



**CHRONICLE OF THE
CATHOLIC CHURCH
IN LITHUANIA**

No. 65, JAN. 6, 1985

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**CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA No. 65**

**A Translation of the Complete Lithuanian Original
LIETUVOS KATALIKŲ RAŽNYČIOS KRONIKA Nr. 65
Documenting the Struggle for Human Rights
In Soviet-Occupied Lithuania Today**

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COVER:

**Priests lead a procession of believers
around the Church of St. Peter and Paul
in Vilnius during the closing ceremonies
of the 500th anniversary since the death
of St. Casimir, Lithuania's patron saint.
August 26, 1984.**

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Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rev. Casimir Pugevičius
Translator

Appearing since 1972
Reproduce this if possible!
Read this and pass it on!

*This issue dedicated to the arrested priest,
Jonas Kastytis Matulionis.*

**CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA, No. 65**

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Lithuania,

January 6, 1985

THE 500-YEAR JUBILEE IS UPON US, BUT.

Recently in Lithuania, the war on religious believers has greatly escalated. The government has begun warring against even the aged, the invalid and the infirm. The KGB is looking for the sick little old man, Vladas Lapienis, and they have arrested the seriously ill Father Jonas Matulionis. Even more strangely — the saints too have drawn the ire of the government.

In celebrating the 500-year Jubilee of Saint Casimir, the government atheists did everything possible to play down the solemnity of the jubilee. For propaganda purposes, a jubilee medal was struck. But who got one? Even active church-goers had to be satisfied with merely seeing it. It was the same with the Saint Casimir Jubilee *Catholic Calendar* and the *Catholic Calendar-Directory*. In all ways and on all occasions, pompous announcements were made about these jubilee publications, only no one dared to tell how many of them were obtained by the faithful. Most of the faithful did not even see them, but propaganda was well served: — See how much religious liberty — the government publishes the *Catholic Calendar*]

May 4, 1985, marks the 500th anniversary of the death of Blessed Mykolas Giedraitis, but the government is not allowing this jubilee to be observed. The Commissioner of the Council for Religious Affairs, Petras Anilionis, forbade even a brief item about Blessed Mykolas Giedraitis to be included in the *Catholic Calendar-Directory*, lest the Church get the idea of arranging a celebration.

In spite of the difficulties, the Catholics of Lithuania are enthusiastically preparing to celebrate the 500th Jubilee of Blessed Mykolas Giedraitis' death.

We submit a biography of our fellow countryman, Blessed Mykolas Giedraitis, which Commissioner Petras Anilionis did not allow to be included in the "Catholic Calendar-Directory:

Lithuanian Christianity in its infancy quickly flowered into the fruits of holiness. The grandchildren of former pagan magnates, Kazimieras (Casimir) and Mykolas (Michael), merited the honor of being raised to the altar.

Mykolas, the descendent of the noble Giedraitis family, was born not far from Vilnius in Giedraičiai (according to other sources,

in Videniškiai), in 1425. His health was frail and he was often alone, passing his days whittling.

While still a young man, Mykolas, feeling a calling to die religious life, applied to the monastery of the Canons Regular in Bistričiai (40 km northeast of Vilnius), and was accepted.

Not much later, the superior of the monastery took him to the Monastery of Saint Mark in Cracow. Here Mykolas completed his novitiate and was professed. He was assisted in familiarizing himself with the spiritual life by his confessor, Jonas.

The new religious lived in a small room right near the church. He was persevering in prayer, strictly faithful to the rule, and thorough in his spiritual exercises. In his room were a few sticks of furniture, and a few necessities. He ate the bare minimum, observing all fasts. From his entrance into religious life, he did not eat meat.

Physical imperfection resulted in an inclination to an introverted life, and a preference for solitude. Finding it difficult to adapt to the other brethren and to his environment, Mykolas disciplined himself to mingle, and to suffer in silence, and resolutely aspire to Christian perfection. The ascetic life of the monastery molded Mykolas' character and lifestyle. His order observed a strict rule. The religious practiced self-denial, and prayed the liturgical hours, not only by day, but also at night. Asceticism and strict observance of the rule were reinforced by the Provincial, Jonas Praniškis.

The driving force in Mykolas' interior life was devotion to the Cross standing in the center of the church. (Recently it has been transferred to a place near the main altar.) Meditating on the Crucified, he deepened his love of God and man. Constant meditation brought him to the prayer of contemplation which was for him a source of unforgettable joy. By the richness of his interior life, Mykolas Giedraitis approached the frontier reached by the great mystics of the Middle Ages. Prior to his death, he told his brothers that while at prayer, he had heard these words of Christ, "Persevere patiently till death, and you will receive the crown of glory."

In the writings of the historian Albertas Kojalavičius, we find entries from the proceedings of the Academy of Cracow. From them we learn that Mykolas Giedraitis finished this academy in 1460: "At the University of General Studies of Cracow, the degree of

Bachelor of* Liberal Arts and Philosophy was conferred on Mykolas Giedraitis, Duke of Lithuania."

It should be noted that he was the first student in the fifteenth century from Lithuania to study at Jogaila's university.

Mykolas popularized the Order of Canons Regular most widely, even though there was no lack of other holy religious there. *Bažnytinė enciklopedija* (*The Church Encyclopedia*) calls him "the most precious pearl of the order".

The spiritual climate of the order was nurtured by the Franciscan preacher John Capistrano (later proclaimed a saint). The latter's ideas used to reach the minds of the young and inflame their hearts. Mykolas Giedraitis used to visit men of Cracow known for their learning and holiness. His friends were John Kanty (Saint), Isaiah Boneris (Blessed), Simon of Lipnica (Blessed), Stanislaw Kazmierczyk (Blessed) and Sventoslav the Quiet.

Spiritually perceptive individuals are especially sensitive to the proximity of holy people. For Mykolas, such an individual was another Lithuanian — Kazimieras Jogailaitis (Saint Casimir), with whom he used to meet. The devout prince, Saint Casimir, was at that time already considered the leader of the young nobles. Often in Cracow, he was well known to the intellectuals of the religious orders in the capital, for his education and his exemplary life.

Prince Casimir and Duke Mykolas Giedraitis were two personalities on the line of demarcation between the Middle Ages and modern times. Both of them in their youth drew strength of spirit from Lithuanian customs. They matured intellectually in the big-city climate of Cracow, under the obvious influence of Western culture. Both of them had a good educational foundation, which was available only in a monastic setting. Whether at the Jogailian university or at the royal court, both of them practiced penance and fasting, and lived lives of chastity and asceticism. Both of these noble Lithuanians were representative of Lithuania.

As personalities, they also demonstrate marked differences. Mykolas represents the ideal of medieval monastic holiness with its mystical way of life, its immersion in God and the secrets of the soul, withdrawn from the ways of the world. Casimir, thirty years younger, was a prince with a humanitarian renaissance education. He was the heir apparent to the throne known through-

out Europe and participating in affairs of state, with the fate of many in his hands.

These two ascetical personalities, complementing each other, give us a composite of holiness. Mykolas Giedraitis died May 4, 1485, and was interred in the Church of Saint Mark in Cracow. Soon after, a biography of him was written which has not survived. A second biography was written by Professor Jonas Točintietis of the University of Cracow in 1545. From the middle of the 16th Century, Mykolas has been considered Blessed. Devotion to him flourished especially at the beginning of the seventeenth century, when the Diocese of Cracow was headed by the Lithuanian Cardinal, Jurgis Radvila. The remains of the blessed were transferred in 1624 to a sarcophagus at the Gospel side of the main altar in Saint Mark's Church. Over the sarcophagus hangs a portrait of the blessed, at the bottom of which are portrayed the Saints and Blessed of Cracow who were Mykolas' contemporaries. Also portrayed in the picture are eleven miracles which have taken place through the intercession of Mykolas. The favors and miracles granted are attested to by numerous votive gifts. Prayers to the blessed, approved by the bishop, were published in 1979.

Detailed information about the miracles can be learned from the biography written in the 17th Century. These are mostly cases of miraculous healing — children, women, laymen and fellow religious. Reports of the miracles testify that pilgrims used to come to the tomb of Mykolas from distant lands: the recovery of four soldiers wounded during the Siege of Moscow in 1614, the revival of a victim of drowning whose body had been in the waters of the Danube River at Budapest for three days. Contemporary written sources help us to realize how widely the fame of Mykolas Giedraitis had spread, and how strong was the devotion to the blessed. The sources testify that Mykolas experienced visions, and was known for the gift of prophecy and of charismatic healing.

In Lithuania, the reputation of the Blessed was spread by two brothers, the Headman Martynas Giedraitis (before 1621) and the bishop of the Samogitians, Merkelis Giedraitis (circa 1536-1609). In 1907, the Lithuanians petitioned the Vatican to declare Bishop Merkelis Giedraitis and Father Andrius Rudamina (a Jesuit missionary in China) saints. Also born in Giedraičiai was the later Bishop of the Samogitians, Jozefas Arnulfas Giedraitis (1754-1838), a participant in the Lithuanian movement among the Samogitians.

Headman Martynas Giedraitis built the church in Videniškiai and a monastery for the "White Augustinians". Here he outfitted the shrine of the Blessed Mykolas, with his portrait. In the church in the Town of Giedraičiai also is an altar with a portrait of the blessed. In it the youth Mykolas is portrayed prior to his entrance into religious life. (Several years ago the altar and painting were restored by the efforts of Zigmas Komaras.)

Also decorated with a portrait of Mykolas was the church in Tverečius. The Order of Canons Regular, or the "White Augustinians", were installed by Feliksas Pacas in 1662. The proliferation of the Canons Regular in our country is connected with devotion to the Blessed Mykolas. They were engaged extensively in education in Vilnius (Užupis), Medininkai, Smalviai, Kvetkai, Suvainiškis, Salakas, Jūžintai, Kurkliai, Panemunė and Papilis, Mikailiškės, Marosas Mūriai (Byelorussian SSR) and elsewhere. In Poland there were five monasteries — in Cracow, Bogatynia, Pilzno, Tengobozh and Limanowa. (According to tradition, the Augustinians were invited to Lithuania by Vytautas the Great, circa 1410, and belonged to their Polish province. Their work included parish and mission work, education and the press. Suppressed by the Czarist Russian government, the order was never re-established in Lithuania. — Trans, note)

Today, devotion to the Blessed Mykolas Giedraitis continues as in earlier times at his tomb in Cracow. Devotion to him is also gradually reviving in his homeland, Lithuania. The case of the beatification of Mykolas has remained unfinished to this day. (Sic. The *Encyclopedia Lituanica* states, "He was beatified in 1544", Vol. 2, p. 329 — Trans. Note). On May 4, 1985, a great jubilee celebration will take place in Cracow. On May 4, 1984, a symposium took place there on the person of the Lithuanian religious and his era. It was organized by the faculty of the Liturgical Institute under the Faculty of Theology of Cracow. The proceedings of the symposium are being edited for publication. They will deal with such themes as the era of the Canons Regular, the cult, ascetics and iconography of Mykolas, the 15th Century crucifix, the Giedraičiai Madonna (15th Century) and votive pictures portraying miracles.

About twenty works have been written on Mykolas Giedraitis. The most important is a doctoral dissertation defended in Cracow in 1981 by the Reverend A. G. Dyls, entitled, "Blessed Mykolas Giedraitis, His Life and Cult" — a five hundred-page work.

Of old Lithuanian authors, worthy of mention is Visvainis Bukevičius and his book, *Ornament of the Divine Cross — The Rose of the Giedraitis Dynasty*, (Cracow, 1682). The pages of the book are redolent with love of the native land, and the spiritual beauty of the blessed is extolled. The author rejoices that the young man coming from the land of flowering meadows and forests to the capital of the kingdom brought with him a high level of culture and brightness of soul.

