

CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA

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**CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA No. 53**

**A Translation of the Complete Lithuanian Original
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA Nr. 53
Documenting the Struggle for Human Rights
In Soviet-Occupied Lithuania Today**

**Translated by: Vita Matusaitis
Translation Editor: Rev. Casimir Pugevičius
Copy Editor: Marian Skabeikis
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**COVER: Lithuanian pilgrims visit a shrine on Maiden Hill,
in Žemaičių Kalvarija. The chapel and the shrines
were demolished by atheists in April, 1982.**

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Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Read this and pass it on!
Appearing since March 19, 1972

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Lithuania

May 31, 1982

OUR THANKS

On March 19, 1982, the *Chronicle of the Catholic Church in Lithuania* celebrated its 10th anniversary. On the occasion, many friends of the *Chronicle* prayed and congratulated the *Chronicle of the Catholic Church in Lithuania*, both in Lithuania and in the West. Many messages reached the editors of the *Chronicle* via Vatican Radio, Radio Liberty and Voice of America broadcasts.

Our thanks for the solidarity,
for the kind words,
for the Christian love!

Our thanks to: The editors of Lithuanian broadcasts
at Vatican Radio, Radio Liberty and
Voice of America;
Director Jonas Jurašas and emigrant Lithuanian
youth for preparing the radio broadcasts;
The International V. Petkus and N. Sadūnaitė
Committee;
Fatima Campaign 77;
The Christian Solidarity International
Committee and all, all of Lithuania's friends
for their messages and prayers.

Our thanks for not abandoning us to fight alone for God and the
homeland!

SOVIET VANDALISM

During the night of April 2 to 3, 1982, Maiden Hill, located within the boundaries of the Žemaičių Kalvarija Parish, was devastated: the chapel and two shrines were demolished, even their foundations were razed, concrete monuments and all crosses were overturned, the fence was removed . . . That same night, crosses were uprooted near the Varniai-Telšiai Highway, in the Villages of Kungiai and Jomantai as well as in the Village of Anulėnai near the Palanga-Šiauliai Highway. (This beautiful Eigirdžiai Parish cross had been cherished from of old and decorated by the faithful. People used to go there to make vows.)

The faithful were highly incensed, and their complaints flooded

the Council of Ministers of the Lithuanian SSR, the Central Committee of the Communist Party of Lithuania, the Ministry of Culture, the editors of the atheist television program *Argumentai* (Arguments), the Catholic Committee for the Defense of Believers' Rights and the Military Prosecutor of the USSR.. Several delegations of the faithful appealed to various *rayon* agencies. Learning about the desecration of the Hill, the faithful began a vigorous campaign of atonement: they are having Mass offered, receiving the sacraments, going to Maiden Hill by car or on foot: at times in a virtually unbroken stream. For example, forty passenger cars were counted at 3:00 P.M. on May 2nd.

The crosses and statuettes retrieved from the water have been tied with black ribbons and returned to their places; crosses made of sticks and stones dot the hill itself as well as the woods and the roadside. A new cross has been erected along the road to Maiden Hill. New crosses have sprouted up in the Villages of Anulėnai and Vembutai. On April 24, 1982, a new cross to the Samogitian martyrs was erected in Rainiai, the godless destroyed it on April 26th.

On May 9, 1982, services were held at the Žemaičių Kalvarija Shrine in atonement for the desecration of the chapel dedicated to the innocent virgins on Maiden Hill where some 2,000 girls were martyred by Swedish soldiers in 1626 (See Č. Kudaba, *Kalvotoji Žemaitija (Hilly Samogitia)*, p. 72).

The Priests' Senate of the Diocese of Telšiai appealed to all the clergy of Lithuania, asking them to inform the faithful of the incident, and to refuse to have any dealings with the Religious Affairs Commissar. A group of deans from the Diocese of Telšiai informed the diocesan administrator that they were too deeply offended to attend this year's meeting with the Religious Affairs Commissar.

Because the crosses and shrines were demolished by soldiers, people began to talk: "The occupant is showing his might. This is why the occupant's army is necessary in Lithuania!"

On May 4, 1982, Maiden Hill was ravaged a fourth time. The very stones of the chapel's foundation were rolled into the ponds. All the stones used to form crosses were scattered. The base of the cross bearing the inscription "Lord, Save Lithuania from Alcohol!", erected on the hill countless times, was carted off somewhere. Small firs were planted on the hill and from May 14th, it was guarded day and night by the militia. Despite the guard, crosses occasionally still appear on the hill.

Undaunted by danger, someone uprooted the firs to form a cross-shaped clearing. On May 15th, a group of young people came to the hill through the woods. The youth barely had time to kneel in prayer when four militiamen, two soldiers and three security agents jumped from several vehicles which had driven up. They literally dragged the youths from the hill by the scruffs of their necks and photographed them from all angles. Crosses made of stones along the road are picked up several times every day. Even crosses drawn on trees are shaved off with all the bark. The road to Maiden Hill has been closed off and planted with small trees. The people detained by the militia are astounded: "If only one per-cent of your effort were devoted to catching criminals and thieves!" Farm Director Valentin Matuševič does not dare to sleep at home, quaking in fear since he received an anonymous letter saying, "The Hill fallen, so will you!"

In churches throughout Lithuania, news of the devastation of Maiden Hill has been announced, and services of atonement have been held: On May 9, 1982, in Plungė, Žemaičių Kalvarija and Luokė, on May 16th in Mažeikiai, etc.

On May 14, 1982, Maiden Hill was visited by the Pastor of Žemaičių Kalvarija, Father Alfonsas Lukoševičius; the Dean of Mažeikiai, Father Jonas Gedvilą; and the Pastor of Tirkšliai, Father Vincentas Gauronskis. They found the forestry director and a group of workers planting trees on the hill. Father Alfonsas Lukoševičius introduced himself: "I wrote a letter regarding this hill to the Ministry of Culture and received a reply. I must therefore know what is being done here, and why." After identifying himself, a motor vehicles inspector stated: "I will have to take down your names. These are my orders!"

One Youth's Impressions

We had already reached Telšiai when we learned that it was impossible to reach Maiden Hill — it was guarded by the militia. Nonetheless, our group (some 30 persons) left the train 3 km. (1.8 miles) before the Pasruojė Station. We saw that the woods were crawling with uniformed men and civilians. We decided to proceed along ditches, several girls got their feet wet but no one broke the silence. The guard did not notice us. We felt like book-smugglers carrying books across the Lithuanian frontier guarded by secret police.

And there was Maiden Hill . . . not a single sign that shrines and

crosses once stood here. Not a pebble left, only foundation stones sticking out of the water below. The entire hill is planted with small pines. Without realizing it, we all fell to our knees with great emotion. We had barely started the Lord's Prayer when three militia vans drove up. Telšiai Security Police Chief Laskutov, two more chekists, two soldiers and a group of militiamen jumped from the vans and ran up the hill; they were in such a hurry that they even grabbed at the ground for support; one of them shouted at us: "You're not allowed to trample the hill!" To inspire panic they began to photograph us from all sides, dragging some of us from the hill by the scruffs of our necks. Militiamen twisted my arms as well as those of another young man. Militiaman Razminas addressed one woman: "And you, a married woman, running around in the woods with teenagers. You and your bright ideas have called out half of the militia of Lithuania". Militiamen lead the two of us to their vehicles and threatened the others: "We'll see all of you later; we know who you are!" We were placed in militia vans. The girls began to cry and someone suddenly shouted: "Let's lie down in the road, let's not allow them to be taken away!" and they lay down. They tried to drag one or two by their feet, but then ordered everyone to take off. We returned on foot under escort all the way to Telšiai. For the first time, I had occasion to feel like I was some kind of freedom fighter.

V. May 15, 1982

The Priests' Senate of the Diocese of Telšiai
April 22, 1982. No. 6

To: The Bishops and Diocesan Administrators of Lithuania;
The Deans of Lithuania

In the Parish of Žemaičių Kalvarija, the Village of Pasruojė, the District of Gadunava, the *Rayon* of Telšiai, the nationally significant archeological monument Alkakalnis, otherwise known as the Maiden Hill (No. 1195) was brutally devastated during the night of April 2 to 3, 1982. The chapel which stood on that hill and the metal fence surrounding it were demolished. Two other small shrines were also razed: 1. A shrine with a decorated cross from the end of the 19th Century, monument DV-3064 of local significance and, 2. A shrine with decorated crosses and sculptures of Mary and angels,

monument DV-4043 of local significance. These artistic monuments are listed as monuments protected by the Lithuanian SSR. A free-standing shrine and several crosses and monuments to the dead also stood on the hill. Everything has been broken, smashed and overturned. Broken Corpuses and statues litter the ground. An ancient wooden cross standing along the Telšiai-Seda Highway was cut down and thrown out.

Maiden Hill is in a forest in a remote place, for generations a memorial to the hard days of the Swedish occupation of 1626. On this spot, the Swedes killed 2,000 Lithuanian young women (See Č. Kudaba, *Kalvotoji Žemaitija (Hilly Samogitia)*, p. 72) who had been hiding from the invaders in underground caves and praying. The Swedes buried many of the girls alive in the caves. Long ago a chapel, shrines and crosses were erected on this hill in memory of those martyrs. Down through the ages, people have visited and decorated this memorial place.

The news of the hill's vandalism traveled throughout Samogitia with the speed of lightning and aroused the outrage of all decent people. This historical monument was not destroyed by ordinary hooligans. According to the testimony of local people, Valentin Matuševič, the Director of the Pasruojė Fisheries, is responsible for destroying the monument and desecrating a holy place. He committed the crime with the help of a military unit. At whose orders Matuševič carried out this crime, only he can say.

The atheists thus demonstrated their resolve to continue their reign of terror against the Catholic Church in Lithuania, only a small part of which was described by the Priests' Senate of the Diocese of Telšiai in its November 30, 1980 complaint to the Prosecutor General of the USSR.

We feel obligated to protest against the arbitrariness of militant atheists and condemn the crimes they commit. This time, we appeal not to government agencies, but to the numerous community of faithful in Lithuania, in order to inform everyone of the sacrilegious crimes committed here in Lithuania. We hold the hope that the strongly condemnatory voice of society will restrain the rampaging atheists and will disrupt their plans to destroy every last archeological religious monument.

