



**CHRONICLE OF THE
CATHOLIC CHURCH
IN LITHUANIA
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IN LITHUANIA No.68**

**A Translation of the Complete Lithuanian original
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA Nr. 68
Documenting the Struggle for Human Rights
In Soviet-Occupied Lithuania Today**

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COVER:

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

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

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

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

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

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

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

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

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

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

By 1947, Lithuania was left with a single bishop, Kazimieras Paltarokas, of Panevėžys. He died in 1958.

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

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

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

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

Bishop Vincentas Sladkevičius, consecrated in 1957, was kept under severe government restrictions until 1982. In 1965, Monsignor Juozas Labukas-Matulaitis was consecrated in Rome to head the Archdiocese of Kaunas and the Diocese of 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

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CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA, No. 68

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Lithuania.....October 16, 1985

TODAY'S CONCERNS

Christ, speaking of the Church and of persecutions befalling her children has uttered these words, "For false Christs and false prophets will arise and produce signs and portents to deceive the elect, if that were possible. You therefore must be on your guard. I have forewarned you of everything." (Mark 17,22-23)

At difficult periods in the history of the Church, it is worth meditating often on these words of Jesus, against the background of everyday events. Recalling these words, let us try to consider one or the other event from our times, especially those which bring more disquiet to the heart of a believing Lithuanian.

It is said that the atheistic government has a special division for spreading deliberate disinformation and rumors. The bigger and more significant the fish hooked on their disinformation, the greater the pleasure of the Church's enemies.

Religiously believing Lithuania is disturbed about the arrested priests and about the re-arrest of Father Jonas-Kastytis Matulionis, who had enjoyed a scant few days of freedom. The Commissioner for Religious Affairs, Petras Anilionis, tried to convince the priests and bishops of Lithuania that the blame for Father Matulionis' arrest lies with extremist priests, who incited Father Matulionis, and likewise with himself, for preaching too zealously.

That is a lie! This disinformation is being widely disseminated in Lithuania. As a matter of fact, Father Matulionis did not preach either in Vilnius or in Kybartai. He merely read a completely religious poem of his, and to the people who greeted him, he said just a few sentences. In Kybartai, he briefly said, "If people loved God, the camps would be empty! It was terrible once to hear someone cursing his native land: 'That damned Soviet Union!'

This sentence, taken out of context, Anilionis used to justify inhumane treatment of Father Matulionis, an invalid. The government's very attitude shows that the truth lies not with the Commissioner, for there was no new trial for the arrested priest. Father Matulionis was sent without another trial to serve a sentence from which he had been amnestied. Only this time, he was sent further, to Siberia itself: Trans-Baikhal, territory of Chita.

It does not come as news that the collaborators of the atheists are trying to accuse our most zealous priests, called "extremists" by the atheists, of wrecking the unity of the Church, of disregarding ecclesiastical discipline, and even of opposing the bishops, especially when they attempt to direct the attention of clergy in high ecclesiastical posts to the deceitfulness of atheistic disinformation. Is it, however, not strange that it is B. Deksnys (*Ateizmas, religija ir ideologins kova*, Vilnius, 1985, pp. 103-105), propagandist for atheism fighting against the Faith, beginning to worry openly about this so-called Church "unity"?

This concern is not beneficial to the Church. What kind of unity do the atheists want in the Church? To the detriment of the Church, the atheists were successful in influencing some people by threats and



Father Jonas-Kaštytis Matulionis

promises to cooperate with them. Others, more zealous, seeing the Church persecuted, and God ridiculed, are trying to improve the situation, to influence others not to give in to the demands of the atheists. These are the greatest disrupters of "unity".

And then, the government atheists cry, "There is no unity!", understanding that "unity", not as unity with Christ and with the Holy Father, but with those who have given up and submitted to the dictates of the KGB.

The government atheists are constantly trying to convince the world and our people that they do not interfere in the Church's canonical activity. In some diocese or other which has lost its Ordinary, an administrator is elected and efforts are made to convince everyone that the elections are free and canonical, that there was no interference on the part of the civil government in their carrying-out and results.

Yet here is the atheist VI. Balkevičius in the magazine *švyturys* (*Beacon*), (no. 12, p. 10), attacking Father Jonas Danyla and unabashedly claiming that the atheistic government not only has the right but even the duty of interfering in the election of diocesan administrators. Allegedly, even in independent Lithuania, the concordat allowed it.

However, Balkevičius was mistaken: The concordat required that the Vatican, in appointing a residential bishop, consult with the civil government to see whether the latter had anything political against the candidate. Never did candidates to the post of apostolic administrator or

to the office of auxiliary bishop, even less those to the post of diocesan administrator, have to be cleared with the civil government.

With his mendacious and demagogic sophisms, this atheist clearly shows the low value of the claim that the atheistic civil government in Lithuania does not interfere in the Church's canonical activity.

Officials of the civil government terrorize sisters of the religious communities functioning unofficially, arguing: "You can be nuns. Pray all you want, but just let us know what your superiors are telling you to do, what priests visit you and what they talk about. In this way you will not transgress the laws of either Church or state!"

However, such cooperation with the atheists struggling against the Church is an offense against the Church's Canon Law, which requires that the affairs of the religious order or congregation not be carried beyond the Community.

It is painful that some priests and even pulpits are being used to spread atheistic disinformation. This year, the director of the retreat conducted for the priests of Vilnius tried to convince them that the Vatican had condemned Liberation Theology, and so had condemned the defense of the rights of the Church and of the faithful, that is, that activity which was engaged in by our priest-prisoners Alfonsas Svarinskas and Sigitas Tamkevičius.

We are grateful to Vatican Radio for dispelling the cloud of atheistic disinformation by transmitting segments of the lecture by Msgr. Vytautas Kazlauskas on this topic. From the broadcast, it became clear that what was condemned was not the struggle and activity for rights and freedoms, but subservience to atheistic-Marxist doctrine.

Uneasiness is caused by the instructions of some "shrewd" priests accommodating themselves to the atheistic government, given to the faithful (even from the pulpit), how shrewdly it is possible to answer the question on atheistic questionnaires: "Do you believe in God?"

Allegedly, it is possible to answer, "I do not believe in superstitions," even though in Lithuania today everyone knows that the term "superstitions" is intended by the atheists in the first place to describe religion.

These individuals too smart for their own good should be reminded how Bishop Motiejus Valančius used to instruct our people in the difficult times of the Czarist oppression:

"You must be prepared to undergo suffering like the Catholics of old, even though our rulers would take our life for the firmness of Catholics in their Faith, put them in prison, scourge them or even hack them in pieces. All those things they should bear with because the Kingdom of Heaven is worth it. Your souls are worth suffering a little for their redemption; therefore, my children, do not be afraid to give up your homes, your property and even your lives. Adhere, my children, adhere to your faith, even though they kill all of you..."

How painful it is to hear that in an effort to avoid sufferings much smaller than those which Bishop Motiejus Valančius mentions, we are urged to "shrewdly" betray our Faith. The believer should not be fooled even in this situation. The Church did not fall, even though one of the apostles

chosen by Jesus Himself went the way of betrayal. It is sad when our faithful, lacking serious religious reading material, begin to be fed by Father Bronius Bulika, from the translation of the First Edition of the *Dutch Catechism*, condemned by the Church. It is good at least that the clergy and faithful reacted firmly.

The faithful of Lithuania were not surprised by the open letter of Father Rokas Puzonas, refusing to cooperate with the KGB. Our people are not so naive as not to know by what methods the KGB operates. The only surprise is the attitude of some priests and faithful toward this honest gesture, especially when the Tightness of this gesture is witnessed by a quite different event: One quite famous priest also chained by the KGB quietly broke off ties with them, but not daring to announce it publicly, he was later broken by the KGB and went so far in his efforts to seek a solution as to abandon the priesthood.

It is strange that not only in Lithuania but in the Vatican that rumors are being spread that Father Puzonas will go the way of the other man who abandoned his priesthood. Why condemn and prophesy in advance? Time will tell! No one is immune from stumbling, "Let him who stands take care lest he fall." For Father Puzonas who has dared to come out publicly against powerful forces, and who has not been afraid to assume blame, we should pray that to him would apply the words of Archbishop Jurgis Matulaitis which the future archbishop inscribed on his own First Mass cards:

"Unjust attacks do not frighten me, only I fear lest the love of the Church of God and of our ideals begin to diminish in our hearts."

Uneasiness is caused also by the fact that the Soviet government allowed only the delegation from Lithuania to participate in an international congress in Nairobi when there was not a single delegation from a Communist country: Neither Poland, nor Hungary nor any other, even Latvia. If the government atheists grant any sort of privilege, it is not out of any good-will for the Church, but for the purposes of spinning some new web.

Intelligent Catholics are wondering uneasily what lies behind this "kindness". All the more, since we find in the magazine of the Moscow patriarchate (1985, No. 7, page 2), a similarly sounding item reporting that on the occasion of the seventy-fifth birthday of Patriarch Piman of Moscow, and his being awarded the Order of the Red Flag of Work, no delegation participated from the Catholic Church of Latvia, while from Lithuania, "obviously not without pressure from the Commissioner" (for Religious Affairs -- Trans. Note), there was a delegation led, in fact, by an archbishop. Could it be that for all these "favors", the atheistic government will try to demand that we come under the protection of the Patriarch of Moscow, as was once suggested to the Catholics of Czechoslovakia? Let us not trust in the goodness or sincerity of those fighting against the the Church!

In order that false prophets not succeed in leading astray those sons and daughters of our nation living on earth today, the spirit of sacrifice, love and prayer is needed.

I close with the words of Maironis:

"Let us fervently pray that God will protect us
From misfortune, storm and frost...
That the children of the family would live in unity,
And not quarrel like strangers.

"Then hastening, blessed by prayer
Each of us doing his share,
Let us go work and suffer for the common cause,
As each knows how and is able."

THE JUBILEE OF LITHUANIA'S BAPTISM APPROACHES

Three Years Leading to the Lithuanian Christianity Jubilee
(March 3, 1985 - April 3, 1987)

Preliminary Plan of the Jubilee Commission submitted to the
Lithuanian Conference of Bishops, February, 1985.

I. Overview of the Triennial Celebration

1. The program set forth in the first letter of the Bishops and Administrators of Lithuanian Dioceses should set the tone for the activities of all Lithuanian Church leaders, especially on visits to parishes and shrines, deanery visitations and accountings, conferences to seminarians, retreats to priests and laity, sermon themes and pastoral work as a whole, as well as restoration of churches.

2. Schedule for the First Year of the Triennial Celebration: a. On March 3, 1985, on the Eve of the Feast of Saint Casimir, the first pastoral letter is to be read, beginning the Year of the Good News.

b. During Lenten sermons of 1985, attention is to be called to the value of Baptismal grace and the gift of Faith.

c. On April 14, 1985, Low Sunday, the pastoral letter is to be read again and sermons are to continue throughout 1985 and the beginning of 1986 on themes connected with the Year of the Good News: the divine origin of Christianity, the fact of Baptism of Lithuania and its fruits in human relations, education, social welfare and redemption, the past of the Catholic Church in Lithuania, the hardships it has met and leading personalities developed; the intimate bond between our nation's spiritual and material culture on the one hand, and Catholicism on the other.

3. The program for the Second Year of the Jubilee Triennial Celebration:

a. March 2, 1986, the Third Sunday of Lent, when we commemorate Saint Casimir, the second pastoral letter is to be read, beginning the Year of Conscious Faith.

b. In 1986, during Lenten sermons, attention is to be called to the value and vitality of the Christian life; in the Way of the Cross, *Graudis verksmai* (Traditional Lithuanian Lenten services centering on the Passion and Death of Christ -- Trans. Note) and other Lenten practices,

reparation is to be made for transgression against Christian hope.

**LITHUANIA'S BISHOPS AND APOSTOLIC ADMINISTRATORS WRITE
TO PRIESTS AND BELIEVERS**

(This communication is reproduced in its original state. Italics indicate those words, sentences and even paragraphs that were censored by the Office of the Commissioner for Religious Affairs.)

For almost two thousand years, humanity has been living under the sign of Christ's blessing. Beginning with Palestine, where Christ was born, taught, suffered and rose from the dead, the Apostles and their disciples, and later their successors, carried the light and grace of Christ to all nations: First to their closest neighbors, easier to reach, later, to the distant and most distant.

Six hundred years ago, Divine Providence granted this grace to the land of our fathers and forefathers, Lithuania. By baptism in 1387, she joined the great Christian family, and became an heiress and participant in its blessings. For six centuries, supported by the grace of Christ, countless Lithuanian Catholics have honorably walked the path of virtue and attained salvation.

We, the bishops and administrators of dioceses in Lithuania, rejoicing in the blessings of Christianity, cordially invite our brother priests and all the faithful to mark the baptism of Lithuania with a three-year period of renewal.

Let 1985 be for us the Year of the Good News. By listening to sermons and immersing ourselves in the history of our culture, we shall, this year, become acquainted with and appreciate what Christianity has given our nation, and still gives it.

Let 1986 be the Year of Conscious Faith. During that year we will try to deepen our knowledge of our Faith, and learn to see ourselves, the world, and life's purpose in the light of the Gospel of Christ. 1987 -- the jubilee year itself -- we will celebrate as the Year of the Living Spirit of Christianity, in the realization that for us Christianity is not dry theory, but a blessed, enlightened way of life.

The road of Christianity into Lithuania was not an easy one. Our forebears lived far from the trade routes of old, so for a long time they were little known. The first missionaries who tried to reach the Baltic nations were Czech and German bishops and religious. In 997, the Bishop of Prague, Saint Adalbert, came to the land of the Prussians with two priests and tried to spread Christianity, but he was not understood and was killed. Eleven years later, (1008) the same fate overtook Saint Boniface the Bishop, who tried to spread the Gospel in the land the Yotvingians. (One of the tribes which later made up the Lithuanian nation. -- Tran. Note)

A couple of hundred years later, our forebears once again encountered the Christians to their west, to their east and to their south -- mostly in battle. Frequently under attack from the war-like Prussians and



From Left: Bishop Antanas Vaičius, Archbishop Liudvikas Povilonis, Bishop Vincentas Sladkevičius and Bishop Julijonas Steponavičius, in 1982.

Lithuanians, the Mozurians, around 1200, asked the Knights of the Cross, a military order, to protect their borders. German colonists who had settled in and around Riga established the Order of the Knights of the Sword. Over a long period, these military orders evolved from defensive to offensive forces and great wrongs befell the Prussian and Latvian tribes, Lithuania and Poland. The Lithuanians refused to accept the Cross from their hands.

To the east and southeast, the Christian Byelorussian and Ukrainian lands submitted easily to Lithuanian rulers, since the latter were strong enough to protect them from the cruel yoke of the Tartar Mongolians. However, eastern Christianity did not demonstrate any significant missionary activity, and did not christianize Lithuania.

