Gudanaavičius for signing an appeal to people of good-will world-wide on the occasion of February 16, and threatened that for such activity, he could be sentenced to ten years of imprisonment.

L a z d i j a i

At the end of March, 1988, parish committee members of the *rayon* were summoned to the offices of the Executive Committee. This time, the Commissioner for Religious Affairs, Petras Anilionis himself, "educated" them. After singing the praises of Soviet freedom of conscience and religion, the Commissioner fell to attacking what the government calls extremist priests, among them, Father Rokas Puzonas and Father Petras-Kastytis Krikščiukaitis. The Commissioner was disturbed because the aforesaid priests, in carrying out religious ministrations, several times visited churches of the *rayon* in Rudamina and



A religious procession in Alytus Parish.

Leipalingis. Nor was he pleased by the words of Robertas Grigas spoken during a funeral in Leipalingis: "Even though they have to cut me to pieces, nevertheless we will speak - under today's conditions in the Soviet Union, there is no freedom of religion!"

Commissioner Anilionis demanded that in the future, church committees not allow such individuals as Father Rokas Puzonas or young Robertas Grigas to speak not only in church, but at the cemetery, otherwise, he would penalize the religious associations themselves.

Alytus

On May 5, 1988, members of the Alytus II church committee, V. Alekna and S. Bendoravičius, went to the Office of the Council for Religious Affairs in Vilnius to learn the government's decision regarding the expansion of the church building. They were received by Vice Commissioner Jozėnas, who stated that this question would be decided by the L.S.S.R. Council of Ministers. At the Council of Ministers, the chief of the reception room, Visockas, and official Koroblova explained to members of the committee that the question really would be decided by the Council of Ministers, and believers could know the decision the evening of May 5 at the headquarters of the Alytus *Rayon* Execu-

tive Committee.

At the Executive Committee, no specific answer was obtained. The explanation was given that the question must be decided by the local government, or even Moscow. In the opinion of the *rayon* government, it is not necessary to enlarge the church of Alytus II since the church of Alytus I is not full, especially in the winter. (The Alytus I church is not heated.)

The solution suggested by the Executive Committee: believers, do not be afraid of a little cold or of travelling to more distant churches.

R u d a m i n a (Lazdijai *Rayon*)

At the beginning of February 1988, brigade leader Algis Sakalauskas of the *Kirsna* Communal Farm summoned the people of his brigade and asked them to sign some sort of paper. Sakalauskas declared that it was a document requesting the appointment of a new priest to Rudamina. According to him, the priest had already been appointed and the only thing needed was to collect the signatures of people to testify that they really need a priest.

February 13, 1988, the *rayon* newspaper, *Work Flag*, published the petition from the residents of the *Kirsna* Communal Farm. In the petition, there is an angry attack on the faithful who gathered February 5 from all corners of Lithuania to the church in Rudamina to commemorate and pray for the late Father Juozas Zdebskis on the second anniversary of his death. An attempt is made to accuse them of extremist attacks, having nothing in common with the commemoration of the deceased. The threat is being made that in the future such commemorations will not be tolerated.

Twenty-seven signatures were collected from people by means of a ruse to someone's statement written in bad faith at the instigation of brigade leader Sakalauskas.

That day in the church of Rudamina, Holy Mass was offered, a sermon was preached and prayers were said at the grave of Father Zdebskis.

V i l n i u s

On May 22, 1988, at about 11:00 A.M., in Vilnius, not far from the Church of St. Nicholas, three individuals in civilian dress jumped up to Nijole Sadunaite and, without submitting any identification, twisted her arms, pushed her by force into a *Zhiguli* automobile. (One of the officials had already driven Nijolė Sadūnaitė about the forest of Lithuania and Byelorussia for about thirty hours on August 28 - 29, 1987, without a warrant.)

This time, in Russian, they threatened to take her to Kolyma, and to drown her in the river. At Nijole Sadūnaitė's apartment (Architektų 27-2) three more men awaited them, one militiaman and two civilians. When Nijolė demanded that they produce papers and a warrant for her arrest, the militia officer promised to produce everything in ten minutes. Throughout the whole day,

however, even though Nijolė Sadūnaitė telephoned the KGB and the militia, who promised to clear everything up immediately, no one ever did produce the promised papers.

Nijolė Sadūnaitė twice wanted to go out into the yard, but they would not let her. When she tried to go, they knocked her down on the steps.