We ask the Very Reverend Deans of Lithuania to consider whether it is worthwhile to meet with the Religious Affairs Commissar while government officials employ similar methods to annihilate the Catholic Church in Lithuania. We kindly ask you to apprise the priests

and faithful of this letter.

Priests' Senate of the Diocese of Telšiai:

Revs.

Julius Budrikis	Jonas Gedvila
Jonas Kauneckas	Alfonsas Lukoševičius
Tadas Poška	Adolfas Pudžemys
Petras Puzaras	Vincentas Senkus
Antanas Šeškevičius	Vincentas Vėlavičius

To: The Producers of the Television Program Argumentai,-
The Catholic Committee for the Defense of Believers'
Rights.

People who love art, music and song are spiritually rich. We honor them, their works are displayed in exhibits, they are conferred awards and prizes.

It is very distressing that today, we who have grown up in the socialist system see how the barbaric hands of the atheists debase and destroy art structures: shrines and crosses. We, Lithuanians, shed bitter tears as we kneel at the remains of demolished and desecrated crosses.

By their vile deeds, the atheists have already instilled hatred for godlessness and lying, not only in our hearts but also those of our children.

Several years ago, a cross standing along the Telšiai-German-tas Road near a brick kiln was cut down by atheists.

In March-April, 1982, along the Šiauliai - Palanga Road near Anulėnai, stood a cross erected thirty years earlier. This cross was revered and loved by children, young people and adults. Fresh flowers and wreaths continually adorned it. This cross also fell victim and caused a wound in the hearts of the faithful. Godless hands annihilated it. Three crosses on the Telšiai-Varniai Road were cut down. One near the *Pergalė* (Victory) Collective Farm, another near the gas line to Klaipėda, the third near the Pušinė Forest.

In 1981, three majestic crosses stood in the Rainiai Forest. With the help of a military unit, the Telšiai Security Police blew up the crosses. They demonstrated the might of the military

unit against a wooden cross.

Seven km. (4 miles) from Seda is Plinkšiu Lake. Between the lake and the Strėvė River is Maiden Hill, or the historic Maidens' Tell (See P. Baranauskas and A. Vabalas, *Vadovas po Lietuva (Guide to Lithuania)*, 1938, p. 280). In antiquity this place was well fortified by the Samogitians. (A Lithuanian ethnic subgroup — Trans. Note). An extensive system of underground caves was built. In 1626 the Samogitians were overcome by the Swedish army which despoiled the land of Lithuania and began to destroy the Lithuanian nation. The girls and young women of the whole area gathered on that hill and hid in the caves. The Swedes rampaging about the region, were surprised at not finding girls or women. The enraged Swedes, coming upon the hiding places, covered them over with earth. In memory of the martyred maidens, a wooden chapel, free-standing shrines and crosses were later erected on the spot. This place was revered, visited and tended by the dedicated hands of our Lithuanian faithful. This hill was especially loved by the youth. However, at the beginning of April, 1982, ruthless hands of atheists were raised against this architectural monument protected by the state (listed among monuments protected by the state), which had been erected in memory of the innocent girls. The godless brutally desecrated the Maiden Hill, broke and overturned crosses and demolished the chapel. The narrow road leading to Maiden Hill is strewn with fragments of the chapel. Roadside trees are damaged. A beautiful cross stood along the path leading to Maiden Hill. It also was destroyed by atheists.

Why is it that, under the socialist system, local atheists are allowed to have their way, breaking Soviet law by knocking down and destroying crosses, shrines and other works of art?

Today, memorial structures stand in Ablinga, as do monuments in Pirčiupys to innocent victims of murder. But Alkakalnis is also soaked with the blood of innocent maidens. Such historical places must be preserved so that the younger generation might bow their hands before Lithuania's blood-soaked soil and consider how much sacrifice the nation has endured.

The wounds the godless inflicted on our souls have produced a renewed resolve to have crosses once again adorn the crossroads and roadsides of the Samogitian soil, its historic tells and places.

Please explain to us whether monuments protected by the state will henceforth be permitted to be destroyed? If not, what

measures do you plan to employ against those who act arbitrarily, and when will the destroyed shrines be restored?

April 20, 1982

Signed by: 9 persons to the *Argumentai* producers;
17 persons to the Catholic Committee for the
Defense of Believers' Rights.

IN THE SEMINARY

On June 6, 1982, the Apostolic Administrator of the Archdiocese of Kaunas and the Diocese of Vilkaviškis, Bishop Liudvikas Povilonis, ordained the following deacons to the priesthood at the Kaunas Cathedral:

Albinas Arnašius	Kazys Meilius
Vytautas Brilius	Leonid Nestiuk
Zenonas Degutis	Juozas Norkūnas
Stasys Čiupala	Aloyzas Orantas
Anton Filipčik	Alfonsas Petraitis
Juozas Gražulis	Rokas Puzonas
Kazimir Gvazdovič	Žygintas Vaselka
Edmundas Kulvietis	Kęstutis Vilutis

That same day, the Apostolic Administrator of the Diocese of Panevėžys, Bishop Romualdas Krikščiūnas, administered Holy Orders to Deacons Albinas Paltanavičius and Raimundas Sapriginis.

Not since 1963 has the Kaunas Theological Seminary graduated this many priests in one year.

Following their ordination, the new priests were greeted at the seminary by a large crowd of believers who had come to the ordination from various Lithuanian localities. Responding to the best wishes of young people, Fathers Kazys Meilius and Rokas Puzonas spoke very meaningfully. Everyone rejoiced that despite difficult conditions, the new priests are setting off to work with an unbroken spirit.

This large group of new priests will considerably replenish the thinning ranks of Lithuanian priests able to work. The *Chronicle* extends its wishes that the new priests find their way in current



Seminarians and faculty of the Kaunas Theological Seminary, assembled on the occasion of the visit of Cardinal Lekai on a papal mission to Lithuania in 1979.

circumstances and with courage and dedication, witness Christ their entire lives to the persecuted nation's Catholics and their errant brothers.

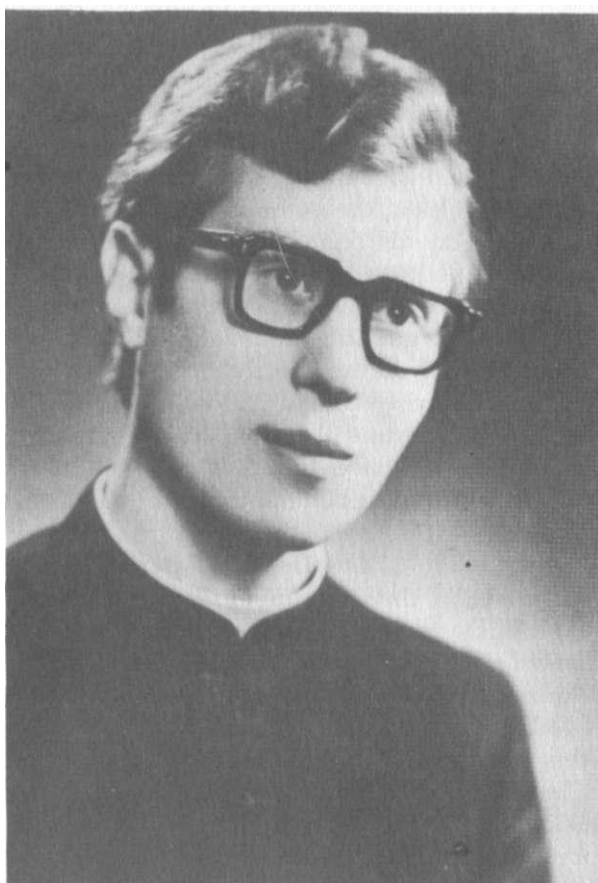
THE COUNCIL FOR RELIGIOUS AFFAIRS "BRAIN-WASHES"

Parish Committees

From March to April 1982, employees of the Council for Religious Affairs conducted "seminars" throughout Lithuania for parish committees — committees of twenty — which were also attended by members of atheist support groups. Priests were strictly forbidden to attend.

Such a "seminar" was held in Vilkaviškis on March 24, 1982.

The Vice Chairman of the *Rayon* Executive Committee stated that "unsuitable" sermons are preached at the Pajevonis, Kybartai and Didvyžiai Parishes. It happens that the priests are making pastoral visits, for example, in Vilkaviškis. At the Kybartai Parish, the pastor himself is the chairman of the parish committee. Not all parishes ask *rayon* permission to invite priests when assistance is needed. Kybartai has an impostor priest who did not study anywhere,



Aloyzas Volskis, expelled from the Kaunas Theological Seminary as a fourth-year student for associating with "extremist" priests. He is presently working with the liturgical commission in Lithuania

has not been ordained and does not have a government permit (Father Jonas Matulionis — Ed. Note).

Religious Affairs Commissar Anilionis himself then took the rostrum and stated that 89% of the parishes have pastors, while 11% do not, therefore his agency "is seeing to it" that the seminary accepts more candidates. The commissar explained that the Catholics of Lithuania could have had a religious magazine but "extremist" priests raised an uproar and prevented it. He named three "impostor" priests: Petras Našlėnas, Jonas Matulionis and

Kęstutis Brilius and added that more exist but he does not know their names. According to the commissar, the Council for Religious Affairs is concerned lest the believers be deceived. The commissar was incensed that believers were signing petitions, and stated slanderously that signatures are forged. With reference to seminarian Aloyzas Volskis, the commissar explained that believers needlessly intercede on his behalf for he has personally admitted he erred, thus, such petitions should not be signed in the future. Pretending concern for Church matters, the commissar criticized young people for playing guitars in some of the churches, and women for having on occasion given the homily.

The majority of parish committee members boycotted these "symposiums" for everyone knows from earlier experience that government officials have but one purpose: to slander and denigrate what they find unsuitable and to lead the faithful astray.