The great unifier of Lithuania, Mindaugas, a foresighted statesman, understood well that it was a painful and detrimental anachronism not to be Christian in Europe, and so in 1251 (or the end of 1250), inviting missionaries from Riga, he had himself baptized, together with his family and a group of nobles. At the same time, he arranged for the Diocese of Lithuania to be established, responsible directly to the Apostolic See of Rome.

Pope Innocent IV, in appreciation of Mindaugas' determination to christianize Lithuania, sent him a royal crown in 1253. This was not only the coronation of the ruler personally, but also in effect the ratification of Lithuania's statehood. Ten years later, however, (1263)

Mindaugas perished, a victim of political intrigue. The helm of state was once again taken over by proponents of paganism, and the spread of Christianity was checked. This was a decisive mistake.

The history of the State of Lithuania would have taken a completely different turn if its crowned head had not been murdered. Following in the footsteps of Mindaugas and publicly supporting Christianity, his successors would have been able to preserve the royal crown for Lithuania for all time. In that case, crusades against the Lithuanians would no longer have been proclaimed. Relations with the military order, (Knights of the Cross -- Trans.Note) and later with neighboring Poland, would have developed differently, and the fruits of Christian culture would have reached Lithuania much earlier. (See 2. Ivinskis: Selected Writings, Vol 1, Rome, 1978, p.195).

The enlightened Grand Princes, Vytenis and Gediminas, and their successors saw clearly that it was historically imperative for Lithuania to become Christian, and they followed unwaveringly in the footsteps of Mindaugas, opting for Christianity, but sought a suitable approach. Such an approach unexpectedly turned up when the Grand Duke of Lithuania, Jogaila, after receiving Baptism, became King of Poland. Thus, early in 1387, Jogaila arrived in Lithuania together with a group of clergy and nobility, and with his cousin, Grand Duke Vytautas of Lithuania, promoted baptism and erected churches in Vilnius and other major locations. It is said that in the absence of Lithuanian-speaking clergy, the rulers themselves catechized the people, and translated the Apostles' Creed and the Lord's Prayer into Lithuanian.

The baptism of the nation, begun in 1387 in the capital of Lithuania, and the establishment of a diocese meant the official renunciation of paganism by all Lithuanians. Hence the year 1387 is rightly considered the date of the baptism of Lithuania in general. The process of baptizing took longer in various regions. Between 1413 and 1417 it was completed with the baptism of the majority of the Samogitians, with which Jogaila and Vytautas were jointly concerned, a few years after crushing the power of the Knights of the Cross in a joint effort. After a couple of hundred years of staunchly resisting Christianity proffered at sword's point, the ancient Lithuanians easily accepted it at the urging of their rulers, when it was disseminated peacefully.

The ancient religion of the Lithuanians had not been mere nature worship: in it are found traces of belief in a Supreme Eternal Being -- God and its moral code was of a high calibre. Christianity enhanced the beautiful elements of the ancient Lithuanian religion: faithfulness, respect for chastity and motherhood, and trust in Providence. It softened harsh customs, and threw new light on the view of life after death. Where the sacred fire had burned, the sacrifice of the redemption of mankind -- Holy Mass -- began to be offered. Finally, Christian customs formed, and the Lithuanian learned to sense God no longer in the rolling thunder or in the rustling oak, but in all of life, and especially on the altar.

Baptism incorporated our nation into the family of Christian European nations, opened for us the doors to the treasures of their science, art and culture. As with other nations, the Church in Lithuania spread



Blessed Mykolas Giedraitis, in a detail from a 17th Century painting at St. Mark's, Cracow.

education: Beside churches and monasteries, schools sprang up., and later an academy-university. The country adorned itself with beautiful churches, and folk art received refreshing new inspiration. Christianity developed many of our nation's most attractive personalities: the Prince-Saint Casimir, the Blessed Religious Mykolas Giedraitis, the Venerable Servant of God, Jurgis Matulaitis, the great educators Merkelis Giedraitis and Motiejus Valančius, the famous poets Bishop Antanas Baranauskas and Monsignor Maironis; the noble priests *Ambroziejus Pabrėža* and *Alfonsas Llpniūnas*; the noble laity: the benefactress of the poor, *Barbora Žagarietė*; the writer and educator, *Marija Pečkauskaitė*; the philosopher *Stasys Šalkauskis* and many, many others. The light of Christ and His love inspires priests and laity in our day also to work in self-sacrifice, to try for nobility in all ways, to sacrifice and to forgive...

We could spend a long time counting the blessings of Christianity for our people, without telling even a tenth of it, even if we only named the temporal, terrestrial evidence. The basic and direct task of Christianity is the supernatural sanctification of people, leading them to eternal salvation. With the grace of Baptism and the other sacraments, with all the values of Christian education and life, the road to eternal life has been much easier for our ancestors and for us.

Brothers and sisters, dear faithful, dear priests! Let us daily thank the Lord God for the blessing of Baptism bestowed upon us and promised to coming generations. Let us appreciate what Sacred Scripture, under the inspiration of God, says about Baptism:

"Baptism makes us children of God, members of the Mystical Body of

Christ, members of the Church, and heirs of heaven," (cf. Rom. 8,16; 1 Cor. 12,12). "Baptism unites us with Christ, makes us partakers of the merits of his death and of the hope of his resurrection." (Rom. 6,3-4). Through Baptism we have become "...a chosen race, a royal priesthood, a holy nation, a people he claims for his own to proclaim the glorious works of the One who called you from darkness into his marvelous light." (1 Pet. 2,9).

In grateful appreciation of this gift of Baptism, let us eagerly live up to the obligations imposed by it -- to renounce evil seductions and ignoble deeds, to be "that new man created in God's image, whose justice and holiness are born of truth." (Eph. 4,24)

Bishops and Apostolic Administrators of Lithuania

Kaunas, January 16, 1985

Postscript to priests:

The Reverend Fathers will read this letter of ours in place of all the usual sermons on the Eve of the Feast of Saint Casimir, Patron of Lithuania, the Second Sunday of Lent, March 3, 1985, and April 14.

During the Year of the Good News, priests through sermons and conferences will better acquaint the faithful with the dignity of Christianity and of Catholicism and its blessed influence on the life of our nation. The Commission for the Jubilee of the Baptism of Lithuania will try to prepare material for such sermons and disseminate it via the chancery and deans.

Let Lent of 1985, 1986 and 1987 be experienced as a time of penance for the disloyalty of all of us to baptismal grace.

On Sundays and other suitable occasions, it is recommended that one of the prayers for the Year of the Good News here enclosed should be read at the end of Mass (before Benediction):

Lord God, Creator of Nations, Father of all human kind!

We sincerely thank you for your Fatherly love, which six centuries ago, through the baptism of our honorable forbears, invited our nation also into the Church of your Son, Jesus Christ -- the holy kingdom of freedom, Peace and Love.

We pray you, Lord -- help our nation to value this great gift, and always to be faithful to our Christian vocation, to spread the Good News of Christ by noble example and the word of truth in our surroundings.

Lord God, by the grace of Baptism making us your children, cover with your grace also our younger generation, to whom it is given to take their places in the front lines in the seventh century of Christian Lithuania, *In the Twenty-first Century of world Christianity*, this we ask through Christ, Our Lord. Amen.



The statue of Jesus of Nazareth, bearing the chains of the captive and the symbol of the Trinitarian Order.

THANK YOU!

We thank the Trinitarian Order in America for the solidarity they have expressed with Lithuanian prisoners of conscience. Beside the the relics of Saint Casimir, Patron Saint of Lithuania, which have been exiled from the Cathedral of Vilnius to the Church of SS. Peter and Paul in Antakalnis, stands a statue of Jesus of Nazareth, beloved by our folk, which came from the church (now closed) once belonging to your order. May these symbolic exiles continue further to unite us in common cause and in efforts that the strength of Christian love might triumph over force and deceit.

FROM THE TRIAL OF VLADAS LAPIENIS

The defense speech and final statement of Vladas Lapienis, spoken in the Supreme Court of the LSSR, March 28, 1985:

"Freedom of conscience is guaranteed by Par. 52 of the LSSR Constitution, while Soviet law explains that freedom of conscience in the wide sense is the ability for each person to act according to their beliefs, according to their conscience." (J. Aničas and J. Rimutis, *Soviet Laws Regarding Religious Cults and Freedom of Conscience*, 1970, p. 3).

Similarly, Par. 19 of the *Universal Declaration of Human Rights*

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

Par. 49 of the USSR Constitution: "It is forbidden to persecute anyone for criticizing," while Par. 57 proclaims that, "To honor citizens' property and to safeguard their rights is the duty of all government organizations and officials." The Constitution, after all, possesses the highest power, so no laws can contradict it.

In my work, I was guided by Natural Law, by the Constitution of the country, especially Par. 34, 39, 50, 52, and other Soviet laws, the *Universal Declaration of Human Rights*, and especially Par. 2, 19, 28, 30, international covenants regarding civil rights, and other documents concerning human rights and basic freedoms.

The explanation by some government officials who disregard the persons or the dignity of their country's citizens, and fail to protect their rights, saying that they do so in the name of the law, is similar to the explanation given, when during the era of the Stalin personality cult, thousands of innocent people were put behind bars and barbed wire, or sent into exile. Only after Stalin had died did they admit that most of these people had been unjustly sentenced, and they were rehabilitated. Those activities said to be "in the name of the law," the Twentieth Century has firmly condemned, calling them crass infractions of socialist justice.

On the Presidium of the Central Committee were people who themselves were guilty of taking advantage of their government position to carry out mass repressions... Thousands of completely innocent people, government and military activists, perished. (*Proceedings of XX Congress of the Soviet Union Communist Party*, Vilnius, 1962, p.220.)

The indictment dated February 28, 1985 states: "Seeking to weaken the Soviet government, he (Lapienis) produced, distributed and kept for purposes of distribution literature libeling the Soviet government and the public order."

From 1981 to 1985, he wrote and reproduced for distribution a work Mbelously anti-Soviet in content called *Memoirs of a Soviet Prisoner*.

At the end of 1983, he began typing a 314 page work entitled *Memoirs of a Soviet Prisoner*.

On February 13, 1983, he was detained in the City of Vilnius, carrying a 314 page manuscript of the above-named work.

From February 1984 until 1985, he wrote a newly expanded version of his "memoirs", and typed at least two copies of 144 pages each (sic).

On January 4, 1985, at the time of his arrest in Kaunas, in the apartment of tenant Miss Ona Dranginyte (TSRS 50-Cio prosp., 16-92), he was writing more of his "memoirs".

In this work, Lapienis libels the Soviet order and its organs, derides the Soviet system of justice, treats the principles of Soviet democracy in a distorted fashion, writes about so-called religious persecution in the Soviet Union, extol Is Soviet criminals (Fathers Alfonsas Svarinskas, Sigitas Tamkevičius) and urges others to follow their example.



Vladas Lapienis

On February 13, 1984, he was carrying, for the purposes of distribution, the *Chronicle of the Catholic Church in Lithuania*, Nos. 57, 58, 59 and 60; *Lietuvos Ateitis (Lithuania's Future)* No. 6, he had manuscripts of *The Cog-Wheels of the Gulag Are Crushing AT (Antanas Terleckas? -- Trans. Note)*, *Typescripts of The Belgrade Conference, Problems of the Lithuanian Nation's Moral Culture*, and *Father D. Dudko, Concerning His Statement ...*

Concerning the accusations made in this indictment, the following must be said: *Memoirs of a Soviet Prisoner* tells my own experiences during the time of my imprisonment (1976-1981), by which no attempt is made to weaken the Soviet government, with no anti-Soviet purpose and not from a desire to denigrate our life; on the contrary, to promote progress, since the memoirs consist of information to state and party institutions, whose duty it is to do away with short-comings, among them those indicated in the memoirs.

Even though my most important accusers during the investigation were Chief Investigator Vytautas Pilelis of the KGB, and some other KGB agents, you call my memoir libelous and anti-Soviet, but that does not decrease in the least their value as a source of information. The whole trouble is that this information is not encouraging, and evokes painful realities. However, the purpose of this information is to help our people to overcome the evil infiltrating our midst, so the memoirs cannot be used against me as evidence.

"In the area of human rights and basic freedoms, participating governments will act in accordance with the *Universal Declaration of Human Rights*. They will also carry out their obligations as these are set forth in international declarations and covenants in this area, and in agreements on human rights," proclaims the Final Act signed in Helsinki in 1975. If the states act in accordance with the *Universal Declaration of Human Rights* whose 19th paragraph confers the right on each person to maintain his beliefs and to express them freely without interference, and also grants the right to every person to seek, receive and disseminate information and ideas by whatever means, regardless of national boundaries.

All writings taken from me are information, thus in my activities, there is no crime. After all, in the *Universal Declaration of Human Rights*, it is not stated that the right is granted to seek, to receive and to disseminate only Soviet or anti-Soviet information, but information in general. That means it is completely irrelevant what you call it.

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

Par. 11 of this *Declaration* proclaims: "No one shall be held guilty of any penal offense on account of any act of omission which did not constitute a penal offence..."

Since my activities in accord with international law (specifically according to Par. 12 of the *Universal Declaration of Human rights*) was not considered a crime, and international agreements take precedence over Soviet law (for this is proclaimed in the *Proceedings of the Supreme Soviet, 1978, No. 99, Par. 816*), therefore my accusers holding me criminally responsible transgress against Par. 1-3, 11,12,17,19,28 and 30 of the *Declaration*, Par. 2,5,14,18 of the *International Covenant on Civil and Political Rights* and Section 7 of the *Final Act of the Conference on European Security and Cooperation* which took place in Helsinki.

I repeat that in my work, I was guided by Natural Law, the Constitution of the land, promulgated Soviet law, international agreements on human rights, including freedom of thought, conscience, religion and belief; and not by the demands concocted by some officials who, transgressing against justice themselves, are in error and lead others into error. Among the bases of peace is respect for inviolable human rights, for peace is justice and war arises from an infringement of those rights. And if human rights are violated in peace time, and -- from the viewpoint of progress -- an incomprehensible manifestation of war with mankind, which is impossible to reconcile with any program claiming to be "humane". Not unless we say that one who struggles against God cannot be at peace with humankind.

Truth can be clarified only by man himself, and only in freedom. So any physical or moral pressure distorts the battle of ideas in the first place. Every violation of conscience is a brutal mockery of the human being, by which only consent to external force is attained, and not an internal winning over a person to truth. In place of winning over a person

to truth, we only instill in him hatred for ourselves and for the idea we are forcing upon him.