At about 6:00 P.M., they disconnected her telephone and kept it disconnected until 9:00 P.M. Until 9:00 P.M., Miss Sadūnaitė was kept under house arrest without cause. That very day, she directed a petition to U.S.S.R. Procurator General Rakunkov, demanding that he apprehend and punish those who "crudely violate the most elementary human rights guaranteed by the Constitution and by the Helsinki Final Act."

On June 8, 1988, Nijolė Sadūnaitė was again rudely detained. As she left the house, two men leaped out of a *Zhiguli* automobile, of which one was KGB Major Bimbyris. The chekists, pushing Miss Sadūnaitė by force into the automobile, took her to the Republic KGB Division. Major Bimbyris kept Miss Sadūnaitė there for over an hour, from time to time suggesting that she leave the country.

All day long, Nijolė Sadūnaitė was followed openly by KGB agents. On June 9, 1988, Miss Sadūnaitė appealed to Communist Party of the Soviet Union General Secretary Gorbachev. In her petition she writes: "What is the reason for such nervousness on the part of the KGB... Perhaps it is the fact that I am one of the organizers of the rally commemorating the forty-seventh anniversary of the mass deportations to Siberia? About 40,000 inhabitants of Lithuania became victims of deportations. Lately in the press, much is being written, saying that it is necessary to indicate the specific enemies of restructuring and democratization. Please restrict the arbitrariness of the Lithuanian KGB."

Šiauliai

On April 24, 1988, psychotherapist Gutmanas was giving citizens of Šiauliai a lecture on hypnosis. During the lecture, he gave a demonstration of hypnosis. He told people on stage selected from the audience and under hypnosis to look at a child apparently climbing up a rope. Later, throwing a rope toward them, he warned them that it was a snake; he told them to eat bread which wasn't there, etc. The hypnotized subjects would obey, reacting accordingly.

After these tricks, psychotherapist Gutmanas declared that the miracles of Jesus and Moses rested on just such a foundation: the ascension into heaven, the transforming of a staff into a snake, or the miraculous multiplication of loaves. To arguments from the audience that those who are hypnotized do not remember later what they did under hypnosis, while the Apostles, witnesses of the miracles of Jesus, on the contrary, talked about them, wrote about them, the lecturer had nothing specific to answer, just as he had not to the

reminder that after the miraculous multiplication of the loaves, from five loaves of bread twelve measures of remnants were collected.

After the lecture, psychotherapist Gutmanas, pressed by his listeners, explained that with such tricks he is trying to "improve the authority of atheism, which has compromised itself, and up until now, basically inculcated by administrative methods."

P a n e v ė ž y s

In February 1988, Administrator Kazimieras Dulksnys of the Diocese of Panevėžys, Chancellor K. Juodelis, pastor of Ramygala Father K. Baronas, the pastor of Uliūnai Father R. Pukenis, addressed a petition to the Chairman of the Executive Committee. In the petition, it states:

"With the spread of democratization, we come to you with a request. Allow us to repair the shrine in Barklainiai."

The shrine, standing on an archeological monument, the fortress-hill of Barklaičiai, is neglected. After making repairs to the shrine at the expense of the religious associations and cleaning up its environs, the old architecture of the village and a beautiful bit of nature would be saved. In this way, we would contribute to the realization of the purposes of the culture fund.

The shrine is very necessary to the local residents for the waking of their deceased, so that participants in funerals would not have to travel too far: 11 km. to the church in Ramygala or 5 km. to Uliūnai.

With permission granted to use the little chapel, a priest could perform the funeral rites on the spot. About 150 residents of the Village of Barklainiai supported the petition with their signatures.

On June 19, 1988, the faithful of the parish of Velykiai sent the *rayon* government a similar petition. In the petition for the same purpose, the faithful request the return of the little chapel in their district (confiscated who knows when). The request was signed by 543 persons.

IN THE SOVIET REPUBLIC

The Commemoration of the Millennium of the the Baptism of the Kievan Rus'

In 988, Prince Vladimir of Kiev received baptism in the Eastern Rite from Constantinople and Kievan Rusia, from the viewpoint of the Church, became directly dependent on the Patriarch of Constantinople. When, in 1054, Patriarch Cerularius split with Rome, Kievan Rusia did not break off ties right away with the Successor of Peter in Rome.