The Deans

On May 27, 1982, all the Deans of the Archdiocese of Kaunas and the Diocese of Vilkašis were summoned to the Kaunas Archdiocesan Chancery. For some unknown reason — whether because Bishop Povilonis insisted, or because Religious Affairs Commissar Anilionis feared a strike by the deans — the "brain-washing" was conducted this time not at the Executive Committee but at the Chancery. The Vicar General, Liudvikas Mažonavičius, quietly asked the deans not to cloud the meeting with unpleasant questions, i.e., not to point out instances of discrimination against the Church.

We report the main ideas of Commissar Petras Anilionis. The lecturer was pleased that certain deans require priests to observe Soviet laws, that there are many priests who are not part of the extremist movement. (For the commissar, good deans are those who betray the interest of the Church, while the extremist movement consists of priests whose activities displease the Soviet government — Ed. Note). The commissar feels that Bishop Povilonis, Vicar General Mažonavičius and Chancellors Jonas Kavaliauskas and Antanas Bitvinskas are able to maintain good order.

The commissar lamented that certain priests seek to eliminate Soviet laws on religious cults. In the speaker's opinion, such extremist priests want to run parishes without consulting the parish executive organ. They speak out against teachers, demand a religious magazine and speak in the name of all priests. The commissar assured his audience that a religious magazine is on the drawing

board, but it will not be like the *Chronicle* and will not serve foreign imperialists.

Extremist priests, Anilionis continued, want to sustain conflicts with the government; they demand that only candidates chosen by them study at the seminary. This situation has existed since 1968 when the first letters regarding the seminary appeared in the Diocese of Vilkauskis. Upon non-extremist seminarians (i.e., KGB collaborators — Ed. Note), a shadow of suspicion is cast.

Extremists, the commissar stated, have raised a world-wide outcry regarding seminarian Aloyzas Volskis' expulsion, although he had twice been warned by the seminary authorities. (It is current practice at the seminary to issue warnings regarding infractions of "discipline" in order to appease the Religious Affairs Commissar's office when seminarians offend the Soviet government in some way, for instance, do not rise when the Soviet anthem is sung at the seminary or visit during their vacations a priest whom the Soviet authorities dislike, etc. — Ed. Note).

Last year, seminarian Aloyzas Volskis came to see the Religious Affairs Commissar, and wrote a statement that, while at the seminary, he had committed political errors which he now regrets. (It is not surprising that people regret their errors in the Soviet Union; the Soviet system manages to intimidate even decent people — Ed. Note).

The commissar emphasized that extremist priests maintain ties with overseas activists, and accent resistance to the Russians, even though, when they wished to greet Sakharov they became internationalists. He said that the extremists had placed great hopes in events in Poland, where there were even lists made up for the Communists to liquidate, (sic)

The commissar mentioned that the extremists harshly attacked candidates chosen for bishoprics, and even though Rome had been presented with many candidates, no agreement had been reached on account of the extremists' libel. Bishop Vincentas Sladkevičius had even attempted in writing to convince candidates to refuse consecrations.

"Surely it will not hurt the Soviet government to have fewer bishops in Lithuania", the commissar poured out the clever lie. "Or will it be better for the government if each diocese has its own bishop?" (Of course it would be better for Soviet government if there are more bishops loyal to it — Ed. Note.)

The commissar was outraged that extremist priests assail priests



Nijolė Sadūnaitė

who defend peace and consider the defense of peace to be fraud. Extremists organize youth meetings under the cloak of religion but not for religious purposes; for instance, on December 5, 1981, in Kapsukas at the home of (Miss) Magdalena Kuncevičiūtė and on November 14, 1981, in Vilkaviškis at the home of the Kelmelis family. Fathers Ričardas Černiauskas and Juozas Zdebskis organized youth excursions to lakes.

Extremist priests, the official continued to elaborate, organized on August 23, 1981, a march of believers from Tytuvėnai to Šiluva in honor of the convicted Vaičiūnas and Jurevičius. The

march was therefore disrupted. Such tactics could even destroy the Šiluva devotions.

Extremists use churches for other than religious purposes. For instance, priests permitted Nijolė Sadūnaitė to give a homily at the Viduklė, Šilalė and Pajūralis churches on "How Good it is in Prison." "Everyone knows how terrible it is in prison," the commissar corrected (Miss) Sadūnaitė's "heretical" thought. ((Miss) Sadūnaitė did not give a homily, but told the crowd of people of her experiences in a Soviet labor camp — Ed. Note).

Anilionis was greatly incensed at U.S. resident professor Vardys for urging people in his book *Katalikų Bažnyčia ir disidentizmiis Sovietų Lietuvoje* (*The Catholic Church and the Dissident Movement in Soviet Lithuania*) (The Catholic Church, Dissent and Nationality in Soviet Lithuania — Trans. Note) to write petitions for they are a highly effective method of fighting against the atheists. And priests write, the speaker continued. For example Father Jonas Matulionis from Kybartai wrote a petition to government organs and quickly relayed it to the *Chronicle*.

According to the commissar, the activities of extremists are very damaging to the Church. Among the extremists he included Fathers Zenonas Navickas, Antanas Šeškevičius, Kastytis Krikščiukaitis, Leonas Savickas and others.

The commissar attempted to cheer the deans by promising that the government would permit Catholics to publish 80,000 prayer-books this year and the next, and somewhat later the price of electricity would no longer be 25 kopeks per kilowatt/hour, but the same as for all consumers.

In conclusion, Anilionis reminded the deans to discipline young priests.

At the end of the speech, Bishop Povilonis thanked the speaker.

After the lecture, the Dean of Šakiai, Father Juozas Žemaitis, asked why atheists do not observe the rules of etiquette in their lectures and speak insultingly of believers and why tombstones with religious symbols are forbidden in cemeteries.

The Vice Dean of Šiauliai, Father Lionginas Vaičiulionis, objected that officials label as extremists those priests who point out the crimes of atheists and robberies of churches, that employees at the commissar's agency incite parish committees against priests, for example, they called Father Nyksta a thief.

The Dean of Aleksotas, Msgr. Andriejus Gustaitis, raised the

question of the Klaipeda church which has troubled everyone for many years.

The Vice Dean of Kaunas, Father Jonas Fabijanskas, asked where priests are to obtain food vouchers. The commissar replied that he does not receive vouchers either (because he can buy everything in special stores — Ed. Note).

The Seminarians

At the end of May 1982, Religious Affairs Commissar Anilionis also "brain-washed" fifth-year seminarians who were about to make retreats prior to their ordination. The commissar spoke on the same theme: the extremism of priests. He urged the future priests to visit his agency when the need arises, for example, if they wish to travel abroad.

A VICTIM OF SOVIET "FREEDOM OF CONSCIENCE"

Telšiai

On April 12, 1982, the Education Department of the *Rayon* of Telšiai dismissed (Miss) Stefanija Juozumaitė, a German teacher and also 11th-grade homeroom teacher at the Žarėnai Middle School, for her religious convictions. For two years now Teacher Stefanija Juozumaitė has publicly attended church almost daily. For an entire year the teacher was persecuted by school Principal (Mrs.) Jankauskienė, the party organization and chekist Norkūnas. At the beginning of April, a representative from the Ministry of Education also threatened her with dismissal. Chekist Norkūnas continually intimidated the teacher and suggested she resign: if she agrees to collaborate with the security police, she can continue to teach and attend church, moreover, he suggested that she report regularly on Father Jonas Kauneckas' sermons.

On April 12th (Easter Monday), the teacher was dismissed without being given two-weeks notice as the law requires. Principal (Mrs.) Jankauskienė stated: "You're still hung over from Easter and are fired as of today, tomorrow you can pick up your work papers and your pay at the education department." She did not even allow the teacher to return written assignments to her students. "Someone will do it without you!" explained the principal.

The work papers carried the notation: "For not fulfilling all the obligations of Communist upbringing." That is an absolute lie,

for Teacher (Miss) Juozumaitė trained the 11th grade well; there were no complaints against her. She simply did not teach atheism which was contrary to her convictions.

Since under Soviet law even a citizen who has violated work discipline cannot be dismissed without a written notice and other means of social persuasion (criticism in the press, at meetings, etc. is not considered a means of social persuasion, see Moreinas, *Darbo ginčų nagrinėjimas (Investigation of Work Disputes)*, p. 93, (Miss) Juozumaitė appealed to the Telšiai People's Court to reinstate her as unjustly dismissed.

The trial was held on May 12, 1982, but the basic condition for dismissal, whether notice was given, was ignored. At the trial, absurd charges, uncorroborated by any witness, were made against the plaintiff as if she were the defendant: "It is known that she organized students for religious programs, transmitted news to the *Chronicle*, did not like Soviet holidays," etc. She was alleged to have been responsible for student (Miss) Stasė Molytė being forced to leave school. The student supposedly wrote a letter to the editors of *Valstiečių laikraštis (Farmers' Newspaper)* on the subject. The letter was submitted in evidence at the trial. But (Miss) Molytė stated at the trial that she did not write a letter to any editor. Furthermore, witness (Miss) Molytė maintained that what is written in the letter is slander. Teachers (Mrs.) Radzevičienė and (Mrs.) Balsienė testified that (Miss) Juozumaitė spoke against atheism at the school. When asked about this, Teacher (Mrs.) Tamašauskienė stated: "I've heard nothing about such statements." "How could you not have heard, your school is not that large," Prosecutor (Mrs.) N. Butnorienė assailed her. "No, I haven't heard!" Teacher (Mrs.) Tamašauskienė repeated a second time. And other witnesses became entangled in their testimony, which the spectators greeted with loud laughter. Judge Augustis kept correcting them and personally accused (Miss) Juozumaitė: "Didn't you invite students to Telšiai to view Father Kauneckas' movies?"

No one defended the plaintiff's interests at the trial, even the prosecutor failed to demand that judicial order and the law be observed. A trade union representative should defend the employee's interests, but Education Trade Union Representative Andrijauskas spoke like an accuser: "The hall is full. I've heard that (Miss) Juozumaitė asked believers in the churchyard to come to the trial. She instigated discord between believing and non-believing students. I see flowers, you are planning to present them to her as one who

has been wronged . . ." It was obvious to the spectators that this was a routine trial farce: not a single witness proved that the teacher had spoken to the students about the Faith.

When the court's verdict was read, someone was heard to say in the courtroom:

"Don't worry little Stefanija! We won't forget you!"