The experience of history clearly shows what an unfortunate temptation it was to use force "in the service of truth". To use force in the war of ideas, is not to serve truth, but to demean it. After all, the rights of government depend on nothing, if not respect for objective and inviolable human rights. The common good which the government serves in a state is fully realized only when all citizens can be certain of their rights. Without this, we arrive at a collapse of society and anarchy, or to a situation in which oppression, threats, force and terror are employed. Proof enough of this has been given by the dictatorships and totalitarianisms of our age.

Just as air, food and water are necessities of life for a normal human being -- a believer or atheist -- so are freedom of speech and of the press necessary for all citizens.

On April 30, 1984, in Vilnius, I met a lawyer, an old acquaintance of mine, who has worked in a responsible position in the organs of law enforcement. I told him that on February 13, 1983, the KGB had confiscated my reminiscences-memoirs (a rough draft) of the period of my imprisonment, and had opened a case against me on that basis. The investigative organs stated that I had committed a crime, provided for in the LSSR Criminal Code, Par. 68, 2d.

He asked me, "Perhaps you criticized officials of the government in your memoirs or mentioned them negatively?"

I replied that at the end of 1976 and the first half of 1977, I was interrogated by KGB Chief Interrogator, Major Urbonas and Chief of the Division of KGB interrogation, Major Rimkus, so I did criticize them, Prosecutor Bakučionis and some others, in my memoirs. My friend the lawyer thought a moment, and said, "Urbonas has been promoted to Lieutenant Colonel, and appointed as head of a KGB section, so he can revenge himself on you for your criticism, and no defenders, no explanations of yours will do you any good..."

If justice is overcome by wrath, hatred or even vengeance, then the basic motive for action will become the desire, if not to destroy me, at least to curtail my freedom or to force upon me beliefs which, in essence, are contrary to a free life. The only thing left is to say with the leader of the Indian nation, Gandhi, who was in prison eight years, "Force convinces no one, but only begets hatred. If I am innocent and yet accused, imprisonment to me is not shameful."

As a matter of fact, time spent behind bars or barbed wire for the truth is not lost, but most beautifully serves spiritual rebirth. Although prison and labor camp isolate the Christian from society, nevertheless zealous Catholics, even when they are prisoners, engage in the apostolate and win souls for Christ.

Freedom lost for the truth, for one's beliefs, for refusal to offend against truth, troubles experienced, suffering undergone, will be the most impressive example for others. Giving up all that is the best on earth spreads more of the fragrance of grace in the Living Church and in souls than does the blooming (life, works) of natural gifts for all the world to

see, while living in freedom.

To be sentenced for writing my memoirs as a prisoner (1976-1981), for reading *the Chronicle of the Catholic Church in Lithuania, Lithuania's Future*, J. Girnius' book *Man Without God* (which the chekists seized from me and destroyed as ideologically damaging), and others is for me not only free of shame, but honorable. For then, I as a Catholic, having done my duty conscientiously, take my stand alongside Eternal Truth, which says: "Happy those who are persecuted in the cause of right: Theirs is the Kingdom of Heaven. Happy are you when people abuse you and persecute you, and speak all kinds of calumny against you on My account. Rejoice and be glad, for your reward will be great in heaven..." (Mat 5,10-12)

It is an honor to walk the hard road of the Gulag for the Church, for one's nation, for human rights and basic freedom and justice.

These sacrifices are not in vain. They are the seed of future freedom falling on a land sprinkled with the blood and watered with the tears of our fathers and forefathers.

After all, the greatest mission is to suffer with the suffering, "There is no greater love than to lay down one's life for one's friends," says Christ to us (John 5, 19). Hence, we are obliged to value faithfulness to God more than treasure, freedom or even life.

" *Omnia vincit Veritas!* - Truth overcomes all!"

DECISION OF THE COURT

Copy of Criminal Case No. 8-2

Decision

In the name of the Soviet Socialist Republic of Lithuania
March 28, 1985
Vilnius

The College of Criminal Cases of the Supreme Court of the Lithuanian SSR, consisting of presiding member of the court J. Riepšas, public advisors Mrs. A. Grigalavičienė and A. Gudalevičius, with Mrs. S. Brusokienė as secretary, and Prosecutor J. Morauskas participating, thoroughly considered in open court session the criminal case in which Vladas Lapienis, son of Antanas, born June 6, 1906 in the City of Daugpilis, Latvian SSR, citizen of the USSR, Lithuanian, residing in Vilnius, at Gelvonig 27-7, a pensioner, sentenced July 25, 1977, in accord with the LSSR Criminal Code, Par. 68, Id, to 3 years deprivation of freedom with 2 years of exile, completed his prison sentence October 20, 1979, and exile June, 1981, married, highly educated, was accused in accordance with the Lithuanian SSR Criminal Code, Par. 68 lid. The judicial college, having considered the case, decided:

The accused V. Lapienis, between 1981 and January of this year (1985), seeking to weaken the Soviet government, prepared, disseminated and kept for purposes of dissemination, literature containing libelous inventions demeaning the Soviet system of government and society.

During this time he wrote and reproduced for distribution, *Memoirs of a Soviet Prisoner*. He typed them in an outbuilding belonging to J. Puodžiukas located on the property designated as *Riešutas*, and in the apartment of Miss O. Dranginytė in the City of Kaunas.

In the aforesaid house and apartment of J. Puodžiukas, he kept illegal publications: *the Chronicle of the Catholic Church in Lithuania*, Nos. 10, 38, 46; *the Chronicle of Current Events*, No. 36; *Socialism; Personality and National Consciousness; Separation and Reunion; Contemporary Societies; Economic Systems and their Perspectives*.

In typescript, an open letter by Raisa Dort to the editors of the newspaper *Trud*, an open letter to Leonid Pluisch, the book *The Lithuanian Archives*, I (Vol. 6), the brochure entitled, "Archbishop Mečislovas Reinys" and *Problems of the Lithuanian Character* by J. Girnius.

He gave them to Puodžiukas to read.

In the City of Vilnius, he carried around with him and kept in his possession the illegal publications, the *Chronicle of the Catholic Church in Lithuania*, Nos. 57, 58, 59 and 60; *Lithuania's Future*, 6 issues; the manuscripts *Cog-Wheels of the Gulag Are Crushing AT; The Belgrade Conference*, typescripts: "Problems of the Lithuanian Nation's Moral Culture," "Father D. Dudko, Concerning His Statement".

Besides, Lapienis kept at his home manuscripts beginning with the words, "According to the Soviet Constitution, everyone ...", "...however, these statements are confirmed..." , "I am guarding that book", "You cannot break fighters by terror tactics", "Daumantai - 10" and a homemade little brochure, "The Crossroads of My Life".

In the City of Kaunas, he carried about with him the illegal publications the *Chronicle of the Catholic Church in Lithuania*, No. 62 and 63, *Lithuanian's Future*, No. 8, and the *Dawn (Aušra,)* No. 42.

In all these works, the Soviet state and society are libeled, the principles of Soviet democracy are treated in a distorted fashion, Marxist-Leninist ideology is criticized, and USSR policy in the area of religion is calumniated.

Lapienis does not admit his guilt. He admits the facts that he wrote *Memoirs of a Soviet Prisoner*, that he carried around with him in Vilnius and Kaunas and kept at home the above-mentioned illegal literature, also that the illegal literature found in Puodžiukas' little house, except for the book, *Lithuanian Archives*, Vol I(6), the pamphlet "Archbishop Mečislovas Reinys", *The Problems of the Lithuanian Character*, could be his.

The latter publications are not his, and he never gave them to Puodžiukas to read. However, he kept this literature not for dissemination but for reference. The *Memoirs of a Soviet Prisoner*, he wanted to hand over to the appropriate party in the Soviet organs, in an attempt to do away with problems.

Lapienis' guilt is established by the following proofs: On February 13, 1984, during the detention of Vladas Lapienis, in the course of the search of Puodžiukas' garden house, and in the course of apprehending Lapienis January 4, 1985, in the apartment of Miss O. Dranginytė in Kaunas, were found and removed *Memoirs of a Soviet Prisoner*, manuscripts,

typewriters and paper.

Handwriting experts determined that the manuscripts were written by Lapienis. Technical analysis of documents showed that the typescripts of the *Memoirs* were produced on typewriters in Puodžiukas' garden house and Dranginytė's apartment.

As mentioned above, Lapienis himself admitted writing and reproducing *Memoirs of a Soviet Prisoner*. The fact that these memoirs were written for the purpose of disseminating them is shown by their contents, in which he addresses prospective readers, "Forgive me, if I did not see everything, did not remember everything...", etc. The purpose of dissemination is demonstrated also by the fact that they were reproduced in several copies. Lapienis' explanation that he had intended to send these memoirs to Soviet and party organs is unfounded. Such is not the purpose shown by the contents of this work.

The *Chronicle of the Catholic Church in Lithuania, Lithuania's Future* and other illegal publications aforementioned were found on the occasion of Lapienis' detention in Vilnius and Kaunas. Handwriting experts have determined that the manuscripts titled *The Cog-Wheels of the Gulag Are Crushing AT* and *For the Belgrade Conference*, found during searches of Puodžiukas' garden house, his apartment and Miss Dranginytė's apartment February 13, 1984, were written by Lapienis.

The large quantity of illegal literature, its scope, the existence of various works in several copies and the copying of these publications show that Lapienis kept all these works for purposes of dissemination.

It has likewise been proven that Lapienis kept *The Archives of Lithuania*, "Archbishop Mečislovas Reinys" and *The Problem of the Lithuanian Character*. These works were found during the search in Puodžiukas' apartment. Puodžiukas clearly showed that these publications were brought to his garden house by Lapienis, who said, "If you have time, you can read them."

He took these books home and read *Problems of the Lithuanian Character*. In his testimony, there are contradictions about the date of the permission to read, explained by his age and the length of time since the occurrence. Giving Puodžiukas *The Problem of the Lithuanian Character* to read, the accused was disseminating this work. The other two works he also kept for purposes of dissemination, since he gave them to Puodžiukas to read.

It has been established that in all the works, there are libelous inventions demeaning the Soviet governmental and social system. For instance, in *Memoirs of a Soviet Prisoner*, it states that, "Soviet citizens are not allowed to use the rights granted them... Those rights exist only on paper, but not in fact."

In *The Crossroads of My Life*, we read that "Let the Party not imagine that the ideology which brought our land so many misfortunes will push the Catholic Church out of life... "

There are similar statements in the other works, also.

The attempt to weaken the Soviet government by such actions is shown by the fact that Lapienis produced, kept and disseminated for a long time, several years, literature containing libelous inventions demeaning the

Soviet political and public system, the large amount of such literature, and finally, the contents of these works.

Hence, Lapienis, by producing, disseminating and keeping for purposes of dissemination works containing libelous inventions demeaning the Soviet political and social system, thereby seeking to weaken the Soviet government, has committed a crime provided for by LSSR Criminal Code, Par. 68. Since he is subject to trial for an especially dangerous state crime, his criminal activity is rightly classified according to the Lithuanian SSR Criminal Code, Par. 68, Part 2.

The College, in sentencing Lapienis, is cognizant of the fact that he has earlier been sentenced for a similar offense and having served his sentence, has not learned his lesson and continues the same criminal activity. However, cognizance is also taken of his old age and the condition of his health (he suffers from atherosclerosis).

The penalty of imprisonment is to be carried out in a strict regime corrective labor camp. Moreover, a supplementary penalty of exile is assigned since a grave, especially dangerous state crime has been committed. The Judicial College, guided by Par. 331-333 of the Lithuanian SSR Code of Criminal Proceedings, has decided:

To find Lapienis, Vladas, son of Antanas, guilty of having committed the crime provided for in Par. 68, lid of the Lithuanian SSR Criminal Code, to sentence him to four years deprivation of freedom and to give Lapienis the supplementary sentence of exile for two years.

Vladas Lapienis to serve his sentence of imprisonment in a strict regime corrective labor camp, the beginning of serving of sentence is to be calculated from January 4, 1985; however, his detention from February 13-28, 1984, is to be credited toward sentence.

The exhibit, consisting of the *Unis* typewriter is to be confiscated, and other evidence is to be kept with the bill.

This verdict is final, without recourse or protest.

(signed) J. Riepšas, Chairing

(also signed) A. Grigalavičienė, A. Gudalevičius - Public Advisor

P.S. This is a true copy: Member of the Court, J. Riepšas.

**THOUGHTS UPON READING THE ARTICLES BY J. KAZLAUSKAS
AND V. BALKEVIČIUS ENTITLED "THE MAKING OF A HOLIER-THAN-THOU"
AND "THE MEANING OF JESUITICAL TRUTH"**

Upon reading the aforesaid articles, one gets the impression that the authors, carrying out someone's instructions or commission, are regrettably stubbornly and feverishly fabricating a lie. Such "scientifically produced arguments" really do no honor to them, all the more because those who commissioned it always prefer to remain obscure -- let someone else be embarrassed in the eyes of the public, decent people or students.

Hence, in this case, the reputation of Balkevičius as an instructor in Philosophy has greatly suffered. A Philosophy instructor should know

that philosophy is a science, treating the universal rules of the development of society and of thought (universal rules, not those applying to the thought of Balkevičius or his patrons).

Attention should be paid to this by all those who assume the title of philosopher. Teaching and studying a one-sided, single part philosophy does not mean that we have grounds for calling ourselves philosophers, and Balkevičius himself does not deny that he represents a so-called philosophy by a position of force. It does not take special training to understand the meaning of such a "philosophical" nuance, which Balkevičius attributes to Father Jonas Danyla, in his article, "The Meaning of Jesuitical Truth":

"All your complaints, accusations and demands to various authorities you, pastor, sent in carbon copy. Where did you put the original? The first was intended for 'export'. The first copies went to their basic assigned destination, Vatican Radio... "

So here is where the "philosophical" dialogue was side-tracked. It appears that this is not a fight between equals, the meaning of such allusions is well known to every foreigner: Russian, Pole, Czech or Afghan, and especially of course, the Catholic Lithuanian. And here is one more clear mark of discrimination: When the philosophers of old gathered for public debates, they used to proclaim their statements, proofs and conclusions to the entire public, so there was no one-sided and privileged position. The rule *audiatur et alter pars*, let the other side be heard also, was binding on all, and all honorable people conscientiously abided by it.

But what do we see now? Not a single text or letter of Father Danyla which is mentioned is produced in its entirety. What kind of impression can the reader form if Balkevičius cites only a few scattered excerpts. It is the same with the statements, writings and sermons of our other prisoners of conscience, like Viktoras Petkus, Docent Vytautas Skuodis, Liudas Dambrauskas, Father Alfonsas Svarinskas, Father Sigita Tamkevičius and others. And how many articles condemning and calumniating them did the official press publish? In other words, *Quod licet jovis, non licet bovis* (What is sauce for the goose is sauce for the gander. -- Trans. Note).