As late as 1458, Metropolitan Grigori of Kiev received ordination as a bishop in Rome. It was much later that orthodoxy began to spread among the Christians of Kievan Rusia, especially with the rise of Moscow and its attempt to keep the inhabitants of the Russian lands within the Grand Duchy of

Lithuania at least in its ecclesiastical jurisdiction.

In resistance to this foreign influence, and in the desire to remain loyal to the Successor of the Apostle Peter, most of the bishops of the Eastern Church, within the Grand Duchy of Lithuania, proclaimed in 1596 in Brest, Lithuania, that they were returning to unity with the Apostolic See and retaining only the Eastern Rite and the Slavonic language therein.

For almost four hundred years, this idea of union remained alive in the hearts of Eastern Rite Catholic Ukrainians and Byelorussians. For their union with Rome, many martyrs poured out their blood, gave their life (Archbishop Josephat Kincevičius of Polock, the Jesuit priest Andrew Bobola). Especially great sacrifices of blood and life were offered up during the most difficult years when the union was banned, 1839-1905, and 1946. The difficulties endure to this day. Histories like the Kražiai in Kestaičiai, Lithuania, repeated themselves almost annually in those days.

This year, as the milenium of the Baptism of the Rus' is being celebrated, the Orthodox church of Western Ukraine and Transcarpathia, supported by the Soviet government, is trying to celebrate this jubilee as a celebration of the consolidation of orthodoxy. In these regions, inhabited by Catholics of the Eastern Rite, alongside every church taken away from the uniate Catholics, a great orthodox cross of oak is being erected, even though till now, even the orthodox here used to erect only Latin crosses (e.g., in the cemeteries).

Catholic Ukraine is marking the milenium of its baptism, received in unity with the Church of Rome, by walking the difficult road of the catacombs. Their difficult plight at the time of this jubilee, is revealed by a statement of the faithful from the Village of Bubnisha, recently sent to General Secretary Mikhail Gorbachev of the Central Committee of the Communist Party of the Soviet Union:

"We, the believing Catholics of the Eastern Rite (regardless of what they call us: uniates or members of the Ukrainian Catholic Church), fervently desire that restructuring and openness touch us too, that you, honorable General Secretary, and others of our society, would finally understand that we are Soviet people, the same as everybody else.

"To this day, much is written about us in books and spoken about us over radio and television; only regrettably in a distorted, untrue fashion, incompatible with the spirit of openness. Just during the past year, when in other regions inhabited by our society, openness is acquiring ever-greater rights, falsehood is spoken about us. As proof we suggest a look at the report of Orest Michaliuk, printed in *Isvestia*, 1987, No. 357:

"Their service rendered to the Hitlerite occupation and their criminal alliance with bandits finally opened the eyes of the faithful to the true face of the uniate hierarchy. Hence, the efforts of patriotically disposed clergy and believers to distance themselves from the pro-Fascist uniate hierarchy and have

done once and for all with the union of Brest, is are understandable. In 1946, in Lvov, with the noted Church activist Gavril Kostelnik -- later killed by bandits -- presiding, a well-attended synod of the uniates (Greek-rite Catholics) took place, which decided to annul the decisions of the meeting at Brest in 1596, to terminate the union, to separate from the Vatican, and to return to the holy Orthodox faith of our forefathers, and to join the Russian Orthodox Church.'

"After reading these words, the question arises, 'Who knows about us better than we do ourselves?' Hence, we decided to write about ourselves so that others would also understand us better.

"First of all, we believing Catholics of the Eastern Rite, are conscientious Soviet citizens, and not enemies. We work for the good of all the members of our society and we desire world peace. We do not raise any political demands, but only ask that we Eastern Rite Catholics be treated as required by Soviet laws for cults, and the Constitution of the U.S.S.R.

"Secondly, everyone should understand that it is not so easy or simple to change religions. A massive conversion to another faith is never a matter of free-will, since constraint at conscience is worse than death. When the Christians of the first centuries were being pressured to renounce their faith, they chose death. So with regard to the Lvov Synod of 1946: its requirement that we change from the Catholic faith to the Orthodox cannot be effectuated for us Catholics. We cannot go against our conscience. The Constitution and international law guarantee us the right to profess that faith which we wish to profess. And so, the participants in the Synod of Lvov could decide only for themselves whether to exchange the Catholic religion for the Orthodox, or not. If a Catholic freely wishes to change to Orthodoxy, that is a matter for his conscience. No one has the right to forbid him.