Verdict

On behalf of the Lithuanian SSR, on May 12, 1982, Telšiai,

The People's Court of the *Rayon* of Telšiai, composed of presiding People's Judge V. Augustis and People's Councilors (Mrs.) J. Badaugienė and A. Balvočius, Secretary (Mrs.) A. Rimkuvienė, with the participation of Prosecutor (Mrs.) N. Butnorienė, Plaintiff (Miss) S. Juozumaitė, Defendant's Representative (Mrs.) P. Jankauskienė, Educational Employees Trade Union *Rayon* Committee Representative A. Andrijauskas, examined in public trial proceedings the civil case of Plaintiff (Miss) Juozumaitė, Stefanija, against the *Rayon* of Telšiai People's Education Department for reinstatement to work.

Having examined the case, the People's Court has found:

The plaintiff worked as a teacher in the *Rayon* of Telšiai at the Žarėnai Middle School. On April 13, 1982, the Director of the *Rayon* of Telšiai People's Education Department dismissed her from work under par. 2 of art. 43 of the Work Law Code of the Criminal Code of the Lithuanian SSR, for not fulfilling all the obligations of Communist upbringing. She claimed to have fulfilled all the obligations of a German language teacher, her qualifications were suitable, therefore she should not have been dismissed from work. She asked to be reinstated.

The defendant's representative asked that the suit be dismissed because the plaintiff cannot work in education.

The suit is rejected on the following grounds: Under the People's Education Law of the Lithuanian SSR (articles 4 and 26), the process of teaching and upbringing is inseparable in a middle school. Teaching is conducted in a scientific framework without religious influence. The school's task is to form the young generation's Marxist-Leninist ideology. According to par. 39 of the General Education Statute for middle schools, the duty of the teacher is to impart solid educational information to students, form a Communist ideology and rear students in the spirit of Communist morals. Such pedagogical duties are also laid down in the outline of qualifica-

tions for educational employees confirmed on February 20 1978 by the Minister of Education of the USSR. Such obligations and duties are also inherent in curricula. However, it has been established by the explanations of both parties, and the testimony of witnesses (Mrs.) Z. Radzevičienė, Teacher (Mrs.) A. Balsienė and others that the plaintiff refuses to fulfill the task of Communist upbringing, even training students in a non-Communist spirit in violation of the law. Under the meaning of par. 2 of art. 43 of the work Law Code, an educator's suitability for his position is determined not only by a diploma, but also by his actual ability to perform such work, to rear students in a Communist spirit. Since the plaintiff has refused to work other than in pedagogy (she was offered a job in a library in another town — Ed. Note), therefore, the administration reached the correct conclusion that she is unsuitable for the position she held and correctly dismissed her and did not violate the law.

On the basis of articles 214-222 of the Code of Civil Procedure of the Lithuanian SSR, 15, the people's court has decided: to reject the suit of Plaintiff (Miss) Juozumaitė, Stefanija, daughter of Povilas, to be reinstated to work. The verdict may be appealed within ten days to the Lithuanian SSR Supreme Court through this People's Court.

Signed by the People's Judge and Councilors.

GENOVAITĖ NAVICKAITĖ FREE

After honorably serving her sentence, (Miss) Genovaitė Navickaitė returned from the Panevėžys Labor Camp on April 17, 1982. On October 24 and 25, 1980, (Miss) Navickaitė had been sentenced to two years' loss of freedom to be served in a general regime labor camp and was taken to the Panevėžys Women's Prison where her "re-education" was soon undertaken.

At the end of April 1980, when the security division inspector returned to (Miss) Navickaitė several letters in which she wrote that not all her letters reach their addressees and that the prison administration refused to grant her any private visits, she began to explain to the prisoner the unwritten rules of correspondence a prisoner must follow: What can and cannot be written, strictly forbade her to number the letters she sends and warned that if the prisoner refused to follow these directions, she would be punished. That same inspector urged (Miss) Navickaitė to associate



Genovaitė Navickaitė

more with criminal prisoners and shun (Miss) Ona Vitkauskaite, convicted of duplicating the *Chronicle of the Catholic Church in Lithuania* and imprisoned in the same labor camp.

In June 1980, (Miss) Navickaite, who had already violated the above directions, was again summoned by the security division inspector, only this time to give an explanation because she had written in one letter: " . . .let us love those who love us and those who attempt to torment us . . ." When the prisoner refused to write an explanation, the inspector shouted uncontrollably and accused Genovaite of slandering the administration and, after promising to

punish her, ordered her from her office. Several days later, Assistant Group Leader (Mrs.) Novikova led (Miss) Navickaitė to see the Camp Warden Sireika. Upon reading the named sentence in the letter, he agreed with the security division inspector's charge that Genovaitė had slandered the prison administration in her letter and, after consulting with (Mrs.) Novikova, deprived (Miss) Navickaitė of the private visit which had been scheduled for June 30, 1980. The prisoner asked permission to inform her brother by telegram not to come for the visit, but (Mrs.) Novikova refused ... The brother made the trip in vain.

In August 1980, Group Leader (Mrs.) Larionova attempted to convince (Miss) Navickaitė that complete freedom of belief exists in Lithuania. On December 24, 1981, (1980? — Trans, note) the security division inspector showed Genė the Christmas letters and greetings addressed to her. The inspector was very annoyed that most of the letters and cards were sent to the prisoner by Lithuanian youth. She did not give (Miss) Navickaitė the Christmas cards sent to her, forbade her to correspond with minors and threatened that otherwise she would be prosecuted. When Genovaitė stated that she is prepared to answer all the letters she receives, the inspector threatened to withhold the letters addressed to her.

In January 1981, (Miss) Navickaitė was entitled to a private visit which the administration again denied her. When the prisoner asked the colony's Assistant Warden (Mrs.) Japertienė why the visit to which she was entitled was not granted, the latter replied: "Because one of your brothers is a priest!"

On May 9, 1981, Genovaitė's sister (Miss) Lionginą Navickaitė died in Zarasai. When Genovaitė requested permission to go to her sister's funeral, Assistant Group Head (Mrs.) Novikova retorted: "We won't grant permission because you won't admit your guilt." Other labor camp administration employees repeated the same thing. The following day, the colony's warden informed the prisoner by way of a final decision that the City of Panevėžys Prosecutor refused to permit her to attend the funeral.

On April 1b, 1982, her last day of imprisonment, Assistant Group Head (Mrs.) Novikova lectured (Miss) Navickaitė at length and suggested that she change her way of life: sacrifice herself less to God, think more about herself. . . The security division inspector warned Genovaitė against (Miss) Gemma Jadvyga Stanelytė and (Miss) Nijolė Sadūnaitė coming to meet her; she also informed her that a ticket had already been purchased on a scheduled bus to Kap-

sukas and they would personally take her to the station. At 6:00 A.M. the following day, head seamstress (Mrs.) Mickevičienė came to the cell block and ordered (Miss) Navickaitė to change quickly and take her things. Shortly the prisoner was taken to the station where she met her brother, Father Zenonas Navickas, who had come to take her home, but (Mrs.) Mickevičienė prevented Genovaitė from going with her brother. Only after leaving the City of Panevėžys, was she able to stop the bus and get into her brother's car.

In freedom, (Miss) Navickaitė was greeted by a large group of believers and young people. During the Holy Sacrifice of the Mass, the assembled people thanked God for Genovaitė's sacrifice and entreated the Almighty to grant enough persons prepared to sacrifice for the Church and the nation's needs.

SEARCHES AND INTERROGATIONS

Alytus

On May 6, 1982, a militia official detained Father Kazimieroj Mindaugas Žilys near the church and stated that they wished to inspect his room (at Panemunykėlių 5 in Alytus), because citizen Voveris, who was allegedly printing catechisms ordered by Father Žilys, had been detained in Kaunas. During the search, a large number of Lithuanian and Polish catechism pages were confiscated. After the search, Father Žilys was interrogated several times. He was brought into a face-to-face confrontation with Voveris. The latter recognized the priest. The interrogator attempted to obtain the necessary testimony from Father Žilys, but he refused to talk. Upon releasing Father Žilys to go home, the interrogator placed him under house arrest.

Kaunas

At the beginning of May 1982, a group of militiamen arrived at the seminary and searched the room of third-year seminarian Petras Linkevičius. No incriminating items were found. It appears that the search was conducted in an attempt to find individuals who produce religious publications: catechisms and prayerbooks.

Leipalingis (Rayon of Lazdijai)

On April 2, 1982, Robertas Grigas was summoned to the central headquarters of the security police to see Interrogator R. Sprindys.

When Grigas asked the interrogator to identify himself, KGB Colonel Sprindys retorted: "Read the *Chronicle*, you'll find my name there!" During the interrogation, the chekist displayed patriotic and religious publications confiscated in searches and did his utmost to denigrate and debase Lithuania's underground; he accused Grigas of not liking the Soviet government. Finally he shouted: "Don't say anything, just explain who shaped your beliefs!" shouted chekist Sprindys.

"The Lithuania you are torturing," calmly replied the youth.

When the chekists maintained that Lithuania's true patriots are they themselves, Grigas asked why two collections of magazines (*Sovietskaya Litva* — *Soviet Lithuania* and *Pravda* — *Truth*) in the waiting room are only in Russian.

"We are internationalists," explained the chekists; but they did not answer the question of whether internationalists speak only Russian. When asked to explain the purpose of his summons, Colonel Sprindys gave Grigas an official KGB warning to read regarding "possession of literature damaging to state interests". The warning which listed all the literature confiscated from Grigas in a search concluded with the threat that if this recurs and an "instance of dissemination" transpires, he could be prosecuted.

Robertas Grigas refused to sign the warning.

Rokiškis

In March 1982, Jonas Margys and other faithful of the parish of Rokiškis were summoned to the *Rayon* of Rokiškis security police for interrogation. The chekists were interested in what people know about priests, whether priests organize meetings in the rectory, print the *Chronicle of the Catholic Church in Lithuania*, etc. Chekist Širvys ordered them to name the adults and children who belong to the church choir.

At the conclusion of the interrogation, the chekists warned the people to tell no one of the interrogation.