In the daily *Tiesa (Truth)*, July 19, 1985, J. Kazlauskas in his article, "How Hoier-Than-Thous Are Made", quoted several excerpts from the diary of Antanas Terleckas. But this is again the most crass violation of human rights. No one has a right, without a person's permission, to publicly reveal his diary or letters (a guarantee of the USSR Constitution). The excerpts quoted in the article were so distorted that Terleckas probably did not recognize them.

In his diaries, Terleckas never named names, so KGB Lieutenant Colonel Česnavičius had to visit Terleckas at his place of exile in order to identify certain names. Terleckas refused to do so. This was the genesis of the aforesaid article in which Petkus' name is denigrated the most. This is just one more creation of the lie industry. It means that the Constitution holds only for the privileged, and for all others, it is a sack or a pot on the head, as in the short story by Saja, "Devynpedžiai" ("Nine-Foot"), so that people would not be able to speak or sing.

If Kazlauskas wants to assume the role of apologist for government truth, then he should know all of Petkus' crimes in their detail. When, however, he dares to write that Petkus, while employed as the bookkeeper for the folkart society, stole money from the treasury, but for some reason or other he "forgot" that for this black deed as Kazlauskas called it, no one punished Petkus, even though Soviet laws regarding thieves of socialist property are especially strict.

Kazlauskas managed to "forget" conveniently that Petkus' work was reviewed by several auditing committees, and they found no infringements of fiscal responsibility. And how convenient it would have been to put Petkus away for theft; then it would have been unnecessary to apply the political paragraph to his activities, and one more "defender of human rights and candidate for sainthood", to use their words, would have been discredited.

In Kazlauskas' article, one more "discovery" appears, namely, Petkus' cowardice. Kazlauskas can inquire about that if, of course, he has enough civic courage with certain officials of the KGB and participants in the trial. Is it possible to pin the name of coward on someone choosing the shackles of imprisonment for the third time, for his beliefs?

Petkus never concealed his name, never hid behind any pseudonyms (the investigative organs know that!). Only a coward fears light and truth. Only a coward hides behind the backs of others. Only a coward never shows his true face. Hence, it is impossible not to agree with the thought of one poet who writes:

"...They invite you to the unveiling of a monument
to the unknown coward.
The concept of the monument is modestly conceived:
the pedestal is empty!
The coward himself can easily hide
among the guests,
never fearing that anyone will pick him out... "

In his article, Kazlauskas devotes much room to Terleckas' "repentance". Soviet law considers repentance as a significant mitigating circumstance, but Terleckas' so-called "repentance" did not receive a suitable reward. One tries to help the penitent, but with Terleckas, they acted the opposite.

In August, 1985, Terleckas received permission to attend his brother's funeral in Vilnius. His family, sensing the long, arduous journey from exile, delayed the funeral. Nevertheless, Terleckas missed it. He found his brother already buried, since various interruptions happened along the way: In place of a plane, a truck, etc. This is what it means to be a political prisoner in exile, and not an overweening hypocrite!

While defending atheism, Balkevičius, like a large number of atheists, probably does not believe that atheism is simply a matter of personal conscience. If it meant choosing whether to believe or not believe, then atheism would not be an entrenched part of Soviet domestic

policy, and such state agencies as the militia and the KGB would not assume the role of defenders of atheism. As it is, in current practice, the activity of the KGB is mostly directed against religious believers: Not a single religious holiday, not a single more significant commemoration of the dead, not a single gathering of the faithful goes by without the presence of the KGB, to say nothing of a large number of militia and highway patrol. Perhaps that is precisely what the constitutional guarantee of Soviet freedom of conscience is!

Such protection and guarantees can be the envy of even the lowest Soviet leaders and activists, Balkevičius writes, "...atheism is humanism. It is the ideological manifestation of the struggle with evil. Atheists do not wait for blessings from heaven. They themselves struggle against evil. They try to lift up and exalt people whom you, Pastor, always kept on their knees and continue to keep on their knees..."

It can be put no more clearly than that great evil is religion and religious believers. However, can Balkevičius, et. al., show how many religious believers have been found guilty of murder, theft, burglary and rape; how many of them are under compulsory treatment in dispensaries for venereal disease, or for alcoholism? How many are discharged from factories and offices for unexcused absence and other infractions, how many children of religious families are "improving themselves" in forced labor camps? The comparison with the results of education in humanistic atheism will be interesting!

What it means to raise and exalt man can best be told by him who has had anything to do with Soviet law enforcement and law-keeping organs, especially with the KGB. This is no exultation of man, but an attempt to turn him into a coward, a traitor, a hypocrite; and attempt to force upon him one's own truths to distort thought and mix-up concepts. It is most painful that upon this hook of "the exaltation of man" are caught up not only laymen but priests, seminarians, their instructors and leaders...

How cleverly and sophisticatedly is formulated the satanical temptation concerning truth, love of neighbor, love of enemy, about the words uttered by Christ: "Render to God what is God's and to Caesar what is Caesar's", about the concern with the fate of the entire Catholic Church of Lithuania, about the need for compromise decisions, etc. The failure to size-up all these temptations and acquiescence to them is a result of personal pride, timidity and egoistic view of things and at phenomena. It is an unwise trust in one's own powers, refusing the help of God and rejecting Christ's Gospel truth. That is the philosophy of one who covers himself: This is safer for me, this is more convenient for me. "Cowardice is the beginning of betrayal," Nijolė Sadūnaitė has said. And the poetess, Janina Degutyte, literally cries out:

Do not lose truth from your lips,
do not lose lose truth,
which blossoms in your blood
like a thorn,
which alone pumps the blood

from the feet to the head,
to the remotest corners of the brain,
for what else is there?...
Which still tells the eyes to open
and look -- be witness --
which tells the feet to go on,
and on -- no matter if there is strength --
which forces the hands to slice
the bread, to pull the weed, to sew
a button -- for maybe someone
sometime will need that life,
that truth, which blossoms like a thorn
in your blood...

Only not to lose the truth, O Lord
only not to lose the truth on one's lips.
Let it open like a weevil,
Let the passerby see in it
his face, let the star
see its twinkle, and
the tree its shadow...

Let it open
like the thorn,

let it blossom
like a wound...

Speaking of mankind's humanistic exaltation, Balkevičius writes:
"...in our society, youth and the new generation of people act naturally
and more normally; thin Christian altruism is not characteristic of them,
they are bolder and more self-reliant, and more friendly, etc., for could
morally bankrupt people erect great cities and factories, lay good roads
or turn out complicated machinery; contemporary man more and more decides
for himself how to act without carrying out external commands or so-called
commandments of God..."

Alas, the average person sees the "naturalness and boldness" of youth
mentioned by Balkevičius only as shameless fondling in buses, on streets
and in the squares; a morbidly twisted outlook on sexual questions, the
family, the killing of unborn infants, one's own duties to mankind, and
assistance to society.

Is one's duty to mankind and assistance to the weaker now a "diluted
Christian altruism"? What talk can there be of altruism if blind hatred
for a class enemy (read one who thinks otherwise) is constantly being
instilled, if the majority of films intended for children are still
produced on the war-time theme, "Strike, kill your enemy!"

If, without counterbalancing pedagogy, the juvenile mind is being
poisoned by such books as *Lapinas Reinikis (The Many-Colored Fox)*, in
which evil always triumphs in the end, in which evil-doers become winners

and heroes, is this not the reason why such untrammelled hatred for others, bestial sadism and insensitivity to the pain of another has found root in young hearts?

Balkevičius knows well that even today's students -- the future of our social, political and economic state's life -- cannot (or will not) put together the simplest sentence without ornamenting it with the most vile profanity. Often it is difficult through such a torrent of vulgarity even to understand the meaning of a sentence. It is a question, "Whether the morally dissolute person can construct great cities and factories?"

Balkevičius, for some reason, passes over in silence the fact that next to all those "progressive Communist Youth" or "most important of the five-year plan" structures are growing up other cities surrounded by barbed wire, in which examples of "moral purity" are vegetating. Still it must be remembered that it was by their hands that the BAM (Baikal-Amur Magistral - railroad lines in Siberia -- Trans. Note), the HES (Hydroelectric stations -- Trans. Note), including factories and offices in Kaunas, Kėdainiai, Mažeikiai, Sniečkus, Alytus, Elektrėnai, etc., were built.

So what is this dehumanized element: "The sweet result of Christian altruism" or the result of wasteful atheistic activity? Even though the youth of yesteryear "looked down the rear end of a cow" for the most part, as Balkevičius writes, nevertheless, its conscience was clear, its speech was not "ornamented" with imported epithets and it was not brought up behind barbed-wire barriers and prison bars. Most people recall that in all of Lithuania, there was only one juvenile detention center, in Kainaberžė.

And now? Now all such institutions are over-crowded, and being endlessly expanded. The atheists representing "the most democratic state in the world", with its laws of highest Communist morality, have been able to come up with nothing better than forced labor camps, reform colonies or special internships. And after all, today's Soviet youth are not chips off the old block of bourgeois living, but the children and grandchildren of atheists themselves.

According to the law of God-granted free-will, everyone has the right to choose, "Eternal darkness and a pile of refuse or eternal light and meaningful life."

OUR PRISONERS

Father Alfonsas Svarinkas writes:

...Your visit has been postponed to next year (it should have been September 9). Such is God's will! I am happy and in good spirits. (For two years now, I have had neither a long nor a short visit!) I am alive and well. On Sundays I rest: I sleep a couple of hours longer, read and pray. For everything I am grateful to the Lord God. Life has been good to me. God grant that we will all meet in heaven, and together with all the powers of heaven, sing "Holy, holy..."



Bishop Julijonas Steponavičius and Father Sigitas Tamkevičius

People always respond to love with love, especially children and youth. Love of God and people is the eternal virtue, for Faith and Hope go only as far as the gates of heaven.

September 7 is the anniversary of the death of Cardinal Josyf Slipyj. (After World War II, Father Svarinskas and Metropolitan Slipyj were fellow inmates in a Soviet labor camp. Svarinskas saved Slipyj's life. -- Trans. Note) Perhaps that evening you could remember him. The children will make the Way of the Cross and the master of the house will pray.
August 14, 1985

Father Sigitas Tamkevičius' writes:

On May 6, I began my third year of imprisonment. In a couple of years, I have become well acclimatized to my new way of life, although it is said that it is impossible to become accustomed to deprivation of freedom. Throughout my life, almost without interruption, there was one kind of regimen or another: For eleven years in middle school, I constantly heard the bell. Three years in the army, I went to bed and arose on command. For five years in the seminary, I not only studied philosophy and theology, but observed external and internal discipline of heart and conscience.

Then followed twenty-one years of work, during which I also had to be

exactly on time at the altar, in the pulpit or in the confessional... The bell of life summoned me over and over again: now on sick-call, now on retreat, now to other priestly duties. I was always in a hurry.

Now, too, a bell summons me to work, to rest, to lie down and get up. This bell for me is like the voice of the Lord: I go where he summons me and in my heart I am at peace because I know that the Lord is always with me, even at those moments when I sometimes forget his proximity. Life in the presence of God brings peace, joy and blessing: When you lie down and when you rise, when you work and when you rest, when you are well and when you are burdened with illness, and at all times you know that the Heavenly Father is with you, that He loves you, that without His knowledge, not even a hair of your head will fall.

People quite often worry themselves sick because they have tried to pile all of life's worries and troubles on their own weak shoulders, and to trust the Lord too little. In reality, one must do everything one can and what one cannot, turn over to God in prayer without self-reproach. Let Him put everything in order.

There was a time when I could mediate the needs of the living and the dead at the altar of God, deliver sermons and administer the sacraments. And now, my basic occupation is the simplest physical labor. Is this so tragic? Not at all. In human life, there is only one tragedy, not to have God or to separate oneself from him by sin. That is what is terrible!...

Perhaps there is nothing we need in life as much as patience. Whatever happens, to accept everything quietly, to put up with it and offer it to God. Neither work nor inconvenience frighten me. After all, our Master worked hard for long years and by His labor He consecrated our work and our troubles...

In prison, one would like the time would pass more quickly. I often think that I should wish, not for speedy or empty passage of time, but that time should be useful for me and for others, for whom I have dedicated my life. Therefore, every day I offer God my incarceration, my longing for my dear ones, exhaustion, physical infirmities when they occur, and everything which can be offered just so Our Lord would be better loved, that people would draw near to eternal truth and goodness...

May 10, 1985

Father Jonas-Kaštytis Matulionis writes:

... Thank you for the prayers which accompany me everywhere, this time, for the entire journey of two months from Vilnius, the City of the Gates of Dawn, to the camp in Siberia which is 6000 kilometers from my homeland. In these regions of Siberia, there have been many Lithuanian exiles. They brought us to the camp on the morning of September 8. Back in the homeland, it was still the dead of night, since there is a six hour time difference. Throughout the journey, my great travel companion was prayer, and especially this morning: the opening of the Šiluva festival, the Feast of the Nativity of the Mother of God, and our National Holiday

(Not to be confused with Lithuanian Independence Day, February 16. -- Trans. Note) In prayer I remembered every single one: in the homeland, in camp, on the sick-bed and laboring in the heat of the day.

Those six days in Vilnius, in the homeland, were a source of great joy for everyone. For this gift, I will always thank God. And if they have taken me again, this too is God's holy will, and I thank Him for it. There is nothing more pleasant than to do His will. In prayer I ask, and I ask you to help me with your prayers, that I may implement what God wants of me. What I have to do, He will show me. Whatever happens and wherever I am, I know that God is with me. He gave me everything, He gave me the priesthood. For that I am grateful and I pray for the grace to be worthy of it. Help me, you too, in this request. O good people, were you not sent by God?

During the two months' journey through six prisons: Vilnius, Smolensk, Voronezh, Chelyabinsk, Irkutsk and Chita, through the Urals deep into Siberia, the hand of God has wondrously conducted and protected me. Here there was both joy and also hours for penance. Strangers would meet me as though someone had informed them in advance that a priest was coming. Everywhere I met people who respect the priesthood, regardless whether they believe in God or not. They would show their respect and share the most basic necessities. God alone cares so for the human beings He has created. Christ taught: "Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you." (Mat 7, 7)

There were hurtful words also. After all, this is necessary too. If they insulted Christ, can it be otherwise with his soldiers, his priests? This road, this journey by *stolypin* (convict transport -- Trans. Note) is something that many of our brother priests need. Then there would be more of the spirit of sacrifice, love of God, country and humankind...

Just as in the last camp, so in this one, we are allowed to write and to receive mail only in Russian... Please convey my greetings to everyone who remembers, prays or inquires about me. I pray for everyone. In prayer with everyone, in prayer for everyone.

September 14, 1985

Father Jonas-Kastytis Matulionis' address:
674470 Chitinskaya obl.
Aginskij r-on
p. Novo-Orlovsk
uchr. Lja-jag-14-11

Vladas Lapienis writes:

...They took me away from Vilnius on April 19, and brought me to the camp on May 28. The trip took more than five weeks, or thirty-nine days and nights.