"If the Lvov Synod of 1946 had decided to convert to the Protestant or Muslim religion, or to some sect, would we then have to obey it against our own conscience? Besides, in the Lvov Synod of 1946, not a single Catholic bishop of the Eastern Rite took part. But even if at least one bishop had participated in the aforesaid meeting, and defected from the Catholic Church, we who remain Catholics do not have to obey him.

"Hence, justice demands that along with Orthodox churches, Catholic churches and parishes of the Eastern Rite also be opened, that we might be able to pray according to our own conscience, give the people themselves the opportunity to decide what religion they will follow! Neither the Synod of Lvov, nor the Pope of Rome, nor Patriarch Pimen can order us by force to keep to this or that religion. Religion by force is not real religion.

"Orest Michaliuk writes that the uniate hierarchy cooperated with the Hitlerites, and therefore the faithful decided to change their religion and to split with the Vatican. Michaliuk apparently does not understand that the behavior of people filling high posts is one thing, and religion is quite something else.

Religion is judged not by the behavior of individuals, but according to what that religion teaches. Among the apostles of Jesus was Judas, a traitor. But to conclude from this fact that the religion of Christ teaches treason would not be logical.

"When should understand that the Catholics of Eastern Rite and Roman Catholics profess the same truths of religion, receive the same sacraments instituted by Christ and obey the same Pope of Rome. Their views of the Soviet government are the same as those of Roman Catholics. The only difference is in the liturgy and the language used there. And this is an internal matter, within the Church. By law, the Soviet government does not interfere in such matters.

"If, during the war, high-ranking clergy or rank-and-file believers did not act as they should have, this does not mean that it is necessary to renounce one's religion. That was their personal failure, and the Church or the Vatican had nothing to do with it. We know that there were soldiers, officers and teachers who collaborated with the Germans. There were also Orthodox clergy who collaborated with them. But it does not occur to anyone on that basis that the army must be disbanded, schools abolished, or the Orthodox religion banned.

"We look not at what individuals did, but at what the religion of Christ teaches. And it teaches us to keep the commandments of God and the just laws of the state, to maintain love among nations, states and races.

"Therefore, we the residents of the Village of Bubnishcha (Region of Ivan Frankovsk, *Rayon* of Dolina, Ukrainian S.S.R.) were, and remain, Catholics as we did before also after the Lvov Synod of 1946. Up until 1983, we could attend the Greek-Rite Catholic Church in our village. In October 1983, the militia closed our church, smashed our iconostasis, and took away our banners and other church inventory. In this way, they offended us as believers. In 1983, a whole list of other neighboring Greek Catholic parishes were similarly dealt with. According to Soviet law, twenty believers are enough to have a parish register. In our village, there are more than three hundred Catholics. We ask you urgently to give the order to open the Greek Catholic church in the Village of Bubnishcha, and to allow a Catholic priest of the Eastern Rite to come. The priest will have no ties with the Hitlerites, the Hitlerite Fascists, nor will he be a bourgeoisie nationalist.

"This would be a great contribution to the further democratization of our society. We would be very grateful, and would work with even greater dedication for the good of the fatherland. Today, we have not heard that an affirmative answer had been received.

"Catholics of Lithuania support the Eastern-rite Catholic Church of the Ukraine by their prayer and solidarity in its noble struggle for fundamental human rights."

NOTE: According to information available, a group of individuals liberally inclined deceitfully hiding behind the support of authoritative persons, is trying to "retract" the introduction to *Chronicle of the Catholic Church in Lithuania*, number 75. The author of the article accuses us of narrow mindedness, intolerance toward non-Catholics, and for this they call us anti-Soviet. Entering into the concept of intolerance is the freedom to see by just means that the entire society agrees with ideas defended by this or that group. Hence, we once again declare it is our deepest conviction that it is not slides, banners or crying out, "Freedom for Lithuania!" which will bring true and complete freedom for the nation. History knows of more than one instance when an indigenous government was no better than an occupation government. For freedom, it is necessary to become mature and to be its slaves. Hence, we first of all urge all our fellow countrymen in our home and in our world to turn back to God, and to keep in all seriousness the commitment God has given to mankind. Sin is the greatest slavery of nations.