May it become traditional for Lithuanians to draw close to the noble spiritual treasures of their fellow countrymen.

ONE MORE VICTIM

On November 1, 1984, after the evening Mass, the faithful of the parish of Kybartai went in procession to the cemetery near the church, and there prayed for the deceased.

Presiding over the ceremonies according to the *Ritual of the Catholic Church* was the associate pastor of Kybartai, Father Jonas Kastytis Matulionis.

The procession of the faithful to the cemetery was watched by militia and KGB. During the procession Chairman Gudžiūnas of the Kybartai District ran up to Father Matulionis and told him to have the people disperse. The faithful, paying no attention, continued in orderly fashion to the cemetery, singing the Litany of the Saints, and there, after praying for the deceased, they dispersed.

November 7 and 8, residents of Kybartai noticed that many KGB from elsewhere had come to town, and were closely watching the church and rectory. Friday, November 9, the tension mounted. Automobiles with KGB agents in them constantly guarded the town. After the evening Mass, at 8:00 PM, a group of about thirty people accompanied Father Matulionis to the hospital, where the priest anointed a patient. Security police dogged the steps of the priest at a distance, but they did not dare to approach the priest or faithful.

A second patient to whom Father Matulionis was supposed to minister that evening was twelve miles away from Kybartai in the City of Nesterov (Region of Kaliningrad). In the town of Nesterov, militia officials tried to detain Father Matulionis, even before he had conferred the Sacrament of the Sick on the patient,

but the faithful who had accompanied the priest successfully defended him. Then the security police summoned Nesterov City Militia to their assistance and producing a warrant, arrested Father Matulionis as he left the patient's apartment. Thus the parish of Kybartai became witness to the unjust arrest of its second zealous priest. At the same time, the militia detained Edmundas Žemaitis (an eleventh-class student), who was present, but when they took him to militia headquarters in Vilkaviškis and discovered that they had mistakenly apprehended not Romas Žemaitis, but his brother Edmundas, they let the young man go.

On November 12, 1984, Kybartai resident Romas Žemaitis had to report to the Military Station, on call-up, for compulsory military service. As soon as he arrived, he was arrested.

Father Matulionis and young Romas Žemaitis are accused of organizing the religious procession to the cemetery. They are being held at Lukiškiai Prison in Vilnius.

In the spring of this year, for his active participation in church life and in the trial of Father Sigitas Tamkevičius in Vilnius, Romas Žemaitis was not allowed to take his final middle school examinations.

After the arrest, an octave of atonement took place in the church of Kybartai, asking God for strength for those arrested without cause — Father Jonas Matulionis and Romas Žemaitis, and also commemorating all who are suffering for God and country. Throughout the octave, the people made the Way of the Cross on their knees after Mass.

Kybartai (Vilkaviškis R a y o n)

To: The Prosecutor of the LSSR
From: The Faithful of the Parish of Kybartai

A P e t i t i o n

On November 9 and 12 of this year (1984), we the undersigned believers had occasion to be witnesses of certain painful events:

In the City of Nesterov (Kaliningrad Region), the parish priest of Kybartai, Jonas Matulionis, was arrested while visiting a patient.

The faithful, having noticed that the priest was being harassed by the KGB, accompanied him and saw how the KGB and militia, acted tactlessly and rudely in arresting him. Equally



Fr. Jonas-Kastytis Matulionis, graduate of the underground seminary, at the confessional turned shrine of pastor Fr. Sigitas Tamkevičius, in the church of Kybartai, after his arrest in 1983. Matulionis was arrested a year later presumably because Soviet authorities did not recognize his appointment as assistant pastor at the church and accused him of being an "impostor priest". The Soviets passed a sentence of 3 years imprisonment on Matulionis in January 1985.

unjust was the November 12 arrest of Romas Žemaitis, a zealous member of our parish.

We believers find it very painful that in our parish the second conscientious, good priest, essential to us parishioners, has been arrested together with the zealous and conscientious layman,

Romas Žemaitis, who knew not only how to pray, but also how to stand up against lies and injustice.

We the undersigned faithful of Kybartai request the LSSR Prosecutor to take into consideration the facts we have set forth, to verify them, and to show that the arrests of Father Jonas Matulionis and Romas Žemaitis were a clumsy mistake which we ask you to correct immediately.

Signed by 666 believers

Utena

To: The Prosecutor General of the LSSR
From: The Faithful of Lithuania

A P e t i t i o n

We ask you to release Father Jonas Kastytis Matulionis, parish priest of Kybartai, and Romas Žemaitis, a young layman of the parish in Kybartai, as well as Father Alfonsas Svarinskas, pastor of the parish of Viduklė and Father Sigitas Tamkevičius, pastor of the parish of Kybartai.

We consider the arrests of priests and of the most zealous laity as a persecution of religion and an insult to our most sacred convictions.

Signed by 1825 believers

RAIDS AND INTERROGATIONS

Vilnius

On November 12, 1984, a search was carried out in the apartment of Father Jonas Kastytis Matulionis. The search report was signed by Under Magistrate G. Pogželskas of the LSSR Prosecutor's Office for Especially Serious Cases. Besides him, four other staff members of the Prosecutor's Office and two women witnesses carried out the search. Seized were: the publication *"Lietuvos Ateitis"* (*"Lithuania's Future"*) No. 7, articles — *"Lietuvos valdininkas tėvynėje"* (*"The Ruler of Lithuania in his Homeland"*); *"Katekizacija praktikoje"* (*"Practical Catechetics"*);

"Nuotaikos iš šv. Kazimiero jubiliejaus uždarymo" ("The Mood of the Closing of the Jubilee of Saint Casimir"), a letter addressed to Father Algis-Kazimieras Gutas, a petition addressed to the Commissioner for Religious Affairs, three versions of a photo montage of Father Sigitas Tamkevičius, twenty-one photographs of Father Sigitas Tamkevičius, a petition addressed to the First Secretary of the LSSR Central Committee and a typewriter.

The search lasted more than five hours.

Kybartai (R a y o n of Vilkaviškis)

On November 10, 1984, a search was carried out at the home of Miss Ona Šarakauskaitė, 19 Čepajevo g-vė. (See *Chronicle* No. 61 — Trans. Note) The warrant indicated the purpose of the search: to seize items which could have a bearing on a criminal case against a group. Officials refused to indicate specifically for which case the articles were being sought. The search was carried out while the householder was not at home. During the search, they seized all photographs of Father Alfonsas Svarinskas, Father Sigitas Tamkevičius and Jadvyga Bieliauskienė, audio cassettes with recordings of sermons by Father Sigitas Tamkevičius and Father Alfonsas Svarinskas, brochures of a religious nature, about 100 small metal cross-pins, so-called "green scapulars", etc. A search report, together with lists of articles seized were drawn up by a resident of the house, Miss Birutė Briliūtė, who happened to be at home during the search.

Šimonys (Kupiškis R a y o n)

On November 15, 1984, Jonas Kibildis, a relative of Father Jonas Matulionis (his sister's son), was summoned to Vilnius (the LSSR Prosecutor's Office), to see Prosecutor Bakučionis. During the interrogation, questions were asked about acquaintances of Father Matulionis, his graduation from the clandestine seminary, his former employment, his presence in Kybartai and Father Jonas Matulionis' contacts with his sister's family.

Vilnius

In Vilnius and other railroad stations, a photograph of the former political prisoner Vladas Lapienis has been posted with the caption, "Wanted Criminal". Vladas Lapienis became ill during



Vladas Lapienis

his last arrest, and was allowed to go home with a suppurating injury of the foot. It is said that at this time he is away for treatment. (Lapienis was re-arrested in January 1985, after the appearance of this 'issue of the *Chronicle*. — Trans. Note)

OUR PRISONERS

Christmas Eve

*My native land, like a mother you conceal within you
The hope of bright comfort.
That white Christmas Eve I hear you call your children
In my thoughts I fly to embrace you, my homeland,
I speak with you.*

*I am greeted from a distance by Gediminas' city,
The steeple crosses, the Mother of the Gates in
history's night —
Resolved to go a journey of a thousand miles,
I slump to my knees,
I kiss the ground, my native soil —
And you still call to me . . .
As though I see the house where I was born . . .*

*And the table Christmas Eve,
The white tablecloth, my mother's hair shines silver,
Her dewy eyes so kind, her hands folded for
prayer after work . . .*

Oh Lithuania! In the white dream I see you!

*You still call, "Come home. Enough!"
Through silver, snowy, icy,
Dense wire barriers, the little bells are ringing —*

*Midnight Mass — the guard's lock —
And again silence, deafening silence . . .
While the prisoner's lot is a poor shack,
a day without a word of kindness,
An icy cold in the heart. . .
That white night, the star of Bethlehem,
Poured light into it
And days of freedom in the distance
Began to shine like a dream . . .*

Dagys



Balys Gajauskas

In the fall of 1984, prisoners Alfonsas Svarinskas, Balys Gajauskas and Viktoras Petkus were not allowed to see their friends or relatives. Viktoras Petkus has been denied visits from his friends and relatives five consecutive times, so it has been more than two years since any of his people have seen him. They were not allowed to give him clothing. It is already a year since any letter from Petkus has reached Lithuania. Letters to him from his relatives have received no reply. In 1983, in his last letters, Petkus writes that his health is failing, that he is tormented with constant migraine headaches.

Parcel Post receipts show that packages reach the prison, but whether they reach the prisoner is not clear.



Viktoras Petkus

Replies of the prison administration to inquiries about prisoner Viktoras Petkus are form letters that say nothing.

From the letters of Father Sigitas Tamkevičius:

". . . Thank you for your greetings, wishes and prayers. Thanks to all who send greetings and pray. How priceless is this spiritual communion! I constantly feel that invisible but very valuable support, for which distance and barriers are no problem. The month of September reminds me of some very special moments when we used to visit Mary of Šiluva. How special those trips were! How good it used to be to spend a half-day at Šiluva! We used to return a bit tired but spiritually enriched,

having inhaled that atmosphere which restores us and makes us people after the mind and heart of Jesus. For the second year I visit Our Lady of Šiluva in my mind and heart. I bring to lay beneath her feet those same sorrows and joys as before. And just as before I feel her blessing hand . . . (Šiluva — site of Marian apparitions in 1608. — Trans. Note)

"May Our Lord Jesus Christ, who constantly strengthens me, be your strongest support also . . . with Him we can go through life peacefully, feeling that every day the mortal man in us is diminishing, and that we are drawing near to our journey's goal, eternity."

September 25, 1984

Father Alfonsas Svarinskas writes:

"I am thankful to everyone who remembers me. The Lord's support is very necessary for me, because my human powers are very limited.

"Fall came early this year. On October 7, snow fell and the cold set in. Now there is much snow, and yesterday morning it was -22 C. Today is already the second thaw (sic). . .