In Pskov prison, I had to stay in a cell with criminals from April 20 until May 5. In other transit jails, I spent shorter periods. In this

camp, there is not a single prisoner my age. All are much younger than I. Many of them ask, "Why does the KGB in your republic arrest, interrogate and hand over for trial old people like you, when no other Union republic or autonomous republic tries or ships to camp such old people. Similar questions were raised not only by prisoners on the way and in the transfer prisons, but even by some prison administration staff. I did not know how to answer their question.

The words of Our Lord Jesus Christ are being fulfilled, "You will be hated by all men on account of my name; but the man who stands firm to the end will be saved." (Mt 10,22)

... Everywhere and at all times let us trust in the goodness, patience and wisdom of God. Let us not blaspheme because of trials sent by God. All things work together for good unto those who love him. The best mission is suffering among those suffering...

To toil with Jesus is not difficult. He goes ahead, and I simply follow him.

June 21, 1985

NEWS FROM THE DIOCESES

K a u n a s

In the beginning of September, 1985, the Rector of Kaunas Theological Seminary, Rev. Dr. Vytautas Butkus, warned the seminarians that there should not be any religious books in the seminary except course outlines, "These will be quite enough for you as priests-to-be," said the rector.

Reminding them that two seminarians had been expelled by the seminary administration at the beginning of the summer for reproducing religious books (presently they have been reinstated), the rector asserted that Lithuanian religious books are of dubious value, and asked whether it would not be better to study foreign languages. Obviously the rector spoke thus coerced by the atheistic government, a government which is constantly boasting to the world that in the USSR there are theological seminaries. What would the atheists say if they were allowed to study Marxist philosophy only from class notes, without the help of texts? For the formation of future priests, not only is a fund of specialized theological information important, but also interior formation, and for this, good religious literature is necessary for spiritual reading.

At the beginning of 1985, the underground group of the Catholic Committee for the Defense of Believers' Rights sent two protests to government organs.

In the first, they speak out against the interference of the atheistic government in the formation of priests' councils. In the document, it is shown that excuses for such interference based on the Concordat between the Vatican and Independent Lithuania are unfounded. The

government atheists try to justify their actions, saying that the Concordat acknowledged the right of the civil government to interfere in ecclesiastical appointments. The aforesaid Concordat speaks only about consulting on the nominations of bishop-ordinaries (but not of apostolic administrators) and of pastors (but not parish administrators, associate pastors, retired priests, etc.), with the president of the republic or the civil government. According to the Concordat, neither the nomination of apostolic administrators or bishop-administrators or of cathedral canons had to be made in consultation with the civil government. It is strange that the atheistic government, without signing a concordat with the Vatican, claims that it has broader rights to interfere in the affairs of the Church, the protest indicates.

The second document contains a protest against the arrest of Father Jonas-K^stytis Matulionis and young Romas Žemaitis. The same document comes out strongly against the government atheists' ban against praying publicly for the priest-prisoners, arguing that such a ban witnesses to the fact that in this respect, the plight of the Catholics of Lithuania is more difficult than the plight of the first Christians persecuted in Jerusalem, who, as is written in the *Acts of the Apostles*, were able to gather together to pray for the prisoner apostles.

P a n e v ė ž y s

On April 11, 1985, in the auditorium of the Middle School XV in Panevėžys, a meeting of representatives from the City of Panevėžys and rayon religious associations took place. The meeting was chaired by Commissioner Petras Anilionis, of the Council for Religious Affairs. At the beginning of the meeting, the Commissioner touched on the question of the Kaunas Theological Seminary. The lecturer expressed annoyance at complaints by the faithful to the government that the latter limits the number of admissions to the seminary. In his opinion, enough new priests are being ordained every year. "This year, actually eighteen seminarians will receive Orders," Anilionis explained. "It seems to me that such a number should suffice for every corner of Lithuania," the Commissioner unabashedly lied.

He went on to name a whole list of "transgressions" against the public order. "It is too bad, but there are still cases in which children's Christmas parties are arranged in churchyards," Anilionis complained, and as an example, he mentioned the parishes of Alytus and Prienai.

"The church is a house of prayer, and not a hall for various affairs," explained the Commissioner, "the ministers of cult of the aforesaid associations were warned and suitable penalties were applied to them. Know and remember in order that such things might not recur in your associations, because you will be punished according to the law," the Commissioner threatened in a tone that was now obviously raised.

In his talk, he recalled one other "incorrigible" example. In the parish of Vadokliai, Father Juozas Janulis regularly shows religious films in church, and for this it had been necessary to transfer the aforesaid

priest from the parish. Because minors and youth are serving Mass, the Commissioner of the Council for Religious Affairs has decided to take appropriate measures also against the pastor of the parish of Šiliai, Father Juozas Balčiūnas, and the pastor of Miežiškiai, Father Kostas Balsys. The public order, according to Anilionis, is being disturbed also in the church of Panevėžys, where five to seven children sing in the choir and regularly serve Mass. "For minors, this is forbidden. When they are adults, no one will forbid it," the speaker frothed.

During the reception, the faithful inquired about publication of a liturgical prayerbook from various religious associations. Anilionis received reinforcing complaints about the lack of religious literature and prayerbooks.

Responding to the questions submitted, the Commissioner tried to give the impression that just recently religious literature of various kinds was published in large editions. According to him, editions were perhaps even too large for Lithuania, which is so small.

During the meeting, the question of processions was touched upon, e.g., in burying the dead. "Such processions disturb the public order, the banners and singers attract attention, and this without any government permission," he continued, at the same time warning committees of religious associations that all this was unnecessary.

The Commissioner was annoyed at Vatican Radio broadcasts in which instances of the persecution of the faithful are mentioned. He considered all that a lie. "In the future, we are going to take strict measures against troublemakers who come along. That's how it was with the priests Alfonsas Svarinskas and Sigitas Tamkevičius. We have more such candidates. 'Religion is forbidden! Religion is persecuted!...' " The furious guest was unable to finish his talk.

He spoke also about church repairs and religious instruction of children, "Prepare your children yourselves. You have catechisms. There are enough of them, and don't insist that every member of the family have his or her own catechism. Books must be respected and conserved. I warn association committees that priests are not to teach religion. You parents yourselves must teach them. The committees must pay more attention to the implementation of government regulations!"

The Commissioner avoided answering the questions of the faithful directly. The question of freedom of conscience, he equated with the raising of the standard of living. Some questions, the Commissioner for Religious Affairs refused to answer, arguing that on the slip the surname, age, education and religious association of the questioner was not mentioned.

N a u j o j i V i I n i a (Vilnius Rayon)

On June 21, 1985, Secretary Baronas of the Rayon Commission for the Implementation of Religious Regulations presented himself at the church of Naujoji Vilnia, together with two members of the Commission, and issued a summons to the parish pastor, a member and *officialis* of the Vilnius Archdiocesan Tribunal, who had tested children for First Communion. On

September 5, Father Poškus was summoned before the Rayon Executive Committee and accused of violating the Religious Regulations. Father Poškus was given a warning for testing the knowledge of each child in the presence of the entire group where other children could learn from the questions and answers.

Š i l u v a

On July 5, 1985, into the chapel of the church in Šiluva, where Father Vladas Simaška was testing children for First Communion -- while explaining more difficult truths of the faith -- came District Chairwoman Vanda Galeckienė, Communal Farm Party organizer Antanas Petravičius, Veterinarian Narbutas and a few strangers. Petravičius threatened Father Simaška with imprisonment for teaching the children religion, and District Chairwoman Galeckienė wrote out a citation. The mothers who had brought their children to church began to defend the priest. A disturbance arose in church. Father Simaška did not sign the citations made out by the atheists.

P a d u b y s i s (Šiauliai Rayon)

During the month of July, 1985, into the church of Padubysis, where children were being prepared for First Communion, came Chairwoman Grabažienė of the District of Padubysis, Secretary Kerbedis of the Communal Farm Party organization and Principal Bernotienė of the Middle School. They began warning Father Feliksas Baliūnas that by teaching children religion, he was violating the *Regulations for Religious Associations*.

The pastor explained that it is his duty as a priest to do so. Besides, the officials would do better to worry about how to cope more effectively with drunks. This displeased the visitors, and they sarcastically retorted that it was the priests' duty to cope with drunks and not to teach children. The pastor recalled that it was precisely by teaching children religion that he was fighting for their sobriety and for their decency, while the officials were interfering with him. Father Baliūnas asked the uninvited guests not to visit him for such purposes and not to send committees. A citation for teaching children was sent to the rayon. Sometime later, the pastor was summoned before the Rayon Executive committee, and warned not to teach children, otherwise in the future he would be sternly punished. Besides, he was warned about participation of the youth in Saint John's Eve activities which he had arranged. For the priest to be where young people gather is a serious offense.

Š e d u v a (Radvi Iškis Rayon)

This summer, teachers and government officials of Šeduva went about visiting Catholic families with children and warned the parents not to dare allow their children to study the catechism.

V a r é n a

This summer Vice Chairman Lankelis of the Rayon Executive Committee, coming into the Varéna parish church, warned the pastor, Father Jordanas Slénys, a consultant of the Archdiocese of Vilnius, not to teach children catechism. If he does not listen, his permit to redo the roof of the church with tin could be revoked.

G a r g ž d a i (Klaipėda Rayon)

The faithful of the Gargždai parish wrote to the LSSR Council of Ministers, the LSSR Ministry of Internal Affairs and the LSSR Ministry of Education, this letter of protest:

"On December 26 of this year, the Administrative Committee of the Klaipėda Rayon Executive Committee fined our priest, Antanas Šeškevičius, son of Kazys, 30 rubles for 'systematically teaching minors religion' on June 5.

"The administrative committee consisted of: Chairman S. Klevinskas, Secretary Mrs. D. Šeporaitienė and members N. Ananėv, Butkevičius and J. Kiriliauskas.

1. We parents instruct our children and bring them to church so that the priest might test them and admit them to First Confession and Communion. On June 5, the priest was testing each child separately. In the church also were some of the mothers and other believers. Four individuals came in and began demonstratively to count the children, look around and write... Since they told no one who they were, the mothers and believers asked them not to interrupt and to leave the church. A disturbance arose. The children began to shout, "Get out of here!" They left.

2. Sometime later, one of the faithful who had asked them to leave the church, Miss Rūta Adomavičiūtė, was jailed for ten days, and on June 26, the administrative committee summoned our priest. He was accompanied by about twenty mothers and other believers. Only then did it become clear that it was the committee in church: Mrs. Jūratė Darkevičienė, teacher of Class Three in Middle School II, Šatkauskas, representative of the militia, it seems, and A. Stalis, the district chairman. They reported in writing that the priest had taught the children religion. The priest explained that they saw him quizzing only one child, even though the priest has the full right and duty in church to teach everyone, and to teach the children their prayers by rote in one hour is impossible. The parents do that at home.

This was confirmed to the commission by some of the mothers: Mrs. Stankienė, Mrs. Škerienė and two other mothers who were believers. The priest had time to test only a few. Priests cannot afford to spend the whole day just quizzing children, so they set aside a time for the testing. Those come who wish to. It's quite possible for no one to come.

There is no organized instruction, nor can there be. Those who have come are waiting in line. That committee counted fifty-one children and arrived at a very mistaken conclusion: There are many children, so it is a school. It is allowable to quiz them only one-by-one, not in groups. The

priest explained that the church doors are open to everyone, and everyone may enter. If this is displeasing to the government, let them station two militiamen at the door and let them allow one child at a time in for quizzing. We cannot do that.

During the Stalin era, an order was passed down to check the children's knowledge in the confessional, quietly whispering in their ear. Whoever is demanding now that the child be taken out somewhere for quizzing is committing the same stupidity, and it shows that in place of the religious freedom proclaimed in the Constitution, there is a harsh and unwise constraint.

3. The Church is separated from the school, but teachers have taken over in church! The state is separated from the Church, but militiamen terrorize the faithful in church just like the Czar's gendarmes did in Kražiai.

Hence we urgently ask you to defend us and our children from such inhuman and unwise attacks, so that we might be able to bring our children to receive the sacraments and pray in peace.

4. We are annoyed and angered by the fact that they have penalized our priest for the carrying out of religious duties just like alcoholics for drunkenness. The Constitution grants freedom of religion, but the government equates it with alcoholism. Who cannot be scandalized? We therefore request that the penalty imposed upon the priest be rescinded.

July 5, 1985

Signed by 663 Parents and believers!

K u ž i a i (Šiauliai Rayon)

On September 16, 1985, Father Kazimieras Sirunas, former rector of the Theological Seminary of Kaunas, then pastor of Kužiai, died after being struck by a passing truck while walking along the roadside. The Vatican received a telegram about the priest's death belatedly. One wonders whether the reason for the delay was not the fact that just this year, Father Sirunas was attacked by the atheists for teaching children catechism. Just prior to his death, the deceased was warned by the Rayon Executive Committee about teaching children religion. Father Sirunas, receiving the warning concerning the catechizing of children, explained that he would continue teaching children religion because it was one of his most important duties as a priest.

Besides the instances mentioned, also terrorized for teaching children the truths of religion were the pastor of the parish of Alizava, Father Stasys Tamulonis; the pastor of Leliūnai, and member of the Board of Consultors of the Diocese of Panevėžys, Father Petras Adomonis and the Dean of šakiai, Msgr. Juozas Žemaitis.

G a r I i a v a (Kaunas Rayon)

On June 20, 1985, into the church of Garliava where children

preparing for First Communion had assembled for quizzing, came the Chairman of the Executive Committee of Garliava and two women. Seeing the assembled children, they wrote down their names and addresses and filled out a citation to Jadvyga-Gemma Stanelyte for teaching children. Later they summoned children with their parents to the Prosecutor's Office of Garliava and there questioned them.

On July 1, 1985, Jadvyga-Gemma Stanelyte was summoned to the Kaunas Rayon Prosecutor's Office to see Interrogator Seibutis. The interrogator accused Miss Stanelyte of violating the law "Concerning Separation of Church and State".

"It is not forbidden to believe, but teaching religion is not allowed," explained the interrogator.

"If Church and state are separated, then why do government officials invade the church and interfere with the faithful? You say that it is not forbidden to believe. However, according to the right you grant, we, the faithful, have to walk around wearing gags lest, God forbid, any word regarding religion get out. Is this not a ridiculing of freedom of conscience?" the lady under investigation said.

"You see," continued Seibutis, "the children are minors. They are still unable to decide for themselves, so it is not allowed to tell them about God."

"I agree that they cannot decide for themselves," replied Miss Stanelyte, "but then, you cannot talk to them against God, either, but atheism is forced on children as early as the kindergarten."