Only the *Chronicle* has the right to retract articles which it has carried. Please consider apologies of this nature, and even attempts to retract, coming from elsewhere, invalid.

Lithuanian, remember that:

Father Alfonsas Svarinskas
Father Sigitas Tamkevičius
Balys Gajauskas
Petras Gražulis
Viktoras Petkus
Gintautas Iešmantas

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

Lithuania, 1988

INDEX OF PERSONS

- Adomaitis 29
 Alekna, V. 36
 Alminas, Father Adomas 14
 Angarietis 34
 Anilionis, Petras 9,32,33, 35, 36
 Anužis, Father Stanislovas 14
 Arlauskas 30
 Arlauskas, Father Klemensas 13
 Arnašius, Father Albinas 13
 Atkočiūnas, Father Edmundas 14
 Augustis, Father Antanas 14
 Baciūška, Algis 22
 Baciūškienė, Monika 22,29
 Bagdonavičius, K. 21
 Baronas, Father K. 39
 Baselė, Miss 20
 Bendoravičius, S. 36
 Bernotas, Father Petras 14
 Bimbyris 38
 Bitvinskas, Msgr. Antanas 9
 Bobola, S.J., Andrew 40
 Borisevičius, Bishop Vincentas i
 Boruta, Father Jonas 14
 Bradžius, Father Bronius 14
 Bučelis, Father Jonas 13
 Bučinskas, Father Jonas 14
 Budautienė, Elena 20
 Bukauskas, Father Juozapas 14
 Bunkus, Father Antanas 14
 Burneikis, Father Bronislovas 14
 Cerularius 39
 Cidizikas, Petras 23
 Dambrauskas, Father Liudas 13
 Danielius, Vincas 25, 26
 Danilov 15
 Degutis, Father Zenonas 14
 Dotienė, Mrs. J. 18,20
 Dulksnys, Msgr. Kazimieras ii, 39
 Ežerinskas, Father Stanislovas 14
 Gajauskas, Balys 27,28,43
 Garjonis, Father Antanas 13
 Gaščiūnas, Father Kazimieras 14
 Gauronskas, Father Anupras 13
 Gauronskis, Father Vincentas 13
 Gediminas 33
 Gedvilą, Father Jonas 13
 Genutis, Father Algis 14
 Godilauskas, Father Česlovas 13
 Gorbachev, Mikhail 12,15,16, 17,20,21,23,38,40
 Grabauskas, Father Juozapas 14
 Gražulienė, Monika 22
 Gražulis 21
 Gražulis, Father Antanas 22,29
 Gražulis, Father Kazimieras 22,29,30
 Gražulis, Petras 16, 21, 22,25, 29,30,43
 Gražulis, Povilas 22
 Gražulytė, Albina 22,29
 Gražulytė, Angelė 22
 Gražulytė, Regina 22
 Gražulytė, Valė 22
 Grigas, Robertas 35, 36
 Grigori 39
 Gudanavičius, Father Gustavas 35
 Gutmanas 38,39
 Gylys, Father Antanas 13
 Hitler 23,30
 Iešmantas, Gintautas 30, 43
 Ilinčius, Father Stanislovas 14
 Ivanauskas, Father Antanas 14
 Jadviršis, Father Konstantinas 14
 Jagulaitienė, Marytė 22
 Janauskas, Father Juozapas 14
 Jasas, Father Petras 14
 Jasulaitis, Juozas 22
 Jazov 22
 Jonauskas, Father Boleslovas 14
 Jozėnas 36