Vilnius

On May 6, 1982 six chekists searched the apartment of (Miss) Marytė Subačiūtė (at Dzerzhinskio 138-40) and confiscated the following: issue No. 51 of the *LKB Kronika (Chronicle of the Catholic Church in Lithuania)*, *Dievas ir Tėvynė (God and Country)*, *Rūpintojėlis (Suffering Christ)*, etc.

An interesting detail is that, after invading the apartment, the chekists immediately headed for the spot where the publications

that interested them were located, and searched little elsewhere. When (Miss) Subacute refused to sign the search report, the chekists carted everything away without leaving any document on the confiscated items.

Following the search, (Miss) Subačiūtė was interrogated twice by chekists, they threatened to draft a case against her and suggested that she collaborate with the security police as the best alternative.

OUR PRISONERS

From a letter of Vytautas Skuodis written at the beginning of February 1982:

"... It will soon be one year that I'm here (Skuodis has been interned in the labor camp since February 9, 1981 — Ed. Note). I didn't even watch the holiday broadcasts on television, not because I'm set against them, but because there is never 'enough time'. I'm a very avid reader. Moreover, I've always yearned to be with my thoughts, attempting to put every minute to good use, and I've long since wearied of that passive information and am disinterested in the type of culture that distracts and afterwards leaves a kind of spiritual vacuum behind.

"No need to wish the time to pass more quickly. As is, it passes too rapidly. If life is meaningful and rich, it must be lived as deeply as possible at least in one's soul.

". . . While here, I read somewhere that beauty, virtue and truth in the world is produced by the Eternal Truth whom believers call God.

"I am truly happy.

"I sincerely thank everyone who writes to me. My heartfelt thanks to everyone, everyone, everyone for their greetings and wishes. Please convey my best wishes to all who remember me. May God's blessing attend you all and may He fill all your hearts with His divine graces."

(P.S. For three months no one received any letters from Vytautas Skuodis. Finally, at the end of May, a few short postcards and letters slipped by the censors. — Ed. Note.)

Viktoras Petkus writes that he received only two of the nine letters sent him. His own letters, written on January 6th and February 10th, were also confiscated.



Vytautas Skuodis



Anastazas Janulis



Povilas Pečeliūnas



Julius Sasnauskas

From a letter of Anastazas Janulis written on January 17, 1982:
" . . . Thank God, I am healthy and happy. I am healthy because I am happy and I am happy because I am healthy. I've begun the second half of my sentence. As a result, there are certain privileges — conditional ones. The only official privilege is one 5-kg. (11-lb) package per year. The rumor that, upon completing half your sentence you are granted permission to write not just two but more letters per month, is false. Certain privileges, called 'incentives' are available, but they are only for those whom the administration considers to be on the road to rehabilitation. You can be the most exemplary prisoner, you can commit not the least offense against the regime, but still be 'rehabilitated.' Both sides view so-called rehabilitation differently. Rather than gain privileges, you can even lose what everyone else is granted as a matter of course."

From a letter of Povilas Pečeliūnas written on April 9, 1982:
"Today is April 9th: Good Friday. I begin this letter with this date, thinking that I will finish it on Easter, for Good Friday is only a prelude. It gains its true meaning with the Resurrection. Only the joyful Alleluias which resound at the Resurrection show us the meaning of Good Friday's suffering in its true light. Where there is Resurrection and Rebirth, suffering is the rock on which one can build his house, without fear of storms. Such ideas dominate my thoughts on Good Friday ..."

On April 28, 1982, Mečislovas Jurevičius (imprisoned in the Chelyabinsk District) was summoned to see the labor camp's political officer who showed him a letter from the U.S.A., gave him the enclosed card, but kept the envelope with the address. He showed him another letter from which he removed three religious pictures, and ordered him to write his relatives in Lithuania not to send religious pictures.

From the December 11, 1981 letter of Julius Sasnauskas:
". . . Today marks two years since you saw me off on the distant and long journey to an unknown destination; I wish to return today, at least in thought. The yearning of the homeless nomad lays the road home and he feels warm and comfortable by the fire of his dreams . . . Therefore it is untrue that they deprived us of everything: we took with us something more than we could hold in our hands and which cannot be taken from us along with our freedom."

Later, I often recalled that December day, the last spent among you, the last in our old home, the last. . . the last. . . But strangely it always spoke of return. Like an invisible underground spring, the hope of returning nourished me even when everything seemed irretrievably lost. And even more so, it now fills my current life. It is only thanks to it that not for a single day, not for a single hour will this country become familiar. Even on this windy night, it blossoms with the brightest flowers in the snow drifts. And we will really return! God will gather His children scattered about the world and will lead them back to the promised land, to Lithuania, to reunite us with our families. May this hope lighten the waiting for everyone.

" . . . It is already that cherished Christmas time, that bright ray in our daily tasks and cares. I will join you that night at the Christmas Eve table. Siberia's snowdrifts will not block my road home and the miraculous Christmas star, which long ago led the three Wise Men from the East to Bethlehem, will lead home on that night everyone who dreams and yearns. So don't be sad for a single moment. And may Christmas come to your home by the best possible means!"

(P.S. Nearly all the letters addressed to Julius Sasnauskas as well as the letters he writes to Lithuania are currently confiscated by the chekists.)

THE PRIESTS AND FAITHFUL OF LITHUANIA WRITE

Viduklė

To: The People's Court of the *Rayon* of Raseiniai
A Complaint from: Citizen Svarinskas, Alfonsas, son of Vaclovas,
res. in Viduklė, at Šaltinio g. No. 1.

On March 20th of this year, I received a ruling dated March 16, 1982, from the Administrative Commission of the *Rayon* of Raseiniai Council of People's Deputies Executive Committee, stating:

"At 9:00 P.M. on February 20, 1982, the Pastor of the Viduklė religious community held a children's meeting in the rectory attended by some 30 children. About fifteen parents also attended this meeting. The students performed a play at the meeting. Those who participated in the play wore makeup and costumes depicting the characters. They thereby violated the May 12, 1966 Decree of the



Father Alfonsas Svarinskas, Pastor of the Viduklė Church, leading services of atonement for the desecration of the Blessed Sacrament there in 1981. (See *Chronicle of the Catholic Church in Lithuania*, No. 49)

Supreme Soviet Presidium of the Lithuanian SSR: 'Regarding administrative responsibility for violating the laws on religious cults.' Impose on citizen Svarinskas, Alfonsas, V. a 50-ruble administrative fine."

This ruling was legally unfounded and unjust.

It was like this: After evening services on February 20, 1982, parents and their children came to the rectory for pre-Lenten pancakes. I don't know how many people were there for I did not count them. The numbers named in the report were invented from thin air! The parishioners wanted to spend a little time with their pastor: have some refreshments and fun. Unfortunately, the whole atmosphere was brutally disrupted. While dinner was being prepared (for the cooks had also attended the evening services), the people talked, told jokes and a child recited a poem. Shortly, through an open door, in walked Vidukle District Chairman Edmundas Kringelis, Militia Official 1st. Lieut. Butkus and two witnesses Jonas Remeikis and Edvardas Lybikis (who incidently was drunk!). They drafted a report against the pastor, alleging that

thirty children were present and recited verse. When the pastor inquired how they knew thirty children were present, the district chairman replied, "I wrote *about*." The administrative commission's ruling expands this charge and indicates the decree the pastor violated. On what basis did the administrative commission make such an exhaustive review of the "offense"? Did it avail itself of security police information?

I read the May 12, 1966 Decree in the *LTSR Aukščiausios Tarybos ir Vyriausybės žinios (Bulletin of the Supreme Soviet and Government of the Lithuanian SSR)* and pages 225 and 226 of the *LTSR Baudžiamojo kodekso komentaras (Commentary on the Criminal Code of the Lithuanian SSR)* and even with the help of a magnifying glass could find no paragraph which I could have deliberately or accidentally violated. I think that even the court would search the decree for the necessary paragraph in vain.

It is usual legal practice to determine the offense and then seek the appropriate paragraph of law. Now an attempt is being made to apply an "offense" to the letter of the law.

Couldn't those who organized the raid on the rectory find more serious persons for this operation? E. Lybikis was expelled from the Party for drunkenness, as verified by the public. The Viduklė District Chairman can be aptly described by this last incident. One of those present in the rectory, (Mrs.) Vincenta Janušauskienė, remarked: "Why don't you draft a report against yourself since you continually drink in the firehouse?" This was enough to have two militiamen come in a truck on March 11th of this year (why outside militiamen and not the local militia officer is unclear), forcibly place three women — (Miss) Monika Gavėnaitė, (Mrs.) Vincenta Janušauskienė and (Mrs.) Solomėja Kaplanienė — inside and take them to the Raseiniai Militia on the pretext that the militia chief wished to talk to them . . .

It would seem that a written summons would have been sufficient and they would have gone there on their own. If they hoped to make a greater impression on the women through force, they were mistaken. The detained women saw the militia chief pass in the hallway, but he apparently knew nothing and paid no attention to them. Once again the militia resorted to lies: the chief was not in! Then why were they brought in if the chief was not in?

After the report was drafted, all three women were placed in a Volga and taken to the "People's Court of the *Rayon* of Raseiniai. And each was fined 35 rubles. The reason: They had as-

sailed Soviet officials with obscene language at the Viduklė rectory. Again they missed the mark: These women never swear. This can be corroborated by the fifteen parents present in the rectory and people with whom the women work and live.

In its ruling, the administrative commission writes: "Impose on citizen Svarinskas, Alfonsas, V., a 50-ruble administrative fine." You therefore confirm that I am a citizen. If I am a citizen, why am I forbidden to invite guests to my home to take refreshments, sing, enjoy ourselves and play games? We only wished to spend time productively and enjoy ourselves. We did not speak against the government!

We are guilty without any guilt.

Article 32 of the Constitution of the Lithuanian SSR declares: "Citizens of the Lithuanian SSR are equal before the law . . . equality of rights is guaranteed a citizen of the Lithuanian SSR in all areas of economic, political, social and cultural life."

Article 1 of the Universal Declaration of Human Rights states. "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood."

The above facts indicate that continual discrimination against Christians is assuming forms of terror.