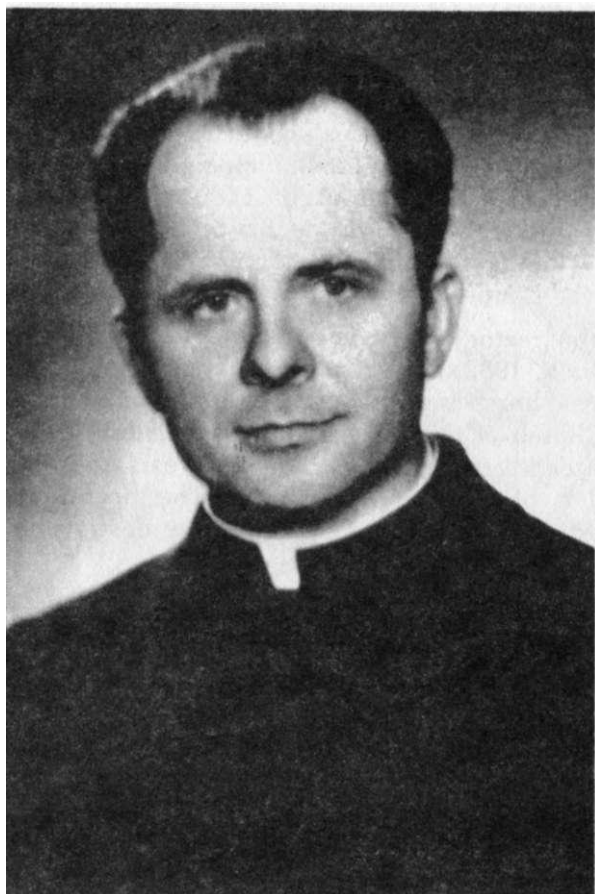
"I am working in construction, under the open sky. It is difficult. I am sixty years old! My work glasses are 5.5, and I have never had an axe in my hands. Everywhere you need practice and routine. I cheerfully accept my new cross. It will be a greater sacrifice to God. I have no complaints about my health; it's just that my heart can't take any strain. If it becomes very tired (that's not every day), then at night I don't fall asleep. My leg is not bothering me, I walk a lot and exercise. There is no great problem with my teeth, they removed two and substituted steel, but I broke my lower bridge, and for two years I have not been able to have it repaired. But this is tolerable.

"Buy me some eyeglasses and send them marked 'eyeglasses', so it won't count as a package, since I am allowed only two packages a year.

"In general, my spirits are good. I am reading, studying languages and trust firmly in Divine Providence.

"Forgive me if in my letters there are only material requirements and nothing spiritual. There is much of the spiritual in my heart, but I would like at least one letter a month to reach you.

"I have one more request. November 2, they told me that the



Fr. Sigitas Tamkevičius

short visit in December has been taken away from me. I wrote my brother on the 1st, so I can tell him only through you not to come. I thank him very much for his fraternal love and his Christian sense of duty. May the Lord reward him. We probably won't meet again soon. We must live so as to meet in eternity. That's what is most important of all.

"My fraternal greeting to all colleagues and parishioners."

November, 1984

WHOM DOES LYING SERVE?

Recently K. Bagdonavičius' collection of literary pamphlets, *Dialogai* (Vilnius, Vaga, 1984), appeared in the bookstores. From this booklet the faithful of Lithuania learn how on the basis of an interview with the rector of the seminary in Kaunas, the plight of the Church in our country is described in a distorted fashion by the London *Daily Guardian* (p. 243).

In it the rector, the Reverend Dr. Viktoras Butkus, recounts how in March, 1982, a new seminary church was blessed. This is not true; that church is not new. In 1982, the seminary had returned to it the Church of the Holy Trinity, which had been taken from it twenty years earlier. After all those years the walls were all that was left of a wonderful church. The beautiful altars were wrecked, artistic paintings and statues were destroyed. The church had been converted into a book depository.

It is thought that the late Cardinal Alfred Bengsch (of Berlin — Trans. Note) helped to get the church back when during his visit to Lithuania, he expressed surprise at the inadequate little seminary chapel which lacked light, air and space.

Father Butkus affirms that in Lithuania there are religious services for young people. In reality, the government allows such services only for seminarians. Everyone knows how the Soviet government reacts against youth retreats, Christmas programs for children, school year openings and youth Masses. All of these things are proclaimed not only as offenses against the laws governing religious associations, but even as anti-Soviet activity. (That was what Father Sigitas Tamkevičius was accused of in court.) The rector further tells us, "...Believing youth are allowed to serve at the altar." This is a very deceitful statement. Your attention is called to the fact that he does not say "children", but "youth". The laws for religious associations allow this only for young people over eighteen. If children serve at the altar in Lithuania, it is only because there are priests who ignore those regulations and go by the words of Christ, "Suffer the little ones to come to me."

He rejoices, as though twenty-two seminarians accepted into the seminary in 1982 constituted a large number. Before the war,



Cardinal A. Bengsch in Panevėžys.

there was more than one seminary in Lithuania, and they used to accept many more young men. Besides, it is not clear how many of the twenty-two seminarians will reach ordination. Most likely, it will be much fewer than priests who die that year. This situation recurs year after year, in spite of all the Soviet government's "goodness". Are these conditions normal for the work of the Church?

In the same article is a statement by Father Antanas Dilys attacking the Catholic Church in Poland. How does Father Dilys know that the priests of Poland are more concerned about nationalism than about God? We see this accusation in the atheistic press aimed against the zealous priests of Lithuania.

Regardless of misunderstandings in the past, the faithful of Lithuania evaluate favorably and are interested in the efforts of their neighbors the Poles, also facing difficult conditions to preserve the Faith in their nation.

NEWS FROM THE DIOCESES

Palanga

In November, 1984, journalist Vytautas Miniotas gave a lecture in Palanga. Speaking about the international situation, he attacked Vatican Radio, saying that it libels the Soviet government by announcing that the latter did not allow the Holy Father to come to Lithuania during the jubilee of Saint Casimir. "But that's not true. I myself asked Bishop Povilionis whether he had invited the Holy Father. Bishop Povilionis replied that he had not," Miniotas told the gathering.

Skardupiai (Kapsukas Rayon)

During the night of April 25-26, 1984, unidentified malefactors used a crowbar to break open the door and force their way into the church in Skardupiai. Here they broke open the tabernacle doors and took the ciborium with the Blessed Sacrament. The culprits have not been found.

On May 26, in the church in Skardupiai, services of reparation took place. The pastor, Father Boleslavas Čegelskas, gave a sermon suited to the occasion. After Mass, young and old went around the church on their knees. In May and June, the faithful of Skardupiai and their guests gathered in large numbers at the church where, together with the priests, they would participate in the Holy Mass for the intention of the reparation, and would receive Holy Communion.

Gižai (Vilkaviškis Rayon)

During the night of May 28, 1984, the parish church of Gižai was burglarized. The tabernacle was broken open, a monstrance containing the Blessed Sacrament was taken, as well as a censer. About 70 liters of fruit and berries put up for the winter were brought up from the church basement and destroyed on the spot.

Word was spread throughout the area that it had been the work of those serving in church. The names of some zealous acolytes were prominently mentioned and the Internal Affairs Section of Vilkaviškis stated that the pastor, Father Algirdas Pasilauskas, himself wanted to simulate the break-in, and implicate upright Soviet people.

"Men, the culprits must be found, look for them even if you

have to dig them up out of the earth, but the crime must be solved. When criminals killed Father Leonas Šapoka the other year, the Vatican announced that it was the work of the KGB. It will be the same with the burglary of this church!" said KGB Chief Papečkys to his subordinates.

Inspector Abraitis of the Criminal Investigation Division found the culprits three days later. They were four members of the Gižai Communist Youth League: Renatas Žališkevičius, Algirdas Klimavičius, Gintaras Valaitis and Artūras Danielius, and also G. Pipynė. All except Žališkevičius are adults, and committed the crime while intoxicated.

On September 4-5, 1984, the trial of those who had burglarized the church in Gižai took place. The court consisted of Prosecutor Bogušauskas, Judge Mickevičienė, Attorneys Šipulskis and Kili-kevičius from Vilkaviškis and Bulota and Šilingas from Kapsukas. At the beginning of the trial it was already clear that what had begun in the courtroom was not a trial but low comedy. Prosecutor Bogušauskas asked the accused barely a few questions, and Judge Mickevičienė spoke for approximately an hour about the preserved fruits and jams in the church basement, scarcely even mentioning that the burglary had taken place. The Blessed Sacrament had been desecrated, church articles had been stolen, and the faithful had been insulted. The Pastor of Gižai, Father Algirdas Pasilauskas, seeing such a travesty of justice, did not return to the courtroom after recess.

During the trial, it became clear that during the night of May 28, the young men, who had been drinking, ran out of money for intoxicants and Pipynė suggested that they break into the church basement and "help themselves to the wine and cognacs kept in the basement by the pastor". Žališkevičius crawled down into the church basement, but not finding wine or cognac there, he went berserk. Some of the jars he broke on the spot, and others he took. The young men continued to party in the communal farm orchard. They cached the monstrosity with the Blessed Sacrament and the other church articles under the foundation of the toolshed.

"We'll break this little thing into several pieces, and we'll all have a piece of gold," they said to each other. A few days later, the articles stolen from the church ended up in a dam and where they put the Blessed Sacrament, the accused said they could not remember.

One after another the defense witnesses praised the offenders and described the offense itself as the most routine juvenile misbehavior. "The young men had some drinks and decided to have some fun," the attorneys said. Meanwhile this "funmaking" on the part of the young men cost the faithful of the parish of Gižai about 1000 rubles. Instead of the offenders, the court blamed the pastor of Gižai, Father Algirdas Pasilauskas, and the church committee for not installing bars over the basement window, and because the pastor kept food products in the church basement when the church has no custodian. Žališkevičius, Klimavičius, Valaitis, Danielius and Pipynė were given two-year suspended sentences. In court, the young men did not act like wrong-doers. Leaving the courtroom, Pipynė stated, "Now I'm going to slaughter all the Gižai churchmice."

To this date, neither the pastor, Father Pasilauskas, nor the parish committee have received a copy of the court's decision.

Gižai

On July 15, 1984, solemn services of reparation took place in the church of Gižai. The sermon was delivered by a visiting priest, Father Petras Našlėnas. After the services, clergy, altar servers and all the faithful who had participated in the services went around the church on their knees.

Šimonys (Kupiškis Rayon)

On August 4-5, 1984, the pastor of Šimonys, Father Laimingas Feliksas Blynas, was summoned to the *rayon* offices to see Executive Committee Vice Chairman Gudonis. Waiting for the priest in the office was also Chairman Karuža of the Šimonys District.

Vice Chairman Gudonis read the priest a written reprimand accusing him of a misdemeanor by allowing Father Jonas Kastytis Matulionis to hold Mass in the church of Šimonys and to preach on August 15, during the great religious festival (of the Assumption — Trans. Note) in Šimonys.

Father Blynas explained that he had never expelled people from church and never would, much less a priest who had come to the festival as a parishioner and at the same time as a priest.

Since Vice Chairman Gudonis refused to give him a copy of the written warning, Father Blynas refused to sign it.

Spitrėnai (Utena Rayon)

On August 12, 1984, in the parish of Spitrėnai, the Feast of Saint Dominic was being celebrated, together with the First Mass of Father Sigitas Stepšys. Father Stepšys had graduated from the clandestine seminary while working as custodian for the church in Spitrėnai. Many of the faithful participated in the Sacrifice of the Mass, about 500 people went to confession and received Holy Communion, and Father Stepšys gave the faithful his first priestly blessing.

August 22, the pastor of Spitrėnai, Father Vytautas Kapočius, was summoned before the Utena *Rayon* Executive Committee. At the Executive Committee offices, a commission consisting of Executive Committee Chairman J. Balsas, Prosecutor Levulis and Secretary Ribokas awaited the priest. Chairman Balsas faulted the priest for allowing some priest named S. Stepšys, whose name is not on the list of priests, to hold Mass in church without *rayon* permission, thus violating the Regulations for Religious Associations. The *rayon* officials scolded the priest for not informing the church committee about the festivities in advance.