Judas 42	Pakamanis, Father Algirdas 14
Juodelis, K. 39	Palšis, Father Petras 13
Jurevičius, Mečislovas 26	Paltarokas, Bishop Kazimieras i
Jurgaitis, Father Antanas 13	Paulauskas, Father Jonas 13
Kauneckas, Father Jonas 14	Petkevičius 26
Kharchev, Konstantin 8,10	Petkus, Viktoras 43
Kincevičius, Archbishop Josephat 40	Petrauskas, Father Vytautas 14
Klebonas, Father Vincentas 14	Petrauskis, Father Jonas 14
Knipavičius, Father Tadas 14	Petronaitis, Father Antanas 14
Koroblova 36	Piman 41
Kostelnik, Gavril 41	Pocevičius 23,24,25
Krikščiukaitis, Father Petras-Kaštytis 35	Pope John Paul III, 3, 5,10
Krikščiūnas, Bishop Romualdas ii, 10	Poškus, Bronius 23, 24, 25
Kuprelienė, Mrs. 20	Povilonis, Archbishop Liudas ii, 9,10
Kusas, Father Jonas 14	Pranskaitis, Father Albertas 14
Kuznetsov 8	Preikšas, Bishop Juozas ii, 9, 10
Labukas-Matulaitis, Bishop Juozas ii	Prialgauskas, Father Kazimieras 14
Latakas, Father Bronislovas 13	Pridotkas, Father Alfonsas 14
Leita, A. 18	Pudžėmys, Father Adolfas 13
Letukas, Father Stanislovas 14	Puidokas, Father Klemensas 14
Liepa, R. 22	Pukenis, Father R. 39
Linkevičius, Father Petras 13	Puzaras, Father Petras 14
Lisauskas, S. 21,22	Puzonas, Father Rokas 35, 36
Maironis 35	Racevičius, Father Bronius 14
Matulaitis, Blessed Jurgis 3, 5, 6,10,11	Radzevičius 27
Matulionis, Bishop Teofilus i, ii	Rakunkov 38
Maželis, Bishop Petras ii	Ramanauskas, Bishop Pranas i, ii
Maželis, Father Juozapas 14	Reinys, Archbishop Mečislovas i
Mažrimaitė, Gražina 18,19, 20	Riaukaitė, Janina 20
Merliūnas, Father Petras 14	Ribbentrop 23
Michaliuk, Orest 40,41	Rimkus, Father Kazimieras 14
Michelevičius, Bishop Vladas ii, 10	Rimša 20
Miklovas, Father Juozapas 14	Rudzinskas, Father Jonas 14
Mikutavičius, Father Vytautas 14	Rutalė, Father Juozapas 14
Miškinis, Father Julijonas 14	Sadauskas, Father Vytautas 13
Molotiv 23	Sadūnaitė, Nijolė 24,37,38
Moses 38	Saint Casimir 5
Motekaitis, Father Vytautas 14	Saint Luke 3
Našlėnas, Father Petras 14	Saint Paul 3,5,6,8
Orantas, Father Aloyzas 14	Saint Peter 40
Pačinskas, Father Juozapas 14	Sakalauskas, Algis 37
	Šarkauskas, Father Liudvikas 14

Serapinas, Father Liudas 14
 Šeškevičius, Father Antanas 13,18
 Šimkus, Father Antanas 13
 Šimkus, Father Zigmas 14
 Sirtautas, Father Henrikas 14
 Širvaitis, Father Juozapas 14
 Šiurys, Father Juozas 13
 Sladkevičius, Cardinal Vincen-
 tas ii, 1,2,3,8,9,10,11
 Slankauskas, Benjaminas 25,26
 Šlevas, Father Vladas 14
 Stalin ii, 7,19,22,23,35
 Steponavičius, Bishop
 Julijonas ii, 25
 Stokorienė, Aldona 18,19,20
 Striukis, Father Antanas 13
 Stukas, Father Petras 14
 Šukys, Father Juozas 14
 Šulcas, Father Henrikas 14
 Svarinskas, Father Alfonsas 10,
 25, 27,32,43
 Talaišis, Father Bernardas 14
 Tamkevičius, Father Sigitas 10,
 25,26, 32,43
 Tamošauskas, Father Julius 14
 Teresiūtė, Regina 26
 Tubienė, Kazimiera 25
 Vėlioniškis, Father
 Konstantinas 14
 Vaičekonis, Father Pranciškus 9
 Vaičius, Bishop Antanas ii, 9,
 10
 Valaitis, Father Feliksas 14
 Velavičius, Father Vincas 13
 Venckus, Father Petras 14
 Venckus, Father Pranas 13
 Venskunienė, Ona 22
 Veselis, Father Leonas 14
 Vičiulis, Father Jonas 14
 Visockas 36
 Vladimir 39
 Volskis, Father Aloyzas 14
 Vytautas 15
 Žeberskis, Father Ignacas 13
 Žilys, Father Ferdinandas 14
 Žukas, Father Kazimieras 14
 Žulpa, Father Romualdas 14