I ask the court to strike down this ruling of the administrative commission and convince the atheists and Soviet officials of the *Rayon* of Raseiniai by acting thus with the faithful and by neglecting their real work, they compromise the Soviet government.

Viduklė, March 26, 1982.

Father Alfonsas Svarinskas

(P.S. The People's Court of the *Rayon* of Raseiniai found that Father Alfonsas Svarinskas was unjustly fined.)

Kėdainiai

To: First Secretary Petras Griškevičius of the Central Committee of the Communist Party of Lithuania

A Statement from Father Kęstutis Daknevičius, Assistant Pastor of St. George's Church in Kėdainiai.

Mr. Secretary,

I wish to draw your attention to the difficult situation which

exists for believers in the *Rayon* of Kėdainiai. Lately, believers and their children have no peace either summer or winter.

Rayon Executive Committee Vice Chairman Juškevičius, with the help of Kėdainiai atheists, is terrorizing children in varied ways; fortunately, they have yet to employ physical torture . . .

During the summer, atheists often came to the church and stopped children at the church doors with various questions: What's your name? From what school? What grade?, etc. Parents were not given any peace either. Finally, they made a list of the children's names and turned it over to the prosecutor. The children were summoned to Assistant Prosecutor Gargasas and interrogated like criminals, while in fact, parents have the right to raise their children according to their convictions. The question arises: What crime against the state did the children commit by preparing for First Communion?

I personally was summoned twice — on November 25, 1981, and February 12, 1982 — to see that same Assistant Prosecutor Gargasas regarding the instruction of children. What crime did I commit by questioning the children on the catechism and explaining what they didn't understand?

Furthermore, newspapers publish mendacious articles, for example *Tarybinis kelias* (*The Soviet Road*), 1981, Nos. 37 and 56; and 1982, No. 9, distort a priest's thoughts and words in an attempt to make him "anti-Soviet" and set not only non-believers but also the faithful against him.

The faithful often come to me, as a priest, to recount their experiences . . . Parents complain that their children are intimidated in school, some who refuse to stop attending church are threatened with lower grades in various subjects and some have already had this happen. Parents are continually threatened and they therefore ask: "What should be done? Newspapers write about the 'freedom of belief. The Constitution also guarantees that freedom, while the officials of our *rayon* ignore it all and instigate discord by improper means, although the law forbids it."

Deeply upset, believers ask: "What about the future? When will such arbitrariness by *rayon* officials against the faithful and priests cease? We continually hear and read in newspapers how our priests are slandered, and we feel that this hatred is also spilling over on us rank-and-file believers."

Deeply concerned, believers ask: "Is it possible that our children's upbringing will be assumed by the vice chairman of the *rayon*

executive committee and the prosecutor's office? Is it possible that we, the believers of the *Rayon* of Kėdainiai, have become second-class citizens?"

As a priest, I ask you, Mr. Secretary, to see to it that *rayon* officials cease using illegal methods against believers and stop preventing them from enjoying their Constitutional freedom to profess their faith because this brings no honor on either the *ray-on* or the state.

Kėdainiai, April 1, 1982

Father Kęstutis Daknevičius

Klaipėda

To: Chairman Brezhnev of the Supreme Soviet Presidium of the USSR

Copies to: The Council of Ministers of the Lithuanian SSR;
Chairman Kuroyedov of the USSR Council for Religious Affairs.

A Statement from: The believers of Klaipėda

This is the sixth time we appeal to you, Mr. Chairman of the Supreme Soviet Presidium of the USSR, with the request that the Catholic church in Klaipėda which we built in 1961 with our funds and work be returned to us.

Construction on this church was begun in 1956, upon receipt of permits from the Supreme Soviet of the USSR and the Council of Ministers of the USSR as well as from the Council of Ministers of the Lithuanian SSR. The church the faithful built was confiscated in 1961 and converted into a philharmonic hall. In calling for the return of the Catholic church in Klaipėda, we sent the following petitions signed by Lithuanian faithful.

1. 1974—to the Religious Affairs Commissar of the USSR, Kuroyedov, bearing some 3,500 signatures;

2. March, 1979 — to the Chairman of the Supreme Soviet Presidium of the USSR with 10,241 signatures;

3. October, 1979 — to the Chairman of the Supreme Soviet Presidium of the USSR with 148,149 signatures;

4. 1980 — to the Chairman of the Supreme Soviet Presidium of the USSR bearing over 600 signatures;

5. June and September 1981 — delegations of Klaipėda believers composed of three and ten individuals respectively, were sent to the Central Committee of the USSR and the Council for Religious Af-

fairs. Petitions were left with the Supreme Soviet Presidium of the USSR and the Council for Religious Affairs.

Klaipėda has about 190,000 believers. The Catholic churches in Nida and Juodkrantė were closed 20 years ago, therefore the city of Klaipėda and its surroundings comprise some 200,000 believers. The small 220 sq. m. (2,350 sq. ft.) church cannot accommodate the faithful: some faint due to poor ventilation and overcrowding while standing inside the church, others are forced to stand outside. On principal holy days, the faithful overflow into the side streets.

Please rectify as soon as possible the injury done believers, and return the Klaipėda church to its rightful owners: the faithful.

We, the faithful of Klaipėda, will never renounce our church and will make every effort to obtain its return. Furthermore, this incident between the Soviet authorities and believers casts a negative pall on the prestige of the USSR in this country and abroad.

April, 1982

21,033 signatures

Vilnius

On December 15, 1981, Father Jonas Danyla S.J. sent the Central Committee of the Communist Party of Lithuania and the *Vaga* publishers a letter, requesting a reply to his September, 1980 protest against the lies and crude falsification of facts contained in the book published by *Vaga*, *Be Iliuzijų (With No Illusions)* by Bronius Jauniškis (See *Chronicle of the Catholic Church in Lithuania*, No. 52), because in their November 6, 1980 letter to Father Danyla, the *Vaga* publishers did not provide any serious answers and attempted to evade a direct response.

On March 30, 1982, J. Linkevičius, Editor-in-Chief of Lithuanian literature for children and youth at the *Vaga* publishers, again sent an even more abstract reply to Father Danyla's December 15, 1981 letter:

"Upon reviewing your third complaint regarding B. Jauniškis' book *With No Illusions*, the *Vaga* publishers have established that it merely contains a repetition of previous accusations, which were answered as unfounded on November 6, 1980, and there is no reason to return to them."

THE CATHOLIC CALENDAR — DIRECTORY

With this year four months gone, the priests of Lithuania received a liturgical calendar, called a *Catholic Calendar-Directory*. In fact, Catholics did not receive this *Catholic Calendar*. Churches and priests received one copy each.

The *Catholic Calendar* did not gratify priests, for its purpose was clearly propaganda. Moreover, we find in the *Calendar* not only omissions of the truth, but blatant lies and pure propaganda maneuvers as well.

The *Calendar* (p. 72) omits mentioning the Apostolic Administrator of the Diocese of Kaišiadorys (exiled Bishop Vincentas Sladkevičius), (Reinstated in July, 1982. See *Chronicle of the Catholic Church in Lithuania*, No. 54 — Trans. Note) and only names the diocese's Capitular Vicar; p. 111 likewise omits the Apostolic Administrator of the Archdiocese of Vilnius, Bishop Julijonas Steponavičius.

For some reason, the *Catholic Calendar* did not include in the Conference of Lithuanian Bishops the exiled bishops. Being the legal administrators of their dioceses, do they not have the right to belong to the Conference of Lithuanian Bishops?

The *Calendar* even contains blatant lies. For example, the Chancery of the Diocese of Telšiai sent the editors of the *Catholic Calendar* information that the Diocese of Telšiai has fifty-one churches with priests, but the calendar (p. 119) shows only forty-three.

In its "Statistical Data on the Catholic Church in Lithuania" (p. 118), the *Catholic Calendar* introduced a graph purely for its propaganda value showing the ratio between the number of priests and churches. According to the *Calendar's* data, priests outnumber churches in nearly all the dioceses; in other words, there is no need to clamor that Lithuania has a shortage of priests. If a ratio is to be shown, it should be between the number of churches and working priests, but this ratio would be an indictment against the Soviet government which is responsible for the sharp decline of priests in Lithuania in the postwar years.

The *Catholic Calendar* completely omits mentioning the diocesan Priests' Senates, though they have officially been confirmed in certain dioceses (Vilnius and Telšiai).

The *Directory* contains poems, Latvian hymns, as well as several documents which Lithuania's priests had received at one time from the Chanceries and read several times to the faithful. It appears that

someone saw to it that the *Directory* is of more use to Soviet propaganda than to priests.

Priests of Lithuania hope they will receive the 1983 liturgical calendar in time. It should contain information which Lithuanian priests find particularly in short supply: for instance, on liturgical, canonical and moral subjects.

NEWS FROM THE DIOCESES

Kaunas

In May, 1982, a conference on peace was held in Moscow for representatives of the world's religions. The Religious Affairs Commissar sent Bishop Liudvikas Povilonis, Vicar General Msgr Liudvikas Mazonavicius and Dr. Viktoras Butkus, rector of the seminary, to this conference. Lithuania's believers and priests disapprove of the clergy attending such conferences because Moscow organized "conferences for the defense of peace" are a sham. beginning to end. Clergy, forced to attend should at least not speak on behalf of the faithful and priests, but only in their own name.

Those who attend Soviet meetings "for the defense of peace" should remember the words of Pope John Paul II: "To have peace, it is essential to respect human freedoms and rights!" Believing people would be indebted to their shepherds, if at conferences "for the defense of peace", they would publicize the lack of rights and the wrongs experienced by the Catholic Church in Lithuania.

When German bishops came to Lithuania in 1981, they stated: "None of us attend the Berlin peace conference, while you serve propaganda which proclaims freedom while oppressing you."

Lithuania's Catholics are completely baffled at Western clergymen who permit Moscow to lead them by the nose. One can understand that clergymen travel to the public display of "defense of peace" when forced to do so, but how can one justify their free participation if they neither defend the rights of believers nor serve true peace.