"That's not true," protested Father Kapočius, "A week in advance I announced it, from the pulpit and all the faithful knew that there would be a religious festival during which the newly-ordained Father Stepšys would offer Holy Mass."

A stern reprimand was read to Father Kapočius.

Šakiai

On September 5, 1984, the parish organist, Gintas Gurskis, was summoned before the Šakiai Executive Committee. Executive Committee Chairman Zarembo, Vice Chairwoman Mrs. Kaspavičienė and a teacher from the local middle school scolded the organist for the youth choir which sings in church, the teacher hysterically shouting at the organist. The government officials drew up a written warning on the spot, which organist Gurskis did not sign.

Šakiai

On August 17, 1984, Vice Chairwoman Kasparavičienė summoned to the Executive Committee offices the pastor and dean, Msgr. J. Žemaitis, Chairman Hieronymus Martinaitis of the church committee and the organist, Gintas Gurskis. Only the pastor showed up. Vice Chairwoman Kaspavičienė again berated Father

Žemaitis for the children and the youth at the altar. The Vice Chairwoman was especially annoyed with the children's and youth choir singing in church. This time, Mrs. Kasparevičienė threatened to report everything to "higher authorities".

Father Žemaitis calmly asked her to stop threatening without reason (usually priests are warned that for their "transgressions" against the government, they will be transferred to smaller parishes — Ed. Note), because most priests are not frightened. They are afraid only of cooperating with the atheistic government. They are afraid of being tagged as collaborators, since this is the worst mark against a priest. Since priests in the cities and large parishes are overworked, a transfer to a smaller parish would merely be an opportunity to rest a bit.

Utena

On August 19, 1984, services were being celebrated in the church of Utena in honor of the 500-year Jubilee of Saint Casimir. Invited to the festivities was the exiled Bishop, Julijonas Steponavičius. The bishop celebrated high Mass, during which he delivered a thoughtful sermon. After this Mass, the believing youth of Utena presented a tableau in honor of Saint Casimir, complementing it with hymns.

For the services marking the jubilee, three artistic crosses were erected in the churchyard of Utena and blessed by Bishop Steponavičius after the services.

On August 27, the pastor and dean of Utena, Father Jonas Pranavičius, was visited by *Rayon* Executive Committee Chairman J. Balsas and Vice Chairman Povilas Simonavičius. The government officials inspected the newly-erected crosses, and finally read a stern warning about the new construction. On August 30, Father Pranevičius was visited by Militiaman Pakalnis. The latter was interested in finding out where Father Pranevičius obtained the oak for the crosses, who had carved them and how much the priest had paid the carpenter for his work. The same Pakalnis interrogated Kazimieras Šėža, who had made the crosses. The carpenter had to explain where he had obtained the wood for the crosses, where they had been made and how the pastor had paid for them.

Later, at the *Rayon* Executive Committee, Šėža was told that he was involved in the production of products forbidden by the LSSR Council of Ministers, and after warning him not to carve

work'of a religious nature, they fined him 30 rubles.

On September 22, 1984, the Utena *Rayon* newspaper, *On the Path of Lenin*, printed M. Morkūnas' satire entitled, "Not to Complain", in which the author in the name of the faithful, because the priests of Utena erected three crosses in the churchyard. In his opinion, the crosses add nothing to the churchyard. Morkūnas, in his article, expresses the apprehension that soon, on account of the crosses, there will be no room for the faithful in the Utena churchyard.

"... I don't know about you, but I am more than ashamed of such structures," writes Morkūnas. Morkūnas, like Chairman Balsas of the Utena *Rayon* Executive Committee, considers it a primary offense that the crosses were erected without *rayon* government permission, when everyone knows well from experience that such permissions are never granted. In his article the author tries to convince his readers that the real bosses in church should be the church committees, which he is convinced are often compelled to "carry out all directions unconditionally" and — it is implied — "to see nothing and hear nothing" i.e., "not to complain".

"... We would prefer that people coming to church feel that they are the ones in charge, not anyone else (namely, the priest — Ed. Note). We would have liked to remind some priests that it is just as necessary to respect and keep the laws of earthly governments," Morkūnas ends his article.

Utena

On August 31, 1984, Juozas Vilimas, organist at the church in Utena, was summoned to the Utena *Rayon* Executive Committee. Executive Committee Vice Chairman P. Simonavičius asked organist Vilimas which children or young people sang in church during services the evening of August 29. The organist explained that he does not take names in church and so was unable to answer the question.

Also summoned to the *Rayon* Executive Committee was the Chairman of the Utena Church Committee, Algirdas Mamėniškis. *Rayon* officials were interested in knowing who had organized the youth ensemble at the church, and who participates in it.

Kiaukliai (Širvintai Rayon)

On August 27, 1984, Širvintai *Rayon* Executive Committee Vice Chairman D. Tvirbotas showed up at the rectory in Kiaukliai.

He declared that he wanted to have a friendly chat with the pastor of the parish, Father Rokas Puzonas. At first, the Vice Chairman inquired how Father Puzonas was getting on with his work in Kiaukliai, whether they were nearing completion on the construction of a new parish work shed, and whether he had any problems or complaints. The pastor replied that everything was going well.

"No, not everything is going well," Vice Chairman Tvirbotas corrected him. "First of all, word has reached central authorities in Vilnius that in the church in Kiaukliai, photographs of the convicted priests Alfonsas Svarinskas and Sigitas Tamkevičius are on public display. Now that is anti-Soviet agitation. It is not fitting to have in church photographs of those whom the state has sentenced, no matter whether you priests acknowledge them as guilty or not," said the Vice Chairman.

Father Puzonas explained that it was no crime, and that it was appropriate to keep photographs in houses of worship since priests and faithful are praying steadily for the sentenced priests and no one, so far, is forbidding anyone to pray.

Vice Chairman Tvirbotas corrected him, saying that people can pray for the priests silently in private as much as they want; it is important that the photographs not be displayed publicly, and that the pastor not urge the faithful to pray for the convicts. Vice Chairman Tvirbotas told Father Puzonas that if he did not take down the photographs quietly without fanfare, they (government officials) would take them down, creating a furor. Moreover, Vice Chairman Tvirbotas warned Father Puzonas about teaching children. He warned that in the future he might be punished for transgressing against the Regulations for Religious Associations. Finally, Tvirbotas expressed a wish to go to church and have a look at the pictures. After looking at them, he said that it was essential that they be removed, otherwise there would be trouble. The pastor did not promise. The conversation lasted a half hour

Pociūnėliai (Radviliškis Rayon)

On September 12, 1984, the pastor of Pociūnėliai, Father Antanas Jokubauskas, received from the Kaunas Archdiocesan Chancery a copy of the following communication:

To: His Excellency Bishop Liudvikas Povilonis

Apostolic Administrator of the Archdiocese of Kaunas and the Diocese of Vilnius



Bishop Antanas Vaičius of Telšiai preaching in St. Peter and Paul's Church in Vilnius during the closing ceremonies of the Year of St. Casimir. 1984 marked the 500th anniversary since the death of Lithuania's only patron saint. Pope John Paul II was denied permission to attend the observance on August 26, 1984.

Copies to: The Reverend Algimantas Gutauskas
Administrator of the Archdiocese of Vilnius,
Comrade Anilionis

Commissioner for Religious Affairs of the LSSR

A Petition

In the Church of SS Peter and Paul in Vilnius, from August 19 - 26, 1984, in connection with the 500th Anniversary of the Death of Saint Casimir, a religious festival to venerate his relics took

place, in which the faithful, priests and seminarians participated in great numbers. The services proceeded smoothly as planned. However, at 9:00 PM on August 27, 1984, after Mass, before the choir could begin the closing hymn, a person unknown to us, clad in a surplice, mounted the pulpit and began to preach. Since he interrupted the order of worship uninvited and without asking permission of our pastor, arbitrarily, disregarding the pastor's warning, he carried out a religious function (he delivered a sermon), we were obliged to cut off the microphones and to extinguish the lights. However, since the preacher paid no attention, we sent some men clad in surplices to ask the "preacher" to descend from the pulpit.

The preacher, it seems, had come with other individuals who stood guard as he spoke from the pulpit. Those individuals, several men and women, would not allow our ushers near the pulpit. They began pushing them, tore their surplices, and acted like hooligans. The individual was forced to leave the pulpit without finishing his sermon. By his behavior, he caused a disturbance in church. The solemnity of the services was disrupted, and therefore we could not suitably end the evening devotions that day.

As it later became clear, the aforesaid individual was a subject of Your Excellency, Father Antanas Jokubauskas, who at the direction of the Administrator of the Vilnius Archdiocese last fall, was suspended from performing any liturgical services in the churches of our archdiocese. We appeal to Your Excellency to discipline Father Jokubauskas for causing a disturbance in our church. He owes us an apology and restitution for the torn surplices. If Father Jokubauskas does not agree to do so, we will bring suit in civil court.

With the deepest respect,

(Signed) J. Zygmuntas
Executive Organ
SS Peter and Paul, Vilnius

The copy conforms with the original.
Kaunas, September 10, 1984
No. 894

(signed) Rev. A. Bitvinskis, Chancellor

(For another account of this incident, see *Chronicle* No. 64 — Trans. Note)

Pociūnėliai

On September 20, 1984, Radviliškis *Rayon* Executive Committee Vice Chairman Krikštanas summoned Father Antanas Jokubauskas, the Pastor of Pociūnėliai, by telephone, to come to *rayon* headquarters to acquaint himself with a written warning from Petras Anilionis, Commissioner for Religious Affairs.

Father Jokubauskas refused to go to *rayon* headquarters, and suggested that the Commissioner's warning be sent to him by mail; but Vice Chairman Krikštanas would not agree to the priest's suggestion.

Commissioner Anilionis warned Father Jokubauskas about his sermon delivered August 23 in the Church of SS Peter and Paul in Vilnius, during the closing days of the Jubilee Year of Saint Casimir (See *Chronicle* No. 64), and for a sermon delivered August 10, during the Feast of Our Lady of Šiluva, in which Father Jokubauskas explained to the faithful the significance of the cult of Mary today, and mentioned the priest-prisoners Alfonsas Svarinskas and Sigitas Tamkevičius, and their joint sacrifice for religion and truth.

Valkininkai (Varėna Ray o n)

On August 18, 1983, the pastor of Valkininkai, Father Algimantas Keina, was summoned before Varėna *Rayon* Executive Committee Vice Chairman Stasys Lakelis. The Vice Chairman acquainted Father Keina with a warning from Religious Affairs Commissioner Petras Anilionis. In this warning, Father Keina was accused of:

(a) Transgressing against Art. 19 of the religious regulations by performing religious services (holding Mass) in the Chapel of Our Lady of the Dawn Gate (Aušros Vartų). (In latter years, in the Chapel of Our Lady of the Dawn Gate in Vilnius, services in connection with the transfer of the rosary used to take place monthly, during which Father Keina used to have Mass, deliver a sermon and pray the rosary with the faithful — Ed. Note);

(b) Delivering sermons of a non-religious nature during these services;

(c) Disinforming believers.

Father Keina asked Vice Chairman Lankelis to indicate specifically what sermons of a non-religious nature he had delivered and how and where he disinforms believers. The Vice Chairman stated that he had only been authorized to acquaint him with the text of the warning.

On June 23 of the same year, Father Keina was again summoned to the *rayon* and acquainted with a warning similar in content:

(a) By carrying out religious services in the Chapel of the Dawn Gate (Aušros Vartai) having Mass), he transgressed against Art. 19 of the religious regulations;

(b) He gives sermons non-religious in content;

(c) The church committee of the Church of Saint Theresa and of this chapel has forbidden Father Keina from saying Mass in the chapel, but he is disregarding the aforesaid interdict.