Žvirzdinas, Father Vytautas 14
 Zachaeus 3,5
 Zdebskis, Father Juozas 37

INDEX OF PLACES

Afghanistan 16
 Alksnėnai 15,17
 Alytus 21,22,36,37
 Alytus 137
 Alytus II 35, 36,37
 Anykščiai 16
 Barklaičiai 39
 Barklainiai 39
 Batakiai 12
 Brest 40,41
 Bubnisha 40
 Bubnishcha 42
 Byelorussia 37
 Cana 6
 Constantinople 39
 Dolina 42
 Eišiškės 16
 Galilee 6
 Gargždai 18,19
 Gaurė 12
 Girdžiai 15,16
 Gižai 15,17
 Helsinki 38
 Ireland 6
 Italy 7
 Ivan Frankovsk 42
 Jonava 15
 Joniškis 35
 Jurbarkas 16
 Kėdainiai 16
 Kaišiadorys ii, 10
 Kapčiamiestis 15,17,18
 Kapsukas 16,18,21,22
 Kaunas i, ii, 9,15,22, 25,32,
 33,34, 35
 Kavarskas 16,17
 Kemerov 27
 Kėstaičiai 40
 Kiev 39
 Kievan Rusia 39

Klaipėda ii, 12, 18, 19	Sasnavą 15, 17, 18
Kolyma 37	Scotland 6
Kražiai 40	Seredžius 15, 17, 18
Kretinga 15, 23, 24, 25	Šiauliai 16, 22, 25, 38
Krinčinas 17	Siberia i, 24, 27, 28, 34, 35, 38
Krivoshain 27	Staro Sainokov 26, 27
Kulautuva 15, 17, 18	Sverdlovsk 27
Kupiškis 16	Telšiai i, ii, 9, 12, 13, 17
Kybartai 9, 15, 17	Tomsk 27
Latvia 3	Transcarpathia 40
Laugaliai 18, 19	Tuimen 27
Lazdijai 35, 37	Ukmergė 9, 16
Leipalingis 15, 17, 18, 35	Ukraine 40
Lukiškiai 29	Uliūnai 39
Lukšiai 15, 17, 18	Urals 28
Lvov 40, 41, 42	Utena 16
Maiden Hill 17	Valkininkai 15, 16, 18
Mankūnas 21, 22	Vatican 9
Mariinsk 27	Veliuona 15, 18
Marijampolė 3, 9, 10, 11	Veliuonas 17
Miroslav 22	Velykiai 39
Miroslavas 15	Vilkaviškis i, ii, 32
Mordovia 28	Vilnius i, 7, 9, 10, 15, 21, 23, 24,
Moscow 8, 9, 10, 15, 33, 37, 39	25, 29, 32, 33, 34, 36, 37
Naujamiestis 17	Višakio Rūda 15, 17, 18
Nemunėlio Radviliškis 3	Vladimir i
Nemunas 34	Žagarė 35
Novosibirsk 27	Žemaičių Kalvarija 15, 17, 18
Omsk 27	
Paberžė 3	
Pakruojis 16	
Panevėžys i, ii, 15, 16, 17, 39	
Pasruojas 17	
Pasvalys 16	
Pilviškiai 18	
Pirkis 27	
Poland 10	
Polock 40	
Pravieniškiai 29, 30	
Pumpėnai 17	
Ramygala 39	
Rokiškis 16	
Rome ii, 3, 7, 8, 9, 10, 39, 40,	
41, 42	
Rozalimas 16	
Rudamina 35, 37	
Ryliškės 12	
Šakiai 15, 16, 18	
Šančiai 15	



**Nijole Sadunaite
A RADIANCE
IN THE GULAG**

This is the heroic story of one woman's witness to the Catholic Faith in the face of an atheistic state. Harassed by the KGB, imprisoned, exiled to Siberia, released, and harassed again: Nijole Sadunaite continues to defend the Church in Lithuania. This is her own story, smuggled out in January 1987. Photos, 148pp (cloth \$9.95; paper \$5.95).

a



**ORDER
TOLL FREE
AT
1-800-247-9079**

**Virginia and Alaska»
call 703-369-2429**

**TO HELP THE CHURCH IN COMMUNIST-OCCUPIED
LITHUANIA OR TO OBTAIN FURTHER INFORMATION,
SEND YOUR TAX-EXEMPT DONATION, OR WRITE TO:**

**Lithuanian Catholic Religious Aid, Inc.
351 Highland Boulevard
Brooklyn, NY 11207**