Vilnius

On the evening of March 11, 1982, services for the intention of temperance were held in St. Michael's Church in Vilnius. Many priests from the provinces attended and the church overflowed with

the faithful. Holy Mass was concelebrated by a group of priests and meaningful homilies were preached by the Pastor of Valkininkai, Father Algimantas Keina, and the Pastor of Šeduva, Msgr. Bronislovas Antanaitis.

Soon afterward, the Pastor of St. Michael's Church, Father Juozas Tunaitis, was summoned to the Executive Committee of Vilnius and was compelled to explain in writing why such a "program" was held in his church without permission.

Kybartai

When Father Jonas Kastytis Matulionis began his public ministry as a priest at the Kybartai church, the security police began to recruit people to follow him to learn where he lives, and how often he is gone from his apartment in Vilnius, while *Rayon* of Vilkaviškis officials wrote warnings.

In the spring of 1982, the Prosecutor of the City of Vilnius received an anonymous complaint (probably the work of the security police!) that citizen Jonas Matulionis, res. in Vilnius, at Gorkio 17-6, is unemployed, is a parasite-vagrant, does not reside permanently at his apartment, returns there only occasionally, causes disturbances, etc. The prosecutor forwarded the libelous, anonymous complaint to the City of Vilnius Militia which began to summon Father Jonas Matulionis for explanations. In response to all the summonses, Father Jonas Matulionis went to the militia twice.

On March 25, 1982, Interrogator Žerebeckis informed Father Matulionis that, on the basis of the anonymous complaint that he does not live in his apartment in Vilnius, his apartment could be confiscated. When asked to produce the anonymous complaint, Interrogator Žarebeckis (sic) refused. The interrogator was interested in where Father Matulionis worked, where he now works, what seminary he attended, where the correspondence seminary is located, when he was ordained, etc. When Father Matulionis explained that the anonymous complaint is slanderous, that he lived and still lives in Vilnius and assists Kybartai Pastor Father Sigitas Tamkevičius only on weekends, Interrogator Žerebeckis (Žarebeckas?) promised that the priest would be visiting their office more than once.

On February 28, 1982, Father Matulionis sent a petition to First Secretary Petras Griškevičius of the Central Committee of the Communist Party of Lithuania demanding that responsible *Rayon* of

Vilkaviškis and City of Vilnius employees be enjoined from persecuting and slandering his person and issue a priest's certificate. (See *Chronicle of the Catholic Church in Lithuania*, No. 52).

On May 6, 1982, Father Matulionis was summoned by Religious Affairs Commissar Anilionis in reference to the letter he wrote to the Secretary of the Central Committee of the Communist Party of Lithuania.

Father Matulionis went to the office of the Religious Affairs Commissar on the appointed day. He was interviewed by Assistant Religious Affairs Commissar Juozėnas. At the start of the talk, Juozėnas stated that no written reply to the statement would be forthcoming and everything would be explained verbally. The Assistant Religious Affairs Commissar declared that he does not recognize the correspondence seminary, does not recognize the petition and signatures of the Kybartai parish believers as well, and therefore will not issue him a priest's certificate; he recalled that Father Matulionis had been tried in the past and the petition addressed to Griškevičius had been printed in the *Chronicle*.

When Father Matulionis explained that he has the deposition of Kybartai Pastor Father Sigitas Tamkevičius attesting that he is truly a priest, Juozėnas became annoyed:

"We do not recognize credentials from Tamkevičius or Svarinskas!"

"Aren't they priests?" asked Father Matulionis, "the majority of Lithuania's priests can vouch that I am a priest. If you do not need a certificate, so much the better. End this campaign against me, order *rayon* employees to stop slandering me," demanded Father Matulionis.

"*Rayon* employees fulfill their duties well and we won't tell them anything. We will not issue you any certificate and do not recognize your priesthood," Juozėnas reiterated at the end of the interview.

On May 10, 1982, Father Matulionis was again summoned to see Interrogator Krikštoponis. This time, Father Matulionis showed the deposition from Kybartai Pastor Father Sigitas Tamkevičius attesting that he is really a priest and assists the Kybartai pastor. Interrogator Krikštoponis kept a copy of the deposition, copied from Father Matulionis' work papers the last places where he had been employed, and noted from his record what sentence he had been imposed (three years suspended sentence). The interrogator asked

whether Father Matulionis had been summoned to the security police.

When Father Matulionis inquired what they intended to do with him next, Krikštoponis replied that a severe warning could be issued in one month and a trial held in four months. To the question whether a priest could be tried for fulfilling his duties, the interrogator did not respond.

Žalpiei (Rayon of Kelmė)

On November 30, 1981, the Administrative Commission of the *Rayon* of Kelmė Executive Committee imposed a 50-ruble fine on the Pastor of the Žalpiei parish, Father Juozapas Razmantas, because on the eve of All Souls' Day, he prayed for the dead in the cemetery with his parishioners.

On February 2, 1982, Father Juozapas Razmantas appealed the unjust fine to the prosecutor of the *Rayon* of Kelmė.

On February 15, 1982, Prosecutor P. Simanas responded that the fine had been imposed justly: the Pastor of the Žalpiei Parish, Father Juozapas Razmantas, and the faithful had gone to the cemetery on the eve of All Souls' Day and prayed there, thereby violating art. 50 of the Regulations for Religious Associations confirmed by the Supreme Soviet Presidium of the Lithuanian SSR on July 28, 1976.

On February 11, 1982, (Mrs.) Irena Sakalauskienė, Executor of the People's Court of the *Rayon* of Kelmė, failed to find anything else of value and confiscated Father Razmantas' radio.

Vilnius

Nijolė Sadūnaitė and her brother Jonas Sadūnas are prevented from maintaining contact with their relatives and friends living abroad. Letters and gifts addressed to Nijolė Sadūnaitė and Jonas Sadūnas continue to be confiscated, even those from close relatives, such as an uncle who lives in Chicago. Between December 10 and 14, 1981, (Miss) Sadūnaitė and Sadūnas sent twenty-six registered letters to eighteen foreign countries, extending Christmas and New Year's greetings to their relatives and friends. Only five letters reached their addressees.

Adakavas (Rayon of Tauragė)

In the fall of 1981, believing parents of Adakavas wrote a complaint to First Secretary Griškevičius of the Communist party of

Lithuania. In the complaint it was indicated that (Mrs.) Aldona Žąsytienė, Principal of the Adakavas Grammar School, vilifies in all sorts of ways children who go to church.

When the *Chronicle of the Catholic Church in Lithuania*, No. 50 printed this news item, all the chekists of Tauragė swung into action. On March 16, 1982, two chekists came to Adakavas and began to interrogate the parents who had signed the complaint: Jonas Griškus, (Mrs.) Jadvyga Giedraitienė and (Mrs.) Marijona Lauraitienė.

"How did the *Chronicle* find out you wrote a complaint? Who wrote it? To whom other than Griškevičius did you send it? You can write not only to Griškevičius but to Moscow also, just as long as it doesn't get into the *Chronicle of the Catholic Church in Lithuania*."

When asked to identify themselves, the chekists would not give their names but explained they were from the Tauragė Security Police.

The parents who signed were threatened with imprisonment for making false complaints. When the parents replied that the complaint was accurate, that (Mrs.) Žąsytienė actually does terrorize their children, the chekists shouted:

"Be silent! This does not concern you!"

The chekist left only that evening, after intimidating the parent, "We'll meet again!"

Rokiškis

On March 18, 1982, Rokiškis organist Vytautas Grigaliūnas was summoned to the Executive Committee of the *Rayon* of Rokiškis "Teaching children to sing hymns is forbidden. Secret Soviet laws forbid it," Executive Committee Vice Chairman Firas assailed the organist.

Immediately following his talk with Grigaliūnas, Firas telephoned the pastor, Dean Povilas Ciuckis and ordered him to forbid children to sing in church; otherwise he would be severely punished.

Panoteriai (Rayon of Jonava)

On February 2, 1982, some fifty people, among them the Panoteriai Parish Committee except for the Pastor, Father Vytautas Pesliakas, were summoned to the Panoteriai Town Cultural Center.

Jonava *Rayon* Executive Committee Vice Chairwoman (Mrs.) Neimantienė addressed the assembled people. After a brief intro-

duction, she began to explain the Regulations for Religious Associations promulgated on July 28, 1976: Who owns community property... how community money should be managed . . ., the priest does not have the right to teach children the truths of the faith . . ., complaints about the priest's "offenses" are to be addressed to her or the district. . . Finally, she stated that the Panoteriai Church Committee does not have enough members, and that they must be elected right there and then, and also that a new contract be signed and a list of church inventory be drawn up.

Forms for a new contract, a list of committee members and the Regulations for Religious Associations lay on the head table.

A murmur rose through the hall. The people were incensed at the speech of *Rayon* executive Committee Vice Chairwoman (Mrs.) Neimantienė. They explained, argued, replied: "We give money, these are our donations, we're the ones who purchased the articles! . . . What do you want from the Church? When people attended church there was order, but now the drunks have destroyed all order, people are afraid to cross the street!...What committee members do we lack: a sacristan, an organist or who else?! A real farce!" etc.

"Who gave you the right to remove me from the list of committee members?" asked Father Vytautas Pesliakas.

"Your presence on the committee is undesirable," replied Vice Chairwoman '(Mrs.) Neimantienė, "you cannot be a member of the committee."

"Why can't I be a member of the committee? Has my Lithuanian citizenship been revoked? Or perhaps my documents are not Soviet?" the pastor inquired further.

Father Pesliakas stated that the Regulations for Religious Associations are unconstitutional, that nearly all Lithuanian priests and two bishops have spoken out against these regulations.

With reference to the question of the church inventory, the priest pointed out that the pastor alone is responsible for the church's material property; when he assumes the parish, he makes a vow to God accepting this responsibility . . . He pointed out that all district churches have been burglarized, while the Jonava church was robbed twice in 1979 and 1981: the thieves were apprehended both times, but have yet to be prosecuted.

Father Pesliakas pointed out the *rayon* government's crude lies and blatant interference in internal church affairs. Several years ago in the Panoteriai parish, it was announced at the request of the faithful that services would be held during daytime hours for two days during

the All Souls' Octave. The *rayon* district chairman came to protest: "I must inform you that the *rayon* does not permit daytime services!" When the priest asked why this meeting was called in such a deceptive manner (the invitations indicated that it was a meeting of local residents), (Mrs.) Neimantienė attempted to explain that a "meeting of believers or a meeting of local residents is one and the same thing."