"That's a lie! The committee neither warned me nor forbade it," protested Father Keina, and asked to be shown when he had delivered sermons of an unreligious nature. There followed the well-known reply by Vice Chairman Lankelis that his task was merely to acquaint him with the warning.

Before this warning, on May 29, Father Keina commented to the faithful gathered for Mass at the Dawn Gate in Vilnius, on Christ's words, "Be perfect as your heavenly Father is perfect," emphasizing the human being's internal beauty, significance and value in life.

On September 9, it was the same story — the trip to see Vice Chairman Lankelis and the same warning, except that in place of "He gives sermons of a non-religious nature", — "during his sermons, he sings the praises of the sentenced priests, Alfonsas Svarinskas and Sigitas Tamkevicius". He is accused of disobeying the church committee and saying Mass in the Chapel of the Dawn Gate.

Somewhat earlier, Religious Affairs Commissioner Petras Anilionis, summoning the committee of the Dawn Gate, demanded that they not allow Father Keina to offer Mass in the Chapel, or to deliver sermons. The chairman of the committee staunchly refused, reminding the officials that all priests in Lithuania are allowed to say Mass and do say Mass in the Chapel of the Dawn Gate, and that Father Keina has not offended either against the faithful, or against the committee. The officials demanded that the chairman sign a statement refusing to allow Father Keina to offer Mass in the chapel. The chairman refused to sign.

When Father Keina requested that he be allowed to copy the text of the warning, the Vice Chairman suggested that he "learn the warning by rote".

On December 19, 1983, Father Keina was summoned to the

offices of the Prosecutor of the LSSR, where Prosecutor Bakučionis acquainted him with a new warning. In it, Father Keina is accused of joining the Catholic Committee for the Defense of Believers' Rights, which functioned without mandate and without permission of the civil government; that he contributed to the creation and dissemination of this committee's writings, signing sixteen of the committee's documents.

In the warning, it is emphasized that the documents of the Catholic Committee for the Defense of Believers' Rights constitute libel against the Soviet Government's treatment of believers. Father Keina is accused of contributing to the sending of the documents from the Catholic Committee for the Defense of Believers' Rights to the *Chronicle* and abroad. It is said that Father Keina in his sermons turns believers against the Soviet system and its organs of justice.

In the same warning, Father Keina is accused of breaking the laws for religious cults and ethical standards for ministers of cult. It was mentioned that he had been warned all of ten times about the aforesaid transgressions, and had been given an administrative penalty. The priest demanded that Prosecutor Bakučionis indicate specifically when and where he had been punished or warned ten times. Father Keina himself knows of two fines of 50 rubles for children serving at Mass and three warnings for holding Mass in the Chapel of the Dawn Gate in Vilnius. To the aforesaid question, the prosecutor replied, "I don't know. They gave me these figures." Father Keina was interested in knowing by what actions he had transgressed against "the rules of ethics for a minister of cult".

"You urged believers to pray for the sentenced priests," said Prosecutor Bakučionis.

Josvainai (Kėdainiai Rayon)

On October 8, 1984, the pastor of Josvainai, Father Leonas Kalinauskas, was summoned to District Headquarters and acquainted with Religious Affairs Chairman Petras Anilionis' repeated warning. In the warning, it is stated that the pastor of Josvainai, L. Kalinauskas, has transgressed against Art. 19 of the Regulations for Religious Associations, because on September 26 of this year, he carried out religious functions and delivered a sermon in the Church of Viduklė. The sermon had been of a non-religious

nature. Thus, Father Kalinauskas has used the church for purposes other than satisfying the religious needs of believers. For breaking this law, severe measures will be taken.

Since the Regulations for Religious Associations are unconstitutional and contrary to Catholic Canon Law, Father Kalinauskas, together with 520 priests and two bishops of Lithuania, has signed a statement to the government of the LSSR refusing to obey the regulations restricting religious freedom which the Constitution guarantees its citizens.

Pabaiskas (Ukmerge Rayon)

On November 1, 1984, the faithful of the Pabaiskas parish, together with the pastor, Father Petras Tavoraitis, went in solemn procession to the cemetery to pray for the deceased. This did not please the government atheists of the *rayon*. The chief of Ukmerge *Rayon* KGB came to the district and questioned people: "How did the people organize the All Souls' procession? Who carried the cross and banners? What did the people sing on the way to the cemetery? Was there a sermon in the cemetery?"

On November 14, the pastor, Father Tavoraitis, was summoned before Ukmerge *Rayon* Executive Committee Vice Chairman Perednis. In the office with the Vice Chairman was the *Rayon* Prosecutor and a civilian. The officials blamed and berated Father Tavoraitis for transgressing against the Regulations for Religious Associations, and mentioned that the priest had not come into the *rayon* for "consultation" when all the priests of the *rayon* had been summoned and it was too bad that the pastor never took part in the elections. When Father Tavoraitis mentioned that it was no crime not to vote, the prosecutor agreed, but Vice Chairman Perednis went on to explain that priests should be conscientious Soviet citizens, and that this was best shown by participating in the elections.

Alytus

On October 20, 1984, Driver Jonas Ribokas of the Alytus Combine "Medvilnė" went to Šiauliai on personal matters. Since there was room in the bus, the driver agreed to pick up the choir members of the church in Alytus II, on their way to the Hill of Crosses. The choristers had with them a small cross. The last

two kilometers to the Hill of Crosses the pilgrims covered on foot, praying the rosary aloud. On the Hill of Crosses, the choristers were closely watched by government officials, and later the pilgrims returning by bus were accompanied all the way to the Šeduva crossroads, where they were stopped, the list of choristers was taken away, and the driver was accused of transporting the cross.

On November 2, 1984, Vladas Motiejūnas, Chief of the "Medvilnė" Combine, was summoned to the Alytus KGB to be questioned why he gave Driver Ribokas the bus.

On November 18, the KGB ordered Driver Ribokas to be demoted for three months.

The pastor of the parish boasted to some priests that he had refused to go to the Hill of Crosses because the choir members were bringing a cross with them.

Žalioji (Vilkaviškis Rayon)

On the way from Vilkaviškis to Kudirkos Naumiestis, a cemetery can be seen by the wayside. In it is a tiny chapel before which is an altar rail. In the cemetery is a stone altar, and beyond it, benches on either side and farther on the left, two confessionals. This is the outdoor church of Žalioji. Services take place here every Sunday, and on holy days. Processions are organized. Everything is just like it is in any church. November 1, 1984, marked six years since, at the direction of the Vilkaviškis Rayon Executive Committee Vice Chairman Juozas Urbanas a mill was set up in the Catholic church of Žalioji, and the people were obliged to bring their grain for milling. The Rūmokai Model Farm does not allow the people use of the government mill. The church of Žalioji which has been converted into a mill is in disrepair—there is a hole in the roof, and the ceiling has rotted from water seepage. The faithful, seeing the regrettable condition of the former church, decided to address a petition through Liudvikas Povilonis, Apostolic Administrator of the Archdiocese of Kaunas and the Diocese of Vilkaviškis, to Commissioner for Religious Affairs Petras Anilionis, demanding the return of the church confiscated by the atheists and certification of their religious association which had been abolished against the wishes of the faithful, without any transgressing of the law on their part.

To: His Excellency Bishop Liudvikas Povilonis
Apostolic Administrator of the Archdiocese of Kaunas
and the Diocese of Vilkažiškis

Copy to: Commissioner Petras Anilionis
of the Council for Religious Affairs

From: The Faithful of Žalioji

A Petition

We the faithful of the Catholic parish of Žalioji, on the basis of the Regulations for Religious Associations, have, in the absence of a church for more or less six years, been praying in a cemetery.

Even the unbelievers wonder at our patience. More than one of them marvels and says, "Surely the law does not forbid having a church? The people put up with so much. After all, religion is not repressed. We cannot understand why the farm needs a mill in that church. Surely the farm has the funds to build itself a mill. Is it right to ridicule believers in this way?"

People sympathize with us, but the Council for Religious Affairs has rejected all our requests. What must we do? We have decided to turn to you once again with the request that our confiscated church be returned to us, together with a house for the priest to live in, and that our religious association be certified.

August 17, 1984

The petition was signed by 237 faithful of the parish of Žalioji.

To: Dr. Konstantin Chernenko
Chairman of the Presidium of the Supreme Soviet of the USSR
Dr. Koroyedov
Chairman of the Committee for Religious Affairs of the
Council of Ministers of the USSR
The Council of Ministers of the Lithuanian SSR
Bishop Vincentas Sladkevičius of the
Diocese of Kaišiadorys
From: The Church Committee and Faithful of the
Parish of Rylišķiai, *Rayon* of Alytus, LSSR

A Petition

Dr. Chairman, we come to you with a serious request to allow

us at least to obtain a temporary house of prayer in place of the church which burned down. Our large wooden church, as everyone states with good reason, was burned down December 4 1953, by Party organizer Poltarackas, Principal Bernatoniš of the Ryliskiai Middle School and his assistant Baublys, Milius, who provided the gasoline for the arson, and activist Naudžiūnas. The government did not investigate this matter.

After the fire we asked Religious Affairs Commissioner Pušinis to let us hold services in the Village of Klepočiai, at the home of V. Pakala. He immediately gave permission. Since it was a small building, we asked the Commissioner to allow us to erect a small church. He gave permission and allotted material. We raised the money, and purchased 93 beams, 17 boards and other materials. We wanted to construct it in 1959, but the local government would not give us the land, and hauled the building materials away for themselves.

Nor was that all. Chairman Prusevičius of the "Nemunas" Communal Farm sent two hooligans to our temporary little church at the home of V. Pakala and in broad daylight, over the objections of the owner, they took the Blessed Sacrament with the vessels from the tabernacle to the Chairman of the Alytus *Rayon* who gave everything to the church of Nemunaitis. The local government no longer allowed us to congregate in the little temporary church. Some of the faithful drove to Alytus to pray, and others elsewhere, while the majority could not go anywhere else. And so, they used to gather in private homes here and there. This went on until November, 1983. At that time, Alytus *Rayon* Vice Chairman Makštutis came, together with Chairwoman Angelė Prieskienienė to the home of the invalid Vytautas Pakala in Ryliskiai, where our services used to take place. For this they fined the resident 50 rubles, deducting 5 rubles a month from his disability pension. His sister Bronė became frightened and even disoriented, and she has not fully recovered to this day. From that time, no one any longer received us into their home to pray, because they were afraid of the government.

Beginning December, 1983, we began to congregate in the Cemetery of Bugonys. In this way we prayed on Sundays and holidays throughout the winter, and we are still doing so. . . Instead of an altar, we set up a table on which the priest holds Mass. When there is no priest, we place the priest's 'hasuble and cross on the altar, recite the Mass prayers and sing hymns.

But on March 5, 1984, Alytus *Rayon* Vice Chairman Makštutis and District Chairwoman A. Prieškienienė brought workers, and from the cemetery piled the four benches, ten chairs, altar table and confessional in which the priest used to hear confessions into a truck and, cutting down the supports on which rested the little canopy of cardboard protecting the priest from the rain, lifted it into the truck and took it away.

Nevertheless, with aching hearts we used to gather for prayer, and again we put up an altar table and canopy. However, on June 6, 1984, a truck sent by Makštutis from Alytus again hauled everything away. On June 17, three militiamen came to take our priest away, but we would not surrender him. Makštutis also showed up and forbade us to pray in the cemetery. He repeated the same thing June 24, in a visit to Church Committee Chairman K. Karvauskas. We know that the law allows us to pray in the cemetery, so we keep on doing it, because we have no way of fulfilling our church obligations elsewhere, and without them, we as Catholics cannot live. The constitution guarantees freedom of conscience.