On August 2, 1985, Miss Stanelyte was once again summoned to the Kaunas Rayon Prosecutors' Office, this time to see Prosecutor Duobida. The prosecutor gave her a warning and threatened that in the future, for repeated catechizing of children, a criminal case would be brought against her in accord with LSSR Criminal Code Par. 142 2d, and she would be punished with imprisonment up to three years.

"To me, this warning is like an advance toward which I feel the obligation to work," Miss Stanelyte calmly told him.

The pastor of Garliava, Msgr. Andriejus Gustaitis, was summoned to a government office for teaching children catechism, and to their threats responded, "We have taught and we will teach for that is our sacred duty!"

K r i o k i a l a u k i s (Alytus Rayon)

On the night of August 22, 1985, two unknown women knocked at the door of the rectory in Kriokialaukis, to see Father Vaclovas Stakėnas, a member of the Catholic Committee for the Defense of Believers' Rights, and requested the priest to come visit a sick person for religious ministrations. When Father Stakėnas asked for the particulars, the strangers told him the name of a patient known to him, Mrs. Aleksandravičienė, of the Village of Daugirdai, whom he had visited approximately a month earlier.

The visitors explained that the sick mother did not wish to let her daughter Marytė go out, and as proof that they really were the Prienai relatives of the sick woman, they mentioned the names of three of the

nearest neighbors.

The priest, taking the Blessed Sacrament from church, entered the automobile in which were the two aforesaid women and the driver who had brought them. After they had left the neighborhood, the driver extinguished the headlights and slowed down. At same time, on the left side of the road, a tall man began to flag the automobile down, shielding his face with one hand from the lights.

On the right side of the road walked another man. When the priest requested that they not stop because most likely they were drunken individuals and he had the Blessed Sacrament on his person, the automobile immediately stopped. Jumping in, the men bent the priest's arms behind his back.

When the priest began asking questions and calling for help, one of the men put him in a choke-hold. The priest regained consciousness when the automobile had already proceeded a considerable distance. The culprits became nervous. Sometime later, it became clear that their nervousness was caused by an oncoming car.

The priest was ordered to bend down and when it appeared to the attackers that he had not bent low enough, they seized the priest by the hair and struck his head against the front seat back, thus knocking him fairly senseless and bloodying his face.

One of the women demanded, "Your gold, your money or your life!" When the priest explained that he had no money, that at best they would find up to 400 rubles at the rectory, the woman ordered the men to "Count the priest's ribs!", "To let him smell the pistol!", "Give him a hot-foot!", etc.

The men, after beating him considerably and ridiculing him, stated that they would take him to the woods, tie him to a tree and return to the rectory. Passing a dwelling, the assailants would knock the priest senseless with a blow to the head or a choke-hold.

Approaching the woods, the car turned into the forest road and proceeding far from the main road, it stopped. Carrying their victim into the woods, the assailants struck him in the face, tore off the burse with the Blessed Sacrament and tied him hand and foot, from time to time demanding, "Tell us where you keep the gold and money."

Then they would stuff his mouth with a rag and begin to beat him, carefully so as not to leave marks.

After tormenting him for some time, they would pull the rag from his mouth and question him again, except that interestingly enough, they would pay least attention to his replies and would again beat him and ridicule him.

The most active were the women. They directed how and for what to beat the downed priest. After sufficiently tormenting him, they left their victim with his mouth stuffed and just so the rag would not fall out, they tied a sock over his mouth. Moreover, they tied his hands and feet tightly with elastic, and threw the priest into a shallow hole in the woods far from the main road.

Driving away, the culprits snatched up the burse containing the Blessed Sacrament and all the other liturgical appointments. Father

Stakenas, by a gargantuan effort, crawled out of the hole and for about four hours during the night, crawled on hands and feet swollen until they bled, crawled and rolled to the main road.

At about 6:00 AM, on the road between Alytus and Simnas, at the 10 km marker from Alytus, people hurrying to work found him. Father Stakenas was taken to the Alytus militia. The militia pretended to look for the culprits, but until now, it has not been heard that they discovered anyone. That night, the culprits did not return to the rectory or look for any money.

The faithful are convinced that this incident was a conscious attempt to terrorize the Catholic Committee for the Defense of Believers' Rights member Father Vaclovas Stakenas.

K i a u k l i a i (Širvintai Rayon)

On June 5, 1985, Father Rokas Puzonas, pastor of the parish of Kiaukliai, was summoned to the Executive Committee of Širvintai Rayon. Waiting for him here were Executive Committee Vice Chairman D. Tvirbutas and Vice Commissioner for Religious Affairs Jozėnas. The Vice Chairman upbraided the priest for touching upon current events in his sermons:

For frequently mentioning the imprisoned priests and for publicizing examples of the persecution of the Church. Vice Commissioner Jozėnas was particularly displeased by the sermons Father Puzonas preached in Giedraičiai and at the demolished shrine of Verpiu Kalvarija, in commemoration of the 500th anniversary of the death of the Blessed Mykolas Giedraitis.

Jozėnas scolded the pastor for acquainting the people with the story of his own recruitment by the KGB. In the words of the Vice Commissioner, the people had come to pray, to adore God, and not to listen to the biography of Father Rokas Puzonas.

It was also libelous to say that the death of Father Leonas Šapoka was the work of the KGB. Jozėnas affirmed that no one is persecuting the Church in Lithuania. When Father Puzonas mentioned the constant persecution against religion carried on by teachers of the Kiaukliai Elementary School, and their terrorizing of pupils, Jozėnas retorted that such a situation is completely normal, since the Church is separated from the state.

The priest is forbidden to associate with the youth, since this is no longer the religious sphere. If the priest remains recalcitrant, he will be immediately arrested and the church of Kiaukliai closed. All the believers will hold him, the priest, responsible for the church's closing; they will condemn him and turn away from him. "Perhaps Father Juozas Zdebskis and Father Leonas Kalinauskas will come here a few times to remember him, but then everyone will forget him, just as they have Father Svarinskas, whom the foreign radio mentions ever less frequently," said Jozėnas.

The Vice Commissioner claimed that all information to the Vatican about Kiaukliai is transmitted by Father Puzonas and that he belongs, in the words of Jozėnas, "to the extremists' general staff which makes

cannon-fodder of young priests while itself remaining untouched."

Jozėnas stated that ten priests sign protests, fearing lest the foreign radio proclaim them "Red", and then they apologize to him, Jozėnas, for their signatures. For the arrest of Father Alfonsas Svarinskas, "Many priests even thanked me and said that it should have been done long ago."

The Vice Commissioner for Religious Affairs said that he did not doubt that the contents of this discussion would reach the Vatican, but the atheists are not afraid to continue doing what they've done till now. "It's too bad that these are not the days of Stalin; you would have earned yourself twenty-five years long ago. If you continue to act like this, matters will exceed the competency of Petras Anilionis' office, and be handed on to the prosecutor's office. We will arrest you without warning, and it will do the Church no good. What good did the activities of Father Svarinskas or Father Tamkevičius do the faithful? Did it increase the number of believers?" Jozėnas argued in favor of accommodation to the atheistic government.

Finally, Vice Commissioner Jozėnas said that he was going to report the discussion to His Excellency the Bishop of Kaišiadorys, Vincentas Sladkevičius.

Father Puzonas informed his parishioners from the pulpit about the atheists' demands and threats, recalling how bravely the people of Kiaukliai had defended their church a hundred years earlier against the Czar's cossacks and urging the people to be worthy of their forebears.

S a n t a i k a (Alytus Rayon)

At the end of 1984, Father Vladas Bobinas applied to the Alytus Executive Committee for permission to replace the wooden churchyard fence with a metal one, and to rebuild the belfry, since the old one was rotted and it was possible that a falling bell could injure or even kill someone. At the end of February, 1985, the pastor again applied to Rayon Vice Chairman Makštutis for permission to begin renovations.

The Vice Chairman stated that the request would surely be satisfied, therefore, it was quite alright to begin work, and after the up-coming meeting of the Executive Committee, he would send permission in writing.

On March 26, after the framework of the belfry had been erected and the work of nailing on the facing had begun, Rayon Inspector L. Alekserūnas, Kriokialiaukis District Chairman J. Tamulėnas and Engineer G. Rinkevičius showed up in the churchyard and wrote out an order to cease construction work.

The church wall had been demolished, so it was impossible to interrupt work. On April 8, Father Bobinas was summoned to the Rayon, where the chairman of the Executive Committee again demanded that construction be discontinued. "Then why give verbal permission? Is it just so that it will be possible to summon me for reproach and intimidation?" the pastor asked the Chairman.

The Chairman did not reply directly to the question, only told him to await further information. On April 10, the above-named committee came to

the church of Santaika and again wrote out another order, noting that Father Bobinas had erected the wooden framework for the belfry and had put on the siding without permission. Moreover, they indicated in the order that the belfry had to be torn down by April 24.

On April 15, the Administrative Committee of the Rayon Executive Committee fined Father Bobinas 25 rubles for infraction of the building code.

To: the Executive Committee of Alytus Rayon
Copies to: Bishops Administering Dioceses
Commissioner for Religious Affairs

Minutes

Santaika Parish Committee
Meeting Held May 19, 1985

We, the Executive Committee, the Board of Trustees and members of the Committee of Twenty of the parish of Santaika have considered the questions which Alytus Executive Committee Vice Chairwoman, Mrs. Laukiene, brought up to Father Vladas Bobinas, pastor of the parish of Santaika in the presence of District Chairman Tamulynas. They were the following:

1. The pastor, Father Vladas Bobinas, by organizing help for church work, adversely effected spring work on the communal farm;
2. Undermined the Communist Saturday aid because he forced people to work where they were not sent;
3. Wrecked school public assemblies by forcing students to work for the church, so that athletic contests which had been planned did not take place;
4. Arbitrarily plugging into electricity from the school building, he endangered the lives of the pupils;
5. Acting arbitrarily in the communal farm dispatcher's office, he personally filled out a voucher for himself, and taking a truck, left for Kaunas to pick up fencing. He requested a car from the wrong persons;
6. Constrained Vytas Smaidžiūnas to work at the church, and so the pigstys were left uncleaned.

Having considered the questions raised and the accusations, we reply:

1. The workmen labored at the church only after working hours; moreover, the remodelling took place in church at a time when spring work on the communal farm had not yet begun, and so he could not have undermined it;
2. On the Communist day of assistance, the pastor advised the workers not to cart fill dirt off somewhere to the fields as had been planned, but to deposit it nearby in the depression next to the churchyard. For this reason, the assistants could not have been undermined, but only facilitated;
3. The school children did not work at the church, but only a few of them came accompanying their mothers to pick up trash;
4. The electricity was connected up, not from the school building, but from the stanchion, and it was connected up by a specialist, in

accordance with safety regulations, so there could not have been any danger to life;

5. Everyone knows that requisitions are filled out by the appointed individual, and it is not the pastor's obligation to determine who has the right to assign a truck;

6. The pastor has no possibility of forcing anyone to work or not to work, and did not importune anyone, especially Vytautas Smadžiūnas.

Therefore, the accusations brought against the pastor are of a libelous nature and as such must be withdrawn and punished. Please inform the Santaika parish committee regarding this matter.

S u d e i k i a i (Utena Rayon)

In the churchyard of Sudeikiai is buried the former pastor, the poet Father Šnapštys-Margalis (1877-1921). Over the long period of time, the gravestone had eroded. The present pastor, Father Povilas Jozėnas, and some faithful, with the assistance of the Dean of Utena, Jonas Pranevičius, planned a new monument.

The grave of Father Šnapštys has been included in the list of cultural monuments. The faithful applied to the Ministry of Culture and received permission to erect a new monument.

A beautiful Lithuanian wayside shrine was carved with appropriate inscriptions, but the Rayon Executive Committee would not allow it to be erected on the priest's grave. The authorities themselves erected a standard monument on which is inscribed, "Poet J. Šnapštys-Margalis".

The atheists are not allowing the erection of a cross on the graves of the more significant priest-cultural figures, or any inscription that this is the grave of a priest. The wayside shrine of the faithful was erected elsewhere in the churchyard.

D a u g a i l i a i (Utena Rayon)

This summer, the children of the sister of the local pastor, Father Petras Baltuška, spent their vacation with him. Their happy shouting in the churchyard displeased the local atheists. By order of the Rayon Executive Committee, officials of the children's home and a representative of the local militia ordered the priest to take the children away, in spite of the fact that they are close relatives.

M e š k u i č i a i (Šiauliai Rayon)

On May 2, 1985, the Friends of the Eucharist from various corners of Lithuania assembled at the Hill of Crosses where in a drizzle, and with KGB agents attentively looking on, they tended to this corner of symbols of the cross of Christ. Having finished their work, the volunteers gathered at the statue of the Mother of God for common prayer. With tears in their eyes, the faithful gazed on the image of the Mother of God. Mary's head had been knocked off by vandals, but reattached by good people; the statue was missing one hand and was much the worse for wear.

After prayer, Father Leonas Kalinauskas preached a sermon for the occasion, thanking everyone for their work and dedication; Father Kęstutis Daknevičius recalled the imprisoned priests, Fathers Alfonsas Svarinskas, Sigitas Tamkevičius and Jonas-Kęstytis Matulionis and the laity who, undeterred by suffering, also assumed a heavy burden of sacrifice, and he urged everyone with his or her own sacrifice, supportable by love, to support those in prison and all the suffering.

Before beginning the rosary, Father Antanas Jokubauskas recalled the meaning of the words of Christ uttered on the cross. After the rosary, *Marija, Marija* was sung. In closing, the pastor of the parish of Žarėnai, Father Algirdas Pakamanis, blessed the members of the work group, reminding them how important it is to bear patiently and lovingly the burden of one's daily duty, to be undaunted by persecution, to pray for the persecutors and specifically for those who recently desecrated the Hill of Crosses.

The word is that the government atheists are again preparing to demolish the Hill of Crosses, already razed more than once. At the present time, malodorous water from the coat factory in Šiauliai is admitted into the little stream which flows past the hill.

Ž e m a i č i ų K a l v a r i j a (Plungė Rayon)

This year during the great solemnity of Žemaičių Kalvarija (Calvary of the Samogitians), in the middle of the week, government officials called in members of the parish committee and warned that they might have to answer for infringement of Soviet laws during the solemnity. The atheists were particularly displeased because children carried banners and the canopy over the Blessed Sacrament during the procession.

On July 6, 1985, throngs of the faithful participated in the solemnity at Žemaičių Kalvarija, among them many young people. The KGB watched those praying at the stations. When Stanislovas Baškys of Telšiai began photographing, six KGB agents fell on him, seized his camera and, having beaten the young man, took him to a car. The KGB agents became even more furious when they found the camera empty. Baškys was questioned about whom the camera belonged to, where he had met Miss Regina Teresiūtė of Kelmė and what he had talked about with Miss Rita Bobliauskaitė of Telšiai.

Baškys was held by the chekists for about one hour.