"Then, according to you, there are as many believers as there are residents in the Soviet Union," Father Pesliakas defined.

"A contract must be signed," the vice chairwoman told the priest.

"They are unilateral and of no use to believers, besides there is the 1948 contract," the priest disagreed.

"The individuals who signed that contract have probably all died," stated (Mrs.) Neimantienė, "it is therefore no longer valid, a new one is necessary."

"If so, Stalin too is long dead and his deeds condemned; but does anyone demand that communal farmers write new agreements turning over their land, tools and animals to the collective farms? And yet they became collective farm workers in his time," the pastor insisted.

In his speech, Father Pesliakas indicated with what duplicity these contracts were produced in Deltuva, Pabaiskas and Vepriai. The people of Deltuva were asked by district officials: "Did you contribute to the church's repair and do you intend to contribute again when it is repaired?" Upon receiving a positive reply, they told the people to sign . . .

"Do you want church taxes to be reduced?" the Pabaiskas believers were asked, "if you do, sign here."

In Vepriai, drunks who came to the store to buy "ink" were asked to sign. Later it was learned that this is how a new contract was obtained.

Church committee members are nothing new, Father Pesliakas explained. They have existed for hundreds of years, but must only act to assist the pastor. They cannot act on their own, without the pastor or against him, else they incur church excommunication. Therefore, if the faithful were to elect me committee chairman, I would be both pastor and committee chairman and Leonid Brezhnev is a perfect example that one individual can hold several positions.

The people were outraged at this meeting and dispersed without awaiting its end.

Rayon Executive Committee Vice Chairwoman (Mrs.) Neiman-

tiene promised Panoteriai parish Pastor Father Vytautas Pesliakas that he would be summoned to the *rayon* for a separate talk.

Kapčiamiestis (Rayon of Lazdijai)

On February 15, 1982, the Pastor of Kapčiamiestis, Father Ignas Plioraitis, was summoned to see *Rayon* of Lazdijai Executive Committee Vice Chairman L. Vanagas, who chided that the parish committee refuses to sign a contract with the government, the parish's "Committee of twenty" is not at full strength, a church inventory has not been listed or appraised. Vanagas accused the pastor of interfering and read some articles under which he could be prosecuted for blocking the conclusion of contracts.

He then warned the pastor that children are not to serve at Holy Mass, participate in processions or the like because that amounts to instructing children, which is forbidden. The government permits teaching religion only in the seminary.

Furthermore, he demanded that the *rayon* authorities be provided with information on when and what kind of religious festivals would be held and which priests would be invited. He ordered the pastor to submit data on the parish's financial and religious state at the end of the year. He warned that rosaries, crosses, etc. are not to be sold in the churchyard. Such items may be sold only in the sacristy.

Further, Vanagas explained that the Kapčiamiestis Parish is kept open only out of compassion because contracts have not been signed and a committee of twenty has not been formed. The parish committee can be removed and the church closed at a moment's notice.

The talk, during which Vanagas had more to say, lasted one hour.

On February 16, 1982, Vanagas came to the Kapčiamiestis District Headquarters where parish committee members were repeatedly summoned. For one and a half hours, Vanagas lectured them as he had the pastor. Following that talk, the *rayon* government demanded for some days in succession of the Kapčiamiestis District Leaders:

"Have you already reached an agreement with the parish committee on what day church property can be inventoried and appraised? Inform us without delay!"

But the *rayon* government has yet to obtain a reply.

Žalioji (Rayon of Vilkaviškis)

On October 6, 1981, Chairman Albinas Pečiulis of the Juodupėnai



Easter Mass being celebrated by Fr. Antanas Lukošaitis in the Žalioji Cemetery. The church was converted to a mill.

District Council cut down a roadside cross erected in the Žalioji Forest. Adomas Gudynas, Chairman of the Klausučiai District Council, and several other individuals stood by while the cross was removed.

Near the vertical section of the mutilated cross, the people built the cross fragments into a pyramid and adorned it with an artistic metal sunburst. Decorated with the flowers of the faithful the cross stood thus until spring.

Prior to the visit of Religious Affairs Commissar Anilionis at the end of March 1982. the cross was dismantled.

Žalioji (Rayon of Vilkaviškis)

In February, 1982, the faithful of the Žalioji Parish wrote a petition to the Council of Ministers of the Lithuanian SSR, demanding the return of their church which has been converted into an unused mill. For five years, the faithful of Žalioji and their priests have been praying in the cemetery. The petition was signed by 150 believers.

Several days before the arrival of Religious Affairs Commissar Anilionis in Vilkaviškis (Anilionis visited the *rayon* on April 24, 1982), the apartment of Bronius Mickevičius was invaded by Vice Chairman Juozas Urbonas of the Vilkaviškis *Rayon* Executive Committee and Chairman Adomas Gudynas of the Klausučiai District Council.

The officials spared no measures in harassing the family in an attempt to learn who had drafted the petition. When Bronius Mickevičius admitted that he had, Urbonas opened a file and showed the reply sent by Commissar Anilionis and added that the Žalioji church would not be returned and furthermore, praying in the cemetery is forbidden.

Kabeliai (Rayon of Varėna)

On August 26, 1981, Antanas Lukšys, a 46-year-old fisheries employee watchman at a dam—drowned in Kabeliai. He drowned at night while fishing at the orders of his superiors. He fished at night to prevent anyone seeing how fish swim on the "masters" table. The decedant was a Party member but a believer, received Church sacraments and was therefore buried with religious rites. This is where his posthumous story begins.

In Kabeliai, a beautiful tradition has already been established: solemn leave-taking for the deceased. Representatives of the farm administration would participate, the funeral procession would pause for a moment of silence at the farm office, sometimes there would be an orchestra and at the graveside a heartfelt word or two would be spoken. This used to be done regardless of whether the deceased had been a Party member or not.

The funeral of Lukšys was more modest. For some reason, the farm administration did not attend although the decedant had given all his productive years to the farm — he had been a mechanic, a skilled worker and had become a watchman only later when his health began to fail.

The co-workers of the deceased soon erected a beautiful metal cross on the bank of the dam where his life's song had ended.

On November 1, 1981, a civil ceremony was held to honor the dead. Farm workers who died (that year and before) were named, but Lukšys was not mentioned. Could they have forgotten him?

A few days later, the widow of the deceased, the mother of four children, received a written order from the Marcinkoniai District Chairman to remove the cross, as arbitrarily erected without authoriza-

tion on dam property, otherwise it would be torn down. (Mrs.) Lukšienė did not obey the order.

On the evening of March 12, 1982, the cross disappeared . . . The "brave souls" who executed this "heroic" deed under the cover of darkness were: Farm Director Algis Antulis, District Chairman Juozas Mortūnas, Party Secretary Vladas Mickevičius and Shop Director Sigitas Vasiliauskas.

IN THE SOVIET SCHOOL

Leipalingis

To: First Secretary Petras Griškevičius of the Central Committee of the Communist Party of the Lithuanian SSR.

A Statement from: Grigas, Antanas, son of Antanas, res. in the *Rayon* of Lazdijai, in Leipalingis, at Naujoji g. 13.

In 1978, my son Robertas Grigas did very well on all entrance exams and was accepted as a German major of the languages at the Vilnius State Pedagogical Institute. He passed the first and second year final exams also with honors, and as a result, was awarded a higher scholarship and a top-student pin. However Robertas was not only a gifted and good student but, as described to us by curator Head Instructor (Mrs.) Mikalauskienė and other instructors, did not smoke, totally refrained from alcohol and swearing. And, what was "very bad", he was a young man who did his own thinking. It appears that such students are considered undesirable at our schools of higher learning. Very obvious efforts were manifested to get rid of him.

On November 28 and December 27, 1979, Robertas was "educated" at the dean's office by Vilnius KGB 1st Lieut. Antanas Bimbyris. He spoke about forgetting the lessons of the past, the dangers inherent in friendship with "nationalists"; he feared that the latter are leaving behind them "bad offshoots" among the youth. The chekist demanded that the content of both "education sessions" be kept secret, offered his telephone number and invited him to meet in town for "friendly talks". My son categorically refused to hide from the students the fact that the dean's office is used as a branch of the KGB and rejected the security agent's offers. When, as was traditional, third-year German language students went to the German Democratic Republic for one month in the fall of 1980, Robertas was openly discriminated against, and forbidden to ac-

company the group on the pretext that he had not yet joined the Communist Youth League.

On September 12, 1980, after summoning Robertas to the Vilnius City Prosecutor's Office and calling him a son of exploiters, an American and a social outcast, Assistant Prosecutor J. Vilutis warned him against attending so-called "open" political trials and threatened him with prosecution. On December 2nd of that same year, my son was questioned by Interrogator Sergei Viktorovich Molodkin of the Lenin *Rayon* Prosecutor's Office, and about one week later, by the Interrogator of the criminal Investigation Division of the Lenin *Rayon*.

When Robertas refused to answer any of the questions about his beliefs and friends, the interrogator shouted crudely and threatened to place him behind bars, commit him to a psychiatric clinic and bemoaned that the Stalin era no longer exists today. Without attaining anything, he promised to find a way to take care of "one such as he". And so, at midnight on January 14, 1981, at the order of Klipčius whom students consider to be an informant at the Pedagogical Institute, Gediminas Muliuolis, the head of the second dormitory building, beat Robert so severely that he had to be treated at the Druskininkai Hospital for two weeks, and then recuperated for a long time at home.

His studies interrupted, my son took an academic leave of absence but the repression did not stop. On June 10 and 11, 1981, Robertas was summoned by KGB Major Mieželis to the Lazdijai Security Police; the first day my son was interrogated for six hours, the second day, for three hours. When my son refused to participate in the interrogation, on the basis that it is a crime to persecute anyone for availing himself of the freedom of press, speech and belief, the major became incensed at the Marxist philosophy instructors at the Vilnius State Pedagogical Institute who had rashly given Robertas A's in their courses; he was baffled that the student could believe in God. My son explained that his religious ideology was