In 1982, seven persons went to Commissioner Petras Anilionis and asked him to let us obtain a house of prayer and to allow a priest to come, but he unlike Pušinis would not allow it. On May 24, 1984, six persons went to see the commissioner for the same purpose, and on the 30th, two persons, but with no results. We also twice submitted a request to Alytus *Rayon* Vice Chairman Makštutis, but without results. In the beginning of June, we again wrote a petition to the commissioner, and on July 17, we received a reply in writing that it was not within his competence to answer this request; it would be answered by the Executive Committee of the Alytus *Rayon* Council of Workers' Deputies. But the latter has not replied to date.

We were the first to create the communal farms, and we put into them all of our strength, and now our children work on them. So why treat us so inhumanly? Are we without rights?

The commissioner had even given us permission to erect a house of prayer, but what did the representatives of the local government do? They ejected us from the house of prayer and after burning down our church they took away the material purchased for the construction of a little church, they forbade us to pray even in a private home, and they are even driving us from the cemetery! No one is defending our rights. We have been

abandoned to the arbitrariness of others. Is the Soviet Constitution no longer valid? It guarantees freedom of conscience, but we are experiencing only the worst kind of bondage. Is there another such country in the world where believers would be so treated? Where in the cold of winter do believers hear Mass in a cemetery kneeling in the snow? It reminds one of the early Christians in the catacombs, when going to Mass meant going to one's death. Are those rulers who are treating us in this way not destroying Communism itself?

Our parish was certified by the government long ago, it has a complete committee, and so it has the full right to have its own church. Is it our fault that foolish government officials burned ours down? Commissioner Pušinis acted very intelligently allowing us to erect a new church, allotting materials and in this way making restitution for the inhumanity of others. But what are the present commissioner and Makštutis doing?

So we turn to you in the belief that you will understand us and defend our rights. We now request that you at least allow us to rent a temporary house of prayer so that it would not be necessary to endure the cemetery. Next to the burned-down church is the rectory and another small home which we built. The government would act quite properly if it were to give us one of them as a temporary house of prayer until we erect a little church, permission for which was given by Commissioner Pušinis and which no one has officially revoked. We also ask you to make the local officials return the building materials taken away from us for which we have papers.

In Russia these days, many religious groups have registered. They are allowed to erect or purchase a house of prayer or to invite a priest; e.g., Karaganda, Aktyubinsk, Pavlodar, Omsk, and elsewhere. (See *Chronicle* 61 — Trans. Note) Do we have a different government and a different Constitution? We ask you to allow us also to erect a permanent house of prayer on the site where the other one stood (its steps have survived), or in the Cemetery of Bugonys.

We urgently request you to decide this matter yourselves and not turn us over again to local terrorism.

Ryliškiai, October 14, 1984

Our address:

Alytus *Rayon*

Ryliškiai, Karolius Karvauskas

IN THE SOVIET SCHOOL

Šaukėnai (**Kelmė Rayon**)

In October, 1984, pupils of Communist Youth League age at the Šaukėnai Middle School who had refused to join the Communist Youth League were then taken to Kelmė for rehabilitation. After the prescribed rehabilitation, only one girl agreed to join the Communist League

Vidsodis (**Kelmė Rayon**)

On October 15, 1984, the Turauskas family, residents of Vidsodis, were visited by elementary school Principal Kęstutis Vinča. Angry and upset, the principal berated Adomas Turauskas for taking his son, Modestas, a pupil in the fifth class, to church, and not allowing him to join the Pioneers. The father explained, "I go to church and my child does, and he does not wish to be a Pioneer." When the principal continued to scold Turauskas, a visitor who had been with Turauskas intervened in the conversation, "Why the big fuss? At the present time, they're proclaiming religious liberty!"

On October 16, in school, Assistant Principal (Mrs.) Merkelienė, assailed Modestas Turauskas, "Why do you go to church? Why don't you enroll in the Pioneers? We'll show you yet!" the assistant principal threatened the boy. The teacher turned Modestas' classmates against him, and they began ridiculing their friend. Terrified, the boy fell ill. The parents had to consult a physician. For a week, Modestas Turauskas could not go to school on account of illness.

FROM THE ARCHIVES OF THE CHRONICLE

Priests of the Diocese of Panevėžys, Who Have Undergone Arrest, Imprisonment and Camps in the Soviet System.

1. Msgr. Vladas Butvila, born 1891, ordained 1915. Pastor, Dean of Rokiškis, arrested in 1950, sentenced to 10 years in prison. Returned from Irkutsk, Siberia, November 25, 1955, an invalid. Died March 14, 1961. Buried in the cemetery of Panevėžys.

2. Msgr. Kazimieras Dulksnys, born February 19, 1910,

ordained June 15, 1935. Pastor of SS Peter and Paul Church, Panevėžys, arrested November 17, 1957, sentenced to 2 years in prison. Returned from camp in Russia, May 19, 1959. Exiled to the Diocese of Kaišiadorys, as emeritus priest of Merkinė; to Nedzingė until June 7, 1963. Apostolic Administrator of the Diocese of Panevėžys. (See *Chronicle* No. 64 — Trans. Note)

3. Msgr. Mykolas Karosas, born 1878, ordained 1901. Pastor, Dean of Šeduva, Episcopal Vicar General of the Diocese of Panevėžys. Arrested September, 1951. Sentenced to 10 years in prison, imprisoned in Šilutė and Karaganda. Returned to Lithuania, December 25, 1954. Died October 13, 1955. Buried in the churchyard of Šeduva.

4. Msgr. Leopoldas Pratkėlis, born June 5, 1912, ordained June 11, 1938. Pastor of the parish of Rosalimas, arrested 1950. Sentenced to 10 years in prison. Returned from the Siberian katorga, 1956. Died January 7, 1983. Buried in the churchyard in Linkuva. (See *Chronicle* No. 56 — Trans. Note)

5. Paulius Šidlauskas, born 1890, ordained 1915. Arrested June 29, 1950. Sentenced to 10 years of katorga. Returned from Siberian camps September 1, 1954. Appointed Apostolic Administrator of the Diocese of Panevėžys by the Vatican, 1961. Exiled to the Diocese of Kaišiadorys, June 9, 1962, to Merkinė as emeritus priest, later to Kulautuva, 1969. Died May 21, 1973. Buried in the cemetery of Panevėžys.

6. Canon Jurgis Danys, born 1898, ordained 1927. Pastor of the parish of Linkuva. Arrested in 1949. Sentenced to 10 years of katorga. Returned from Siberia, 1956. Died March 3, 1977. Buried in the Linkuva churchyard.

7. Canon Petras Rauda, ordained 1917. Vice Rector of the Interdiocesan Seminary in Kaunas. Arrested in August, 1946, while pastor of Pamūšis. Sentenced to 8 years. Returned from Siberian camps September 10, 1954. Pastor, Dean of Biržai. Arrested July 21, 1957. Sentenced to 10 years. Confined to the camps of Mordovia, Siberia. Returned to Lithuania April, 1962. Died March 7, 1974 in Svėdasai. Buried in the cemetery of Utena. (See *Chronicle* No. 64 — Trans. Note)

8. Juozapas Bagdonas, born January 2, 1914, ordained January 26, 1941. Temporary administrator of the church of Biržai. Arrested October 8, 1947, sentenced to 8 years. Served in Vorkuta. Returned October 15, 1954. Emeritus priest of Utena.

9. Jonas Balčiūnas, born November 6, 1927, ordained Sep-

tember 25, 1949. Assistant at the Cathedral of Panevėžys. Arrested August 28, 1954. Sentenced to 10 years. Served in Lukiškiai Prison, Vilnius, and camps in Šilutė and Kursk. Returned as an invalid TBC, September 23, 1955, as assistant pastor of Pakruojis. Arrested December 4, 1956. Served in Uglich, Tayshet and Potma. Upon release, returned to Lithuania September 18, 1965. Presently pastor of Salaka.

10. Kazimieras Baronas, born December 5, 1927, ordained April 27, 1957. Arrested April 29, 1950 from the Kaunas Seminary. Sentenced to 10 years and served in the copper mines in Dzhezkazgan. Returned to Lithuania, July 4, 1955. Pastor of Obeliai.

11. Jonas Bubas, born 1901, ordained 1930. Pastor of the parish of Antalieptė. Arrested February 9, 1951. Sentenced to 10 years. Returned October, 1956. Died April 19, 1969, while serving as pastor of Pandėlys. Buried in the cemetery of Pandėlys.

12. Mykolas Bugenis, born August 1, 1888, ordained June 8, 1913. Pastor, Dean of Omsk, arrested September, 1930. Sentenced to 10 years in prison, served in Mariinsk, Komi SSR coal mines, Solov'yevsk, Vagaraksha, Datuchka, Butirka Prison and Lubyanka Prison. Released from prison in exchange for political prisoners. Returned to Lithuania October 19, 1933. Emeritus priest of Dusetos. Died September 1, 1980. Buried in the churchyard of Dusetos.

13. Jonas Buliauskas, born 1910, ordained June 26, 1934. Served as priest in Rokiškis. Arrested July 9, 1947, in Šlėnava. Sentenced to 10 years, served in Orsha, Vorkuta and various camps. Released April 6, 1956, returned to Lithuania. Emeritus priest of Pasvalis. September 11, 1957, the Supreme Court fined him 2000 rubles for teaching children catechism. Amnestied September 7, 1957. Assigned as Monsignor to Velykiai. April 27, 1960, his work permit issued by the Commissioner was taken for his extensive journeys preaching, and restored December 1962. Emeritus priest of Lėna.

14. Juozapas Čepėnas, born 1880, ordained 1905. Pastor of the parish of Anykščiai, arrested January, 1941. Released from prison, June 15, 1941. Persecuted and arrested again, January, 1951. Sentenced to 10 years, served in Vladimir Prison. Returned to Lithuania, September 8, 1954. Emeritus priest of Pasvalys. Died January 23, 1976. Buried in the parish cemetery of Daugailiai.

15. Jonas Jatulis, born November 23, 1908. Ordained June 16, 1935. Pastor of the parish of Adomynė. Arrested May 23, 1949,

sentenced to 10 years. Served in Valki, Karaganda. Returned to Lithuania, March 19, 1957. Exiled May, 1963 to Pabiržė. His work permit to function as a priest was lifted for 5 months. Pastor of Antalieptė.

16. Antanas Jukša, born April 28, 1906, ordained May 25, 1929. Pastor of the parish of Ramygala. Arrested April 12, 1949, on his way home from a retreat in Uliūnai. Sentenced by a special court to 25 years. Served in Siberia, in the camp at Tayshet, on the laying of the Kunashak pipeline, in Omsk at the oil refinery. Returned as an invalid in 1956, after his sentence had been commuted in Omsk to 8 years. Pastor of the parish of Švedriškė.

17. Mykolas Juodelis, born 1907, ordained 1933. Pastor, Dean of Biržai, arrested April 30, 1950. Sentenced to 10 years, served in Kazakhstan. Returned to Lithuania June 12, 1956. Pastor of Naujamiestis. Died May 24, 1968. Buried in the cemetery of Naujamiestis.

18. Jonas Juodelis, born May 5, 1921, ordained June 29, 1947. Assistant at the Cathedral of Panevėžys. Arrested, 1951. Sentenced to 25 years. Served in camps in Siberia. Returned to Lithuania, 1955. Pastor of the parish of SS Peter and Paul, Panevėžys. Chancellor.