Ž a l i o j i (Vilkaviškis Rayon)

At the beginning of April, 1985, Rayon Executive Chairman Juozas Urbonas called in the Dean of Vilkaviškis, Father Vytautas Vaitauskas, and insistantly demanded that the dean forbid the pastor of Didvydžiai, Father Antanas Lukošaitis, from carrying out services in the cemetery of Žalioji. The faithful of the parish of Žalioji have been praying in the cemetery ever since their church was confiscated and turned into a mill.

On May 2, at Pentecost, Urbonas himself observed the faithful praying

in the cemetery of Žalioji . Calling over Father Lukošaitis, the Vice Chairman demanded that he terminate the services. The assembled faithful were angered by this clumsy interference of the government in the order of service. Urbonas, avoiding any discussion with the faithful, quickly left the cemetery.

On May 27, 1985, Vice Chairman Urbonas showed up at the rectory in Alksnėnai, where Father Lukošaitis lives. Not finding the priest at home, he told the woman who cleaned the church that the pastor should present himself at the rayon offices on May 28.

The next day, Urbonas again came to Aleksnėnai and read the pastor a warning concerning the holding of services in the cemetery of Žalioji, and demanded that he sign an acknowledgement. The pastor refused to do so.

On June 11, a delegation of the faithful from the parish of Žalioji went to see Vice Chairman Urbonas. The latter showed the people various injunctions, reading them aloud and commenting on them. The Vice Chairman considered the holding of services in the cemetery an infringement of the law and tried to play on the sympathies of the people, saying that by so doing, they would put the priest in prison.

On June 14, Mrs. Ona Muraškienė and Alfonsas Kalvaitis visited Vice Chairman Urbonas to request permission for a priest to offer Mass in the cemetery on June 15 (the anniversary of death of their relatives). The request was rejected with a warning that if services took place without his permission, the priest would be turned over to the prosecutor's office.

At the beginning of August, the faithful sent a petition signed by fifty individuals to the rayon Party secretary, demanding that a priest be allowed to offer Mass in the cemetery of Žalioji on August 18. The petition was forwarded to Regional Chairman Adomas Gudynas of Klausučiai, who granted the request.

On August 21, Mrs. Elena Lapinskienė and Mrs. Kazimiera Bubnaitienė went to the offices of the Council for Religious Affairs in Vilnius. The Vice Commissioner for Religious Affairs, after listening to the demands of the faithful, stated that there is no parish of Žalioji, it has been abolished, and that all this has been coordinated with the bishops. Priests are allowed to hold services for the dead in the cemetery only on November 1, but for holding Mass any other day in the cemetery, they can be arrested on the spot.

On August 2, Mrs. Lapinskienė was called in to see Rayon Vice Chairman Urbonas who scolded the woman for writing a petition to the Office of Religious Affairs. He demanded that she tell him who drafted the petition and raged because Regional Chairman Gudynas allowed the priest to hold services on August 18, and at the end of the interview, Urbonas dared to claim that the bishops had abolished the parish of Žalioji.

Recently, the faithful of Žalioji have continued praying in the cemetery. Placing the Mass vestments on the little altar set up in the chapel, they read the prayers and sing the hymns of the Mass.

S a s n a v a (Kapsukas Rayon)

In April, 1985, Petras Gražulis, a resident of the Village of Sasnava sent the Prosecutor of the LSSR the following petition (For the beginning of events, see *Chronicle of the Catholic Church in Lithuania*, No. 67):

"As I mentioned in my first petition of March 26, 1985, I was detained on Chernyakovsky Street in the City of Šakiai while driving an automobile, license BA 3 21-06, Republic no. 77-05, by Kęstutis Astrauskas, of the Department of Motor Vehicles. Because of questions which arose in his mind, he ordered me to follow him to the militia station.

"A passenger, riding with me, Vytis Kačergis, requested that I let him out. I stopped and he got out and went off. The aforesaid inspector began to pursue him. Kačergis, frightened, began to run, but was stopped by a driver for the Šakiai Rayon Fire Department.

"Running up, Kęstutis Astrauskas struck him in the neck. The fire department driver brought Kačergis over to some cars. Commandeering a passing vehicle, he put us in with a man on either side. One of them was the fire department driver who had stopped the young man, and the other, a passenger in the automobile. The inspector told the driver of the vehicle to follow him, but he told the men on either side to guard us.

"They brought us to the station house. After about fifteen minutes, Inspector Astrauskas demanded the keys to the automobile I had been driving, and I gave them to him.

"Immediately, the Chief of the Šakiai Rayon Criminal Investigation Division showed up, and ordered me to be searched. When I demanded a prosecutor's warrant for the search, the official stated, 'One more expert on the law! The Prosecutor will come in and stand here while we do the search.' I replied that it is not enough for him to stand there; what was needed was written permission.

"Major Jokūbaitis went to Prosecutor Vidmantas Diržius of Šakiai Rayon to request a search warrant. However, the prosecutor, instead of the warrant, gave him the *Criminal Code* and told him to read Par. 195, according to which no warrant is necessary to perform a search. Reading it, I understood that this article is based on Par. 188 and 192, and Par. 188 of the commentaries 3d lists five exceptions in which a warrant is unnecessary for carrying out a search. In this case, those exceptions did not apply. Therefore, on the basis of Par. 188, I would not agree to allow the search to be carried out without the Prosecutor's sanction which he, being right on the spot, could have easily written.

"Nevertheless, in spite of my demands, Chief Jokūbaitis of Criminal Investigation carried out the search in the presence of witnesses Algimantas Gudaitis and Algis Manusevičius. Not finding anything, they did not record the search. And so I wrote you, the Prosecutor of the LSSR, a complaint which was signed by the aforesaid witnesses to the search.

"Later, in the sight of the same witnesses, they carried out a search of the car I had been driving. From it, they took two crowbars and a quantity of literature. I did not sign the search record, reasoning as follows:

"1. When they took me to the station house, the car I had been

driving had been left standing on the street, alone and unguarded. Inspector Astrauskas took the automobile keys from me only after fifteen minutes in the stationhouse, so the automobile remained on the street no less than a half hour.

"2. I saw the automobile on the street, in front of the militia station, only about two and a half hours later, during the search, at about 1:00 PM.

"3. When they began carrying out the search, the interior of the automobile was in disarray. Rags and other things had been pulled out from under the seat. Who had been rummaging about in the car was unclear.

"4. Since the automobile and the articles in it are not mine, I could not certify by signature whether those articles belonged to the owner of the automobile or had been placed there during the two and a half hours for purposes of provocation, with the idea of placing charges.

"I also explained that during such a long time, in my absence, you could have put anything in the automobile. I could vouch for the authenticity of the articles taken from the automobile, that they are mine, or that they belong to the owner of the automobile only if you had not taken me away from the automobile for a single minute before the search.

"The officials shouted, 'Don't be imagining things. These are conscientious people working here.'

"I replied that I did not trust their conscientiousness, because they do not abide by the law, and now, making such mistakes, probably on purpose, you have forced me to doubt your conscientiousness. You were convinced that I did not know the law, and you had your way unchecked. I also do not believe that you do not know these laws. In your desire to implicate me, by not observing the law, you became implicated yourselves.

"After they had searched the car, they took me back to the station house. They continued interrogating me and Kačergis. During the interrogation, they asked me where I lived and where I work. I replied for purposes of identification. I also stated that I had not committed any crime, nor did I plan to do so. Therefore, I did not reply to the other questions: where, with whom and why I had been driving.

"I have been sentenced neither to house arrest, nor to a job program. Only such criminals are obliged, before going out, to obtain permission and to notify the Rayon Department of Internal Affairs where they are going.

"I am a free citizen, so I am not obliged to inform officers of the Šakiai Rayon Internal Affairs Division before going. The car I was driving was a private vehicle, so no itinerary was necessary. At approximately 5:00 PM, from the militia station where I was sitting in the ready room, Major Jokūbaitis summoned me once more to the car. Once again, two individuals in civilian dress searched the car for about half an hour. They were looking for something, saying over and over again, 'There must be more!'

"Prosecutor Vidmantas Diržius went by. I complained to him that the officials of the Šakiai Rayon Internal Affairs Division were acting arbitrarily, carrying out a search of my person and automobile, without

his sanction. He replied that nowadays, even the search of an apartment does not require an order. The fact that they do so implies that one has committed a crime. To my complaints that after carrying out a body search they did not record it, and carrying out a second search of the automobile they did not even call in witnesses, the prosecutor did not answer.

"Carrying out a second search of the car, they did not find the article which 'had to be there', so they did not document the search.

"They detained me on the basis of Par. 146, suspecting me of a crime. Since they found two crowbars in the automobile, I was suspected of breaking into automobiles and garages. During the search and interrogation, it became clear that these garages and crowbars were the least of their worries. One of them, calling himself a prosecutor, added, 'We do not break into garages; you are greater criminals than robbers, hooligans or even murderers.'

"'So what are we? What have we done and why are you letting us go if we are so dangerous?'

"He shouted, 'I know where you had been riding around, what you did in Šakiai, Kurdikos Naumiestis, Gelgaudiškis, Griškabūdis and elsewhere: You were collecting signatures addressed to the Prosecutor of the LSSR, requesting that the priests be released from prison!'

"From these words, it became clear that during the search, it was not evidence of garage break-ins which were sought, but rather signatures and petitions which in their opinion, are worse crimes even than murder.

"After this discussion, Comrade Prosecutor, an important question arose whether to turn to you. To ask you and to complain to you is a crime, and according to them, even greater than murder. Perhaps, after these two petitions addressed to you, I shall be given even stricter punishment than murderers. Please answer that question. As far as I know, the Soviet Constitution does not forbid even a criminal to lodge a complaint, to ask compassion. Perhaps, along with the Constitution, there is another written version of the Constitution which considers all that a terrible crime?

"They stopped me, detained me, took me to the station house and searched me, on the basis of Par. 146, that is, on suspicion of having committed a crime. However, when it became clear two days later that I had not burglarized the garage, and that I had not committed that crime greater than murder, namely, the collecting of signatures to a petition addressed to you, Mr. Prosecutor, requesting the release of the priests under sentence: Alfonsas Svarinskas, Sigitas Tamkevičius and Jonas-Kaštytis Matulionis, the militia released me.

"Comrade Prosecutor, please tell me on what basis they treated me like a criminal, and worse. The first day of my detention, they did not give me anything to eat, even though all criminals are fed three times a day. After the first day of interrogation, they took me to an unheated cell. Afterwards, they took me to another cell which was heated, but full of smoke. In order to escape Carbon monoxide poisoning, I was told to keep the window open. The smoke made my eyes smart and gave me a headache. It was practically impossible to see daylight in the cell.

"There was a thick window cemented into the wall which had some holes

burned in it with the aid of a hotplate. It was difficult to distinguish between day and night. High above the door behind a metal grate, a dim electric light shone red. It was impossible to read, there was no chair or table, to say nothing of bedding. For a toilet, I had a pail right in the cell, and had to put up with the stench.

"Nor was the food anything to write home about. For breakfast, there was bread and a cup of tea, for lunch, bread with soup and in the evening, soup with bread. The second night, it was cold lying down, since the cells were unheated. I was overcome with shuddering. There was no place to wash or shave. Since it is impossible to spend two days standing, I lay down on the dirty floor in my good suit. When they released me, my clothing was wrinkled and dirty, and I had 60 km. to go home by bus.

"Where was I to go? I was embarrassed to show myself to people and afraid lest I be recognized. Where was I to go? That is how a Soviet citizen looks leaving the Internal Affairs Division after two days. Who will make restitution for the moral and material wrongs?

"They parked my car without documenting it or sealing it, when they shut me up in the cell. Along with all my things, they took my car keys. When they released me after two days, I refused to claim the car, since it was not mine, and what of its contents belonged to its owner, I did not know. Thus, I was fearful that if anything was missing, the owner would blame me."

J o s v a i n i a i (Kėdainiai Rayon)

On June 28, 1985, a group of young people who were believers, accompanied by a few adults, gathered near Josvainiai on the bank of the Šušvė River, to celebrate St. John's Eve, in keeping with old folk customs: with song and dance. As participants were gathering, a senior lieutenant of the militia, two auxiliaries and a civilian showed up. The latter produced an authorization from a ranger of the Kėdainiai Rayon, issued in the name of Mykolas Armanavičius, and stated that the banks of the Šušvė River constitute a scenic preserve, where the lighting of bonfires and driving of automobiles is forbidden.

The parents of the local youngsters shrugged their shoulders in surprise: They were hearing about such rules for the first time. The young people directed the ranger's attention to the fact that they had just policed the area, because on their arrival, they had found the blackened remains of campfires, and a pile of whiskey bottles of various kinds. Where had the ranger service been earlier? "Tell us straight out: Did the KGB send you?" The people asked, refusing to be deceived. The truth came out when, upon checking drivers' documents, it was discovered that one of them was a priest, the pastor of Kiaukliai, Father Rokas Puzonas.

One of the auxiliaries emotionally began to explain that priests are not allowed to drive schoolchildren. The officials began threatening fines and jail sentences. It became clear that it would not be possible to look for the "fern blossom", or to recall the beautiful traditions. Exchanging thoughts on how "broad" the rights of a Lithuanian Catholic are, the people slowly dispersed from the so-called scenic preserve, whose location

here is not indicated by any advertisement or sign.

Kelmė

On July 19, 1985, a militia officer presented himself at the home of Regina Teresiūtė, at Laisvės 11, in Kelmė. Not finding the young lady at home, he frightened her mother, saying that he was going to arrest her daughter for being involved in anti-Soviet activity, not working at a government approved job and for vagrancy. (Miss Teresiūtė is employed as organist at the parish of Žalpiei.)

The mother replied that her daughter was working, and was not involved in any activities. A few days later, the same officer warned the girl's parents several more times. For two weeks, about fifteen residents of Žalpiei and almost all the neighbors of Miss Teresiūtė in Kelmė were questioned. Officials tried their best to turn the people against Regina, claiming that she was detrimental to youth, transmitted information abroad, was not working anywhere and was involved in anti-Soviet activity.

Laugaliai (Klaipėda Rayon)

On August 13, 1985, Vilnius residents Genovaite Sakaliene and Eleanora Sasnauskaite, along with Kelme resident Regina Teresiūtė, visited the ex-convict (who had spent 30 years in the camps of Siberia) Justas Gimbutas at the Laugaliai Home for Invalids, where Gimbutas is presently. The visitors were nastily assailed by a woman who introduced herself as the Vice Director of this institution. Without presenting proof of her own identity or her position, the unknown woman demanded to know the visitors' names. When the visitors did not rush to show her their documents, and explained that they had not done anything wrong, the Vice Director began shouting that she had seen a photograph of Miss Teresiūtė, and knew that she was an undesirable person.