19. Jonas Jurgaitis, born May 5, 1917, ordained December 19, 1942. Pastor of the parish of Papilys, arrested 1948. Sentenced to 10 years in prison. Returned to Lithuania, 1956. Pastor in Naujamiestis.

20. Alfonsas Kadžius, born January 8, 1910, ordained May 26, 1934. Pastor of the parish of Gružiai, arrested September 4, 1949. Served in Vorkuta, Komi SSR, Choladilnik. Returned to Lithuania November 27, 1957. Religious Affairs Commissioner Rugienis lifted his work permit, November 23, 1964 — December 30, 1965, and would not allow him to function as a priest. Pastor of the parish of Aviliai.

21. Zenonas Kariačka, born 1890, ordained 1914. Arrested December 18, 1945. Served in Komi SSR. Returned October 18, 1946. Died in Krinčinas, October 10, 1945. Buried in the churchyard of Krinčinas.

22. Stanislovas Krištonaitis, born August 17, 1912, ordained June 3, 1939. Pastor, Dean of Zarasai, arrested 1950. Sentenced to 10 years. Returned from Siberia, 1956. Emeritus priest in Vabalninkas. Died, May 22, 1980. Buried in the churchyard of Vabalninkas.

23. Petras Kuzmickas, born November 7, 1910, ordained June

15, 1935. Vice Rector of the Kaunas seminary. Pastor of the parish of Rozalimas. Arrested February 18, 1947. Sentenced to 5 years, served in Vorkuta. Returned to Lithuania, 1953. Pastor of the parish of Smilgiai.

24. Juozapas Laurenčikas, born September 7, 1885, ordained 1909. Pastor of the parish of Dusetos, arrested 1948. Sentenced to 10 years. Emeritus priest of the parish of Užpaliai. Died, 1969. Buried in the Cemetery of Raguva.

25. Juozapas Lomanas, born 1899, ordained 1923. Arrested July 22, 1952. Sentenced to 10 years. Returned to Lithuania, 1956. Emeritus priest of Linkuva. Died February 27, 1959. Buried in the churchyard of Vabalninkas.

26. Stanislovas Masilionis, born 1908, ordained 1936. Pastor of the parish of Kamajai, arrested 1947. Sentenced to 10 years, served in Noril'sk. Returned to Lithuania September 6, 1956. Pastor of Salaka. Buried in the churchyard of Salaka.

27. Juozapas Matelionis, born March 25, 1895, ordained April 2, 1922. Pastor of the parish of Panemunėlis, arrested 1951. Sentenced to 10 years. Returned to the Siberian camps, December 23, 1955. Died, May 2, 1964, as emeritus priest in Utena. Buried in the parish cemetery of Alanta.

28. Jonas Matulis, born 1904, ordained 1931. Arrested December, 18, 1946. Sentenced to 5 years. Returned to Lithuania November 5, 1951. Served as pastor of the church of Gulbinėnai. Died, March 23, 1967. Buried in the Gulbinėnai parish cemetery.

29. Anicetas Meškauskas, born January 6, 1885, ordained 1912. Pastor of the parish of Skiemonys, arrested at the end of November, 1949. Sentenced to 10 years. Served in Komi SSR, Abez' Camp. Returned to Lithuania late fall, 1953. Emeritus priest of the parish of Raguva. Died, April 22, 1979. Buried in the cemetery of Raguva.

30. Kazimieras Mikelinskas, born September 8, 1889, ordained 1914. Pastor of the parish of Debeikiai, Dean of Anykščiai. Arrested by the bolsheviks in 1940, served 6 months. Arrested a second time, July 29, 1940, in Debeikiai. Sentenced to 10 years. Returned from the Siberian katorga, October 16, 1955. Emeritus priest of the parish of Alanta. Died December 29, 1957. Buried in the parish cemetery at Debeikiai.

31. Steponas Pelešynas, born November 11, 1908, ordained April 1, 1933. Administrator of the parish of Kamajai. Arrested 1950. Sentenced to serve 10 years in Vorkuta. Returned to

Lithuania April 15, 1957. While pastor of the parish of Adomynė, he died July 21, 1984. Buried in the churchyard of Adomynė.

32. Jonas Nagulevičius, born 1900, ordained 1923. Pastor of the parish of Obeliai, arrested February 4, 1947. Sentenced to 5 years. Returned from Siberian camps, March 1, 1952. Emeritus priest of the parish of Naujamiestis.

33. Augustinas Pranskietis, born August 29, 1886, ordained March 25, 1910. Arrested 1923, he served in Moscow Prison. Released 1925. Arrested a second time while pastor of St. Catherine's in Leningrad, April 15, 1932, and sentenced to 10 years. Returned to Lithuania, October 19, 1933 in exchange for political prisoners. Resides in Šeduva, completely blind.

34. Henrikas Prijalgauskas, born 1892, ordained 1920. Arrested 1949. Returned from Siberian katorga, September 19, 1957. He was pastor of the parish of Velykiai. Died August 23, 1978. Buried in the Cemetery of Panevėžys.

35. Izidorius Puriuškis, born 1910, ordained 1937. Pastor of the parish of Aviliai, arrested June 7, 1949. Sentenced to 10 years, served sentence in Karaganda. Returned to Lithuania, August 3, 1956. Emeritus priest of the Church of SS Peter and Paul, Panevėžys.

36. Liudvikas Rekašius, born 1876, ordained 1899. Pastor of the parish of Ančiškis. Arrested January 21, 1947. Released, September 27, 1954. Administrator of Dapšioniai. Died 1966. Buried in the Dapšioniai parish cemetery.

37. Aleksandras Mileika, born 1881, ordained 1904. Pastor of the parish of Vyžuonos, arrested 1941 and taken off to prison, to the Russian katorga. Returned 1944. Died in Vyžuonos, December 23, 1944. Buried in the Vyžuonos parish cemetery.

38. Mykolas Selickas, born 1909, ordained 1936. Pastor of the parish of Sudeikiai, arrested 1949. Sentenced to 10 years. Released from Archangel Prison, 1955. Died July 4, 1970, as pastor of Sidabrava. Buried in the churchyard of Sidabrava.

39. Petras Senulis, born February 26, 1909, ordained 1937. Pastor of the parish of Suostas. Arrested on Easter morning 1946. Sentenced to 10 years, served in Inta and other camps. Released 1953. Died as pastor, November 29, 1982. Buried in the churchyard of Leliūniai.

40. Gasparas Spūdas, born 1891, ordained 1914. Pastor of the parish of Krekanava, Dean of Panevėžys, arrested April 23, 1950. Sentenced to 11 years. Returned from the Russian katorga,

August 4, 1955. Served as pastor of the parish of Gruželės. Died October 23, 1960. Buried in the parish cemetery of Linkuva.

41. Mykolas Stonys, born October 1, 1912, ordained June 11, 1938. Assistant in the parish of Utena, arrested 1946. Sentenced to 10 years, served in the camps of Karaganda. Returned to Lithuania December 28, 1954. Living in Biržai, appointed pastor of the parish of Suostas.

42. Ignacas Šiaučiūnas, born December 16, 1905, ordained April 1, 1933. Arrested in Žemaitija, October 30, 1949, in Varlaukis. Sentenced to 25 years, served in the Inta camp. Returned to Lithuania, May 13, 1956. Residing in Svėdasai as titular pastor.

43. Matas Šermukšnis, born 1902, ordained 1930. Arrested 1946. Sentenced to 10 years, served in the camps of Siberia. Released, he returned to Lithuania in 1956. He died as pastor of the parish of Vaškai, and was buried in the parish churchyard, February 6, 1978.

44. Konstantinas Šimašis, born January 7, 1888, ordained 1913. Pastor of the parish of Alanta, arrested in the spring of 1950. Sentenced to 10 years, released from the Russian camps, February 8, 1954, he returned an invalid. Died in Vainutas, March 19, 1955.

45. Jurgis Šimonėlis, born 1898, ordained 1928. Pastor of the parish of Debeikiai, arrested 1950. Sentenced to 10 years. Died December 26, 1957, as pastor of the parish of Sudeikiai. Buried in the churchyard of Sudeikiai.

46. Leonardas Tamošauskas, born June 8, 1912, ordained May 22, 1937. Pastor of the parish of Onuškis, arrested April 23, 1949. Sentenced to 10 years, served in Kazakhstan. Returned to Lithuania, February 27, 1956. Now pastor of the parish of Lukštai.

47. Eduardas Vaišnora, born July 28, 1906, ordained June 14, 1930. Pastor of the parish of Baltriškė, arrested July 2, 1950. Spent 6 years in the camps of Karaganda. Returned paralyzed. Died as emeritus priest of Kupiškis, April 22, 1982. Buried in the churchyard of Kupiškis.

48. Titus Vinkšnelis, born March 27, 1904, ordained June 14, 1930. Spent 7 years in Russian prisons. Died as pastor of the parish of Suvainiškis. Buried in the churchyard of Pandėlis.

Priests of the Diocese of Panevėžys
Arrested While Living in the Soviet System
Deceased or Killed In Prisons or Camps

I. Juozapas Bardišauskas, born 1898, ordained 1925. Former pastor of the parish of Papilys (*Biržai Rayon*), arrested 1945 in the Vilnius region. Died in camp in Siberia.

2. Boleslovas Beinoravičius, born 1883, ordained 1917. Pastor of the parish of Velykiai, arrested September 29, 1950. Died January 29, 1951, Lukiškiai Prison, Vilnius.

3. Stanislovas Baltrimas, born October 13, 1889, ordained May 14, 1912. No sooner transferred from Kupiškis to Zarasai as pastor when he was killed, June, 1941, after being apprehended as the Red Army was retreating.

4. Kazimieras Čiplys, born February 14, 1897, ordained 1925. Pastor of the parish of Čedasai, apprehended April 23, 1949. Died in Russian prison.

5. Vladas Didžiokas, born May 4, 1912, ordained 1938. Assistant of the Panevėžys Cathedral, arrested at the beginning of 1941, crossing the Nevėžys Bridge. Indicted for his sermons. Died in Russian prison.

6. Petras Liepa, born December 2, 1886, ordained 1912. Pastor of the parish of Viešintos, arrested in the fall of 1945. Died February 1, 1953, Karaganda Labor Camp.

7. Petras Liepa, born August 20, 1907, ordained 1933. Pastor of the parish of Geidžiūnai. Perished in Noril'sk Labor Camp, autumn, 1952.

8. Petras Margevičius, born January 28, 1889, ordained June 26, 1913. Pastor of Briškiai. Apprehended about 1949 and disappeared without a trace in Russian prison.

9. Fabijonas Kemėšis, born 1880, ordained 1902. Arrested in Pandėlys, October, 1946, during rosary devotions. Died January 21, 1954, in Mariinsk, Region of Nemirov.

10. Antanas Riauba, born March 14, 1902, ordained 1929. Former pastor of Burbiškis, arrested about 1949. Perished in Siberian camp.

II. Vytautas Šamšonas, born 1912, ordained 1936. Pastor of the parish of Imbradas. Found murdered in the church of Imbradas, January 28, 1961, a victim of Chekist persecution.

12. Benediktas Šveikauskas, born March 21, 1884, ordained

June 12, 1912. Emeritus priest of the parish of Rokiškis. Shot in the offices of the Rokiškis militia the night of June 23-24, 1941, a victim of the bolsheviks. Buried in the parish cemetery of Rokiškis.

13. Leonas Mažeika, born September 30, 1918, ordained June 11, 1944. Pastor of the parish of Pamūšis, killed by the atheists, August 8, 1981. Buried in the Pamūšis churchyard.

14. Rapolas Kvedarauskas, born August 15, 1913, ordained 1944. Killed by Red Army troops, 1945. Buried in the parish cemetery of Raguva.

15. Antanas Žakevičius, born 1878, ordained 1901. Pastor of the parish of Skrebotiškis, arrested, 1950. Died January 1, 1955, Irkutsk Labor Camp.

Arrested by the German Nazis

Alfonsas Lipniūnas, born 1905, ordained 1930. A priest of Vilnius, arrested 1943. Transported to Stuthoff Concentration Camp. Died 1945.

Priests of the Diocese of Panevėžys Punished By the Atheist Government by Having Their Work Papers Lifted — Not Allowing Them to Function as Priests

1. Petras Adomonis, born January 22, 1922, ordained April 25, 1948. Pastor and Dean of Raguva. Religious Affairs Commissioner Rugienis lifted his work certificates for teaching catechism and for processions, July 13, 1963. At the end of September, 1963, he was assigned as pastor of the parish of Burbiškis. June 12, 1974, as pastor of Kriaunai (Rokiškis *Rayon*), he was fined 50 rubles by the administrative committee for teaching catechism to children.

2. Canon Bronius Antanaitis, born February 19, 1925, ordained October 31, 1948. Assistant in the parish of Pasvalys, he had his work certificate lifted September, 1949, for not signing against the pope, but at the end of October, he was assigned as assistant in Anykščiai. Serving as pastor in Krekanava, he had his work certificate lifted in August, 1962, by Commissioner Rugienis for his zeal . . . and was banished to Suvalkija as emeritus priest of Baltininkas and pastor of Alksninė. He was allowed to return to the Diocese of Panevėžys, and assigned as pastor of the

small parish of Aviliai, beginning autumn, 1970. (See *Chronicle* No. 4, 61, 64 — Trans. Note)

3. Juozapas Antanavičius, born April 18, 1931, ordained December 12, 1955. Assistant at the Panevėžys Cathedral, he had his work certificate lifted March 30, 1964, and was put to work in a metal factory in Panevėžys until his appointment as pastor of the parish of Antasava, December 3, 1964.

4. Vytautas Balašauskas, born November 3, 1930, ordained December 18, 1955. Had his work certificate lifted as assistant in Linkuva, 1962. Worked as a laborer in Panevėžys, 8 months, and later was shunted off to Suvalkija — worked on a communal farm 5 months. In the spring of 1963, allowed to function as priest in the church of Salakas.

5. Mykolas Gylys, born January 1, 1927, ordained September 23, 1951. Pastor of the parish of Čedasai. Sentenced to 9 months of labor in the peat bogs of Nendrės-Dusetos, Panevėžys *Rayon*, for catechizing children. In January 1959-1960, he was allowed to have Mass on Sundays in Čedasai.

6. Alfonsas Gražys, born February 9, 1923, ordained April 25, 1948. Transferred from the parish of Sudeikiai to Aleksandravėlė, Autumn, 1959. Sentenced to 6 months labor in the peat bogs of Nendrės-Dusėtai, Panevėžys *Rayon*.

7. Vytautas Masys, born March 24, 1931, ordained September 12, 1954. Assistant of the parish of Biržai, work certificate lifted November 1, 1958. Assigned as pastor of the parish of Grūžiai, had his work certificate lifted again, accused of teaching catechism. From November 11, 1960 until September 6, 1963, he could not function as a priest, and worked in Kaunas as an electrician.

8. Alfonsas Strielčiūnas, born October 6, 1920, ordained January 14, 1945. During the trial in connection with the construction of the church in Klaipėda, his work certificate was lifted from the beginning of 1961 until April, 1962. Assigned to Alizava as pastor.

9. Paulius Svirskis, born October 23, 1924, ordained October 31, 1948. Pastor of the parish of Burbiškis. Accused in 1964 of teaching children catechism, sentenced to 1 year of labor at the Rūdai mill in the parish of Krekanava. Transferred to Ančiskinė.

10. Juozas Šumskis, bom September 15, 1927, ordained September 12, 1954. Assistant at the Church of SS Peter and Paul, Panevėžys from May 20, 1960 to April 20, 1962. Commissioner Rugienis lifted his work certificate for his zeal, and he had to

work in the sugar refinery of Panevėžys. Afterwards transferred to Suvainiškis as pastor.

11. Sigitas Uždavins, born December 17, 1933, ordained April 13, 1960. Assistant at the parish of Rokiškis. His work certificate was lifted and he was unable to function as a priest for a year. He had to work in the Rokiškis *Rayon* as a laborer in the Čelkiai peat bogs.

12. Paulius Venckus, born April 18, 1892, ordained March 4, 1917. Pastor of the parish of Pasvalys, he refused to sign against the pope in the fall of 1949, and that very day he was forbidden to function as a priest. Later assigned to Jūzintai as pastor.

Priests of the Diocese of Panevėžys Who Left Lithuania The Summer of 1944 as the Bolsheviks Returned to Lithuania

1. Petras Ažubalis, born February 10, 1918, ordained October, 1942.

2. Vytautas Balčiūnas, born 1910, ordained 1933. Spiritual Director, Kaunas Interdiocesan Seminary.

3. Kazimieras Butkus, born January 28, 1907, ordained May 21, 1932. Pastor of the parish of Palėvenėlė and Geidžiūnai.

4. Jonas Burkus, born December 3, 1913, ordained June 16, 1940.

5. Jonas Bičiūnas, born June 24, 1908, ordained June 11, 1938. Assistant of the parish of Subačius.

6. Jonas Gasiūnas, born September 20, 1904, ordained 1934. Secretary to the Bishop of Panevėžys.

7. Jonas Gutas, born 1906, ordained 1932. Chaplain of the Biržai secondary school.

8. Feliksas Jokubauskas, born September 15, 1912, ordained June 3, 1939. Assistant at the parish of Ramygala.

9. Povilas Jatulis, ordained 1912, ordained 1934. Chaplain of the Anykščiai secondary school.

10. Petras Jonaitis, born March 25, 1919, ordained March 25, 1944.

11. Juozas Juozevičius, born November 3, 1909, ordained January 5, 1936. Assistant at the parish of Troškūnai.

12. Antanas Juška, born May 13, 1913, ordained June 16, 1940. Chaplain of the Šeduva secondary school.

13. Leonardas Gižinskas, born December 30, 1893, ordained

March 11, 1917. Chaplain of the Rokiškis secondary school.

14. Fabijonas Kireilis, born April 6, 1912, ordained June 3, 1939.

15. Mykolas Kirkilas, born June 18, 1911, ordained May 31, 1936.

16. Jonas Krivickas, born February 5, 1914, ordained June 11, 1938.

17. Leonas Lukošius, born December 5, 1905, ordained May 29, 1929. Teacher at the Interdiocesan Seminary in Kaunas.

18. Leonardas Musteikis, born June 16, 1911, ordained June 11, 1938. Assistant at the parish of Šeduva.

19. Titas Narbutas, born 1913, ordained 1937. Chaplain of the girls' secondary school in Panevėžys.

20. Paulius Ragažinskas, born December 12, 1912, ordained November, 1938. Assistant of Debeikiai, arrested by the bolsheviks and deported, 1940-1941. Chaplain of the Utena secondary school.

21. Jonas Petrėnas, born April 7, 1911, ordained June 15, 1935. Arrested by the bolsheviks, imprisoned 1940-1941. Chaplain of the Linkuva secondary school.

22. Alfonsas Sušinskas, born 1909, ordained 1934. Arrested by the bolsheviks and imprisoned in 1940. (Liberated by the war.) Chaplain of the girls' secondary school in Panevėžys.

23. Albinas Spurgis, born September 6, 1907, ordained May 21, 1932. Pastor of the parish of Šimonys.

24. Adolfas Stasys, born October 19, 1905, ordained November 11, 1928. Chaplain of the Rokiškis secondary school.

25. Bronislavas Šateika, born October 19, 1910, ordained June 20, 1937. Assistant of the parish of Anykščiai.

26. Mykolas Vembrė, born January 5, 1904, ordained June 11, 1927. Pastor of the parish of Sidabravas.

27. Antanas Traškevičius, born August 9, 1913, ordained June 16, 1940.

28. Kazimieras Kuzminskas, born October 26, 1906, ordained May 21, 1932. Assistant of the parish of Krinčinas. Went abroad for studies and with the onset of the war and the bolsheviks in Lithuania did not return, (sic. See heading on p. 50 — Trans).

29. Antanas Deksnys, born 1906, ordained 1931. Doctorate in philosophy. Consecrated bishop.

Left Panevėžys for Other Dioceses to Avoid Arrest by the Bolsheviks

1. Alfonsas Lukoševičius, born August 26, 1914, ordained March 21, 1942. Died 1984 at Žemaičių Kalvarija.

2. Juozapas Kanaverskis, born January 16, 1912, ordained June 16, 1940. Pastor of the parish of Darsūniškis.

3. Juozapas Matulevičius, born January 7, 1900, ordained June 14, 1925. Living in Lapės, an invalid. Had been arrested.

P.S. Perhaps there are more who went abroad or were imprisoned, but so far, this is all the information we have. Undoubtedly, there are priest-religious from the Diocese of Panevėžys who have gone abroad.)

NEW UNDERGROUND PUBLICATIONS

In April, 1984, issue 42 (82) of the underground publication *Aušra* (*Dawn*) appeared. The issue is dedicated to the 500th Year Jubilee of Saint Casimir. The introductory article reproduces the talk by Pope John Paul II delivered March 4, in Saint Peter's Basilica, Rome, commemorating the anniversary of Saint Casimir's death; in the publication, the meaning of sainthood in today's world is thoroughly discussed. The issue carries the request by Lithuanians living in Byelorussia, addressed to Lithuanians abroad, to let the world know about their unsuccessful struggle for the preservation of their language and culture. The article, entitled "And Who Will Write About You?" is dedicated to Juozas Eretas, who died March 14: "A Swiss of good-will, an oak which has taken root in the soil of Lithuanian culture, and left there a significant mark."

Aušra 43 (83), appearing June, 1984, dedicates considerable space to the temperance movement, describing the damage alcohol does to the individual and to the entire nation, and indicates guidelines for the work of sobering up the nation. The issue contains news from the camp for political prisoners in Mordovia; a number of articles describing how "occupied Lithuania" marked the 50th anniversary of the death of its heroes, Stasys Darius and Seponas Girėnas. (Lithuania-Americans who flew the Atlantic in 1934, only to crash to their deaths in East Prussia. — Trans Note)

Lithuanian, remember!

Father Alfonsas Svarinskas, Father Sigitas Tamkevičius, Father Jonas-Kaštytis Matulionis, Romas Žemaitis, Sergei Kovalev, Viktoras Petkus, Balys Gajauskas, Jadvyga Bieliauskienė, Vytautas Skuodis, Gintautas Iešmantas, Antanas Terleckas, Julius Sasnauskas and others bear the chains of imprisonment so that you might live and believe in freedom!

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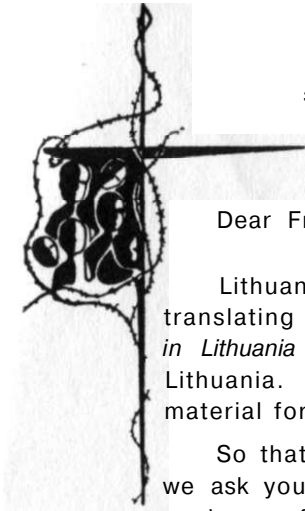
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