On the way to the bus terminal, the visitors were approached by a vehicle from which a man jumped, and presented a document issued to the name of Vytautas Saulys, an officer of the Internal Affairs Department of the Rayon of Klaipėda, and demanded that they show their documents. Otherwise, he threatened to take them to the local station house to establish identification. When Miss Teresiūtė produced her papers, all three were released and Internal Affairs Department Officer Saulys drove off, having completed his assignment.

Alytus

Along the road from Alytus to Seirija, stood a cross erected by the Friends of the Eucharist about ten years earlier. This year, in preparation for the fortieth anniversary of the victory against Hitler's Germany and as guests from France, veterans of the Normandy-Nemunas Escadrille, were expected for the occasion, the area of the road was being cleaned.

The government officials were bothered by the cross standing by the wayside. At the direction of the government atheists, the cross was demolished on May 14.

IN THE SOVIET SCHOOL

To: The LSSR Council of Ministers
From: Parents and Relatives of Pupils in the City of Gargždai,
Klaipėda Rayon

A Petition

We, the parents, grandparents and friends of the school children, come to you with a very important question:

On February 16, Principal Jacikas of Gargždai Middle School I, summoned Fourth Class pupil Saulius Lingevičius read him names some names from a list and asked the pupil which of those children went to church. Some of them, the boy identified.

Lingevičius told his friends about his interview with the principal. Our children learned of the list which had been drawn up, and from them, we found out. Such behavior on the part of the principal shocked us greatly; he is preparing, through the homeroom teachers and in other ways, to persecute our children for going to church.

We strenuously protest this behavior on the part of the principal. We also demand for ourselves and for our children that freedom of conscience guaranteed by the Constitution and respect for our rights in the area of childrearing.

The principal is already teaching small children to betray their friends and to stir up discord among themselves when everywhere friendship is being proclaimed.

The principal should have learned from the events of January 16 of this year, when two recent pupils of this school, while burglarizing a storeroom belonging to their teachers, burned to death and their cohort reported to the militia. It was precisely such who obeyed the principal's wish by not going to church. Apparently, he wants to make our children like them.

Director Klizas of the Rayon Peoples' Department of Education, wrote in the newspaper *Banga (The Wave)*, on February 14 of this year: "Often during breaks, we speak frankly with teachers who have devoted more than one decade of their life to the school, but complain that the older pupils are somehow impossible to understand, lacking in manners, and disrespectful of their teachers.

"This is not to be said about all pupils, but about those who cause the school most concern; those whose cases are pending in various juvenile courts and the desired results continue to be elusive."

In order to educate them, he suggests "looking at the picture of the hero in literature..."

How much will imaginary heroes help, if more serious practical measures do not help? It is precisely such who no longer feel responsibility to higher authority because they have been reared atheistically. The facts show that our children, who believe in God, would not do so. However, the anti-religious propaganda of the principal and the teachers, and the constant ridiculing of children who believe, is an attempt to make our children good-for-nothing.

We therefore ask you to warn the principal and teachers not to persecute our children for their religion, and not to interfere in our duties.

February 19, 1984

Signed by 300 individuals

K a u n a s

On March 27, 1985, Marytė Gudaitytė, a student in Group I I I-3 of the of the Nursing Division of the P. Mažylis School of Medicine in Kaunas was summoned before the Director of the school, Mrs. Tamašauskienė. Having inquired how her studies were coming along and where she was being appointed, the director told Miss Gudaitytė that she must immediately report to the KGB where a Comrade Jocas, who had wished to speak with Marytė the day before, was waiting for her.

At the KGB, Jocas promised, "If you speak openly and do not lie, we won't take long, and we will part as friends. The KGB agent placed on the table Christmas greeting letters written by Miss Gudaitytė to Father Alfonsas Svarinskas, Father Sigitas Tamkevičius and Balys Gajauskas. The chekist demanded that she answer in writing the following questions: Where she obtained the prisoners' addresses? Who told her to send them greetings? Where and with whom she wrote them?

Moreover, he tried to convince her that the convicts are terrible anti-Soviet criminals, and so, writing them letters is a great crime. When Miss Gudaitytė refused to submit a statement, the chekist began threatening her. "We'll call your advisor, the director and stand you up in front of the whole class..."

He even promised to change her assignment: Instead of Prienai, to send her to work in Skuodas, further from her parents and friends. The KGB chief threatened not to release her from custody until she made a written statement.

When the student repeatedly refused to write a statement, one of the chekists scolded her, "If you don't write your explanation it means that you are dissatisfied with the Soviet government, so we must dismiss you from a Soviet school, because working as a nurse, you could administer poison instead of medicine to your enemies!"

After approximately two hours of "education", the student was released. Letting her go, Chekist Jocas told her to report to the school director. At school, Director Tamašauskienė and Instructor, Mrs. Pečiulienė, continued the "education" begun in the KGB offices. Both of them tried to convince Miss Gudaitytė that she had committed a great crime

which could be atoned for only by obeying KGB Agent Jocas. Otherwise, she would be dismissed from school.

"What can you be thinking of? You're five minutes away from having your diploma in hand... The newspapers wrote that Fathers Svarinskas and Tamkevičius had been sentenced for anti-Soviet activity, politics, and so the maintaining of any ties with them is considered a crime.

"Now all your friends will abandon you, since you already have been involved with the KGB. No one will trust you, and they, on the other hand, will not give you any peace. Your every step will be watched... We need nurses very badly and those who are religious believers do their work more conscientiously, but when such things happen, you may be sure that you shall not receive any certification that you studied in our school. No one will hire you, even as a nurses' aide.

"You may pick up your pay slip and go home. There will be work on the communal farm, but just remember, you have messed up your own life. Not only your own, but your brother will not be allowed to work in the factory, and your other two brothers who are planning to enter the seminary shouldn't even think about it," Director Tamošauskienė tried to move her. (One of Miss Gudaitytė's brothers was accepted for the Kaunas Seminary this year.)

Since there was no order to expel her from school, Miss Gudaitytė continued to attend classes.

On April 2, Chekist Jocas showed up at the nursing school to speak with Marytė. The KGB agent insisted that Miss Gudaitytė address to the chief of the KGB in writing her answers to the questions raised in their last interview. The student, arguing that she had not committed any crime, refused to make any statement. "Put down that you heard the prisoners' addresses as you yourself say, over Vatican Radio, and everything will be over. You consider yourself innocent, so write down that you do not feel guilty," demanded the KGB agent. Miss Gudaitytė categorically refused to write.

On April 4, Miss Gudaitytė's parents were summoned to the school and "the unsuitable behavior of their daughter", in the words of the director, was described to them. When the father said that he could not understand such a crime -- after all, letters may be written to anyone -- Director Tamošauskienė admitted that everything was run by the KGB, and if their daughter was not of a mind to write a statement, she should come to pick up her papers.

On April 9, on the bulletin board there was an announcement that Marytė Gudaitytė, daughter of Antanas, was being expelled from school "for actions incompatible with behavior of a Soviet student". Besides the writing of letters to convicts, a whole list of faults was mentioned, on account of which Marytė could not work as a nurse: She keeps visiting her brother for mysterious reasons, she is uncommunicative, and does not mingle with the group...

On April 12, Miss Gudaitytė wrote the following statement to Minister for Advanced and Special Intermediate Education:

"I am a student of Group 111-3 of the Nursing Division of the P. Mažylis School of Medicine in Kaunas. In the course of my studies, I have

never been among those who were left behind, I am the Prefect of our study group, I am organizer of physical activities for our group and I have received a commendation for good work in helping out on the communal farm of Plokščiai.

"On March 27, 1985, I was summoned before the director of the school, where my personal correspondence was discussed. There were several other interviews, after which I was not allowed to go for my factory practicum, with no reason given. Without a decision by a meeting of the Teachers' Board, and without any explanation from me, Order No. 198 was posted on the bulletin board of the School of Medicine on April 9, 1985, to the effect that I was being expelled from school for activities incompatible for a Soviet student. In the verdict of the Director's meeting, there are many lies.

"Since I have not committed any crime, I request the Comrade Minister to allow me to go for my factory practicum and take my state boards."

That same day, Miss Gudaitytė's classmates sent the minister a petition in which they wrote: "We the undersigned, students at the Division of Nursing of the P. Mažylis School of Medicine in Kaunas, knew our classmate, the Prefect of Subgroup A, Marytė Gudaitytė, daughter of Antanas, as a conscientious, hardworking, friendly, cheerful student who did not conceal her beliefs, and we request the Comrade Minister to allow her to finish nursing school."

At the ministry, even after the petition was delivered and, a week later, when Miss Gudaitytė came to find out the decision of the meeting, it was explained to her that she had been expelled on good grounds, because the aforesaid priests are anti-Soviet criminals and greeting them is incompatible with the behavior of a Soviet student. Her classmates -- Miss Naglytė, Miss Velickaitė, Miss Blaževičiūtė, Miss Ambrasaitė, Miss Liutkauskaitė, Miss Maslinikaitė, Miss Kairaitytė, Miss Senavaitytė -- who tried by their petition to defend Miss Gudaitytė, were required to write statements promising that they would not sign such a petition again. Director Tamašauskienė tried to convince the students that the priests Alfonsas Svarinskas and Sigitas Tamkevičius are anti-Soviet criminals, and warned Miss Ambrasaitė that she also was on the KGB list, and might not receive her diploma.

On May 14, Marytė Gudaitytė addressed a petition to General Secretary M. Gorbachev of the Central Committee of the Communist Party, USSR, spelling out the reasons for her expulsion from school and demanding that she be allowed as someone not having committed any crime, to finish the Nursing Division of the P. Mažylis School of Medicine. On May 25, Miss Gudaitytė received from the Ministry for Higher and Special Intermediate Education of Lithuania a reply as follows:

"Commissioned by the Central Committee of the Communist Party of the Soviet Union, the ministry repeatedly considered your petition. It has been decided that you broke the rule of conduct for a Soviet student. The Ministry has no grounds for changing the decision of the Nursing Division of the P. Mažylis School of Medicine in Kaunas. This has been explained to you in detail during your interview.

Superintendent of the Executive Committee
of Special Intermediate Schools, J. Stonys

S k a u d v i l ė (Tauragė Rayon)

On September 8, 1985, His Excellency Bishop Antanas Vaičius of Telšiai, came to the church in Skaudvilė, where the Solemnity of the Exultation of the Cross was being celebrated. By order of the Rayon authorities, an obligatory track meet was scheduled for the schoolchildren to coincide with the main Mass on Sunday, so that they might not be able to participate in meeting the bishop. About half of all the schoolchildren participated in the competition. After the solemnity, some of the teacher visited the parents of children who are believers, scolding them for letting their children go to church, instead of participating in the competition.

CATHOLICS IN THE SOVIET REPUBLICS

Novosibirsk

On May 13-16, 1985, Father Josef Svidnicky, a Ukrainian Catholic priest, who had worked in Zhitomir, Dushamb and Novosibirsk, was arrested in April, 1984.

During the trial, Father Svidnicky was confronted with the main accusations: The organizing of ecumenical groups (of Catholics and members of other denominations), the reproduction and dissemination of a small book about the apparition of the Mother of God at Fatima, and the catechizing of the young. Father Svidnicky's entire work is described as a calumination of Soviet reality.

At the beginning of the trial, the court reporter announced that the case would be heard in a closed session of the court, therefore no one would be admitted into the courtroom. The last day, at the pronouncement of the verdict, all who wished to get into the courtroom were allowed in. Making use of this, the court announced that the case of Father Svidnicky had been tried in an open session of the court. The Prosecutor offered to give the accused 2.5 years deprivation of freedom. The court gave the longest sentence to Father Svidnicky: 3 years of imprisonment and confiscation of property, sentence to be carried out in a common regime camp.

The Catholic Church has lost one more worker, rounding out the group of martyrs whose sacrifice was and remains a blessed witness of Christ's faith and love.

M O S C O W

In the magazine, *Sovietski soyuz* (No. 1 (419) pp 26-27), published in Russian and nineteen foreign languages, based on examples of the activity of the Catholic Church in Moscow, the statement of Father Stanislovas

Mažeika, pastor of the Church of Saint Louis in Moscow, concerning religious freedom in the Soviet Union, was published.

Father Mažeika, in his public relations gambit, expresses annoyance with the claim of Polish priests and Vatican Radio that the pastor in Moscow is carrying out the "bidding of the atheists". Father Mažeika considers this libellous and says that he is only carrying out the bidding of Church and state, and of the bidding of atheists, he knows nothing. Unfortunately, he contradicts himself. Father Mažeika, in his article, soon admits that by obeying the government's (people's) laws, they are neglecting to teach the children catechism, when Church law obliges priests to pay particular attention to the religious instruction of children. During the libel via Vatican Radio (1983), the old *Code of Canon Law* was in effect; however, it appears that the pastor of the Catholic Church in Moscow, considered Canon 467 not to oblige him. The truest words in the article are that foreigners coming to Moscow are surprised (and not without some basis) at the place of the Catholic Church, almost in the yard of the Security Committee's office.

NEW UNDERGROUND PUBLICATIONS

Aušra (*Dawn*), No. 47 (87), In February, 1985, the underground publication *Aušra* No. 47 (87) appeared. In the publication, biographical material was presented regarding the death of Angelė Račaitė-Paškauskienė, who sacrificed her life on the altar of service to God and country. Attention is called to new assaults by the KGB against those who think differently: the trial of Father Jonas-Kaštytis Matulionis and of Romas Žemaitis, and the attempt, at night, to assault former Docent Antanas Patackas as he was walking down the street.

Much attention is paid to the commemoration of February 16. Along with other articles written on this theme, the February 17, 1985 broadcast of the Voice of America is printed, dedicated to commemorating February 16. Not overlooked in the publication are notable national activists and leaders who, by their efforts and work had contributed to the revival of Lithuania: S. Stulginskis, signer of the Declaration of Independence; M. Pečulionis, P. Klimas, etc.

In the article entitled "The Wound of Injustice Continues to Bleed", the trial of Father Sigitas Tamkevičius is recalled, and the innocence of the one on trial is logically proven.

Lithuanians, remember that

Father Alfonsas Svarinskas
Father Sigitas Tamkevičius
Father Jonas-Kaštytis Matulionis
Docent Vytautas Skuodis

Viktoras Petkus
Vladas Lapienis
Romas Zemaitis
Jadvyga Biečiauskienė
Povilas Pečeliūnas
Gintautas Iešmantas
Julius Sasnauskas
Liudas Dambrauskas
Antanas Terleckas and others bear the chains of slavery so that you might
be able to believe and live in freedom!

*(Trans. Note -- Since the publication of this issue of the Chronicle
in Lithuania, Vytautas Skuodis, Vladas Lapienis, Julius Sasnauskas, Liudas
Dambrauskas and Antanas Terleckas have been released from imprisonment.)*

Lithuania, 1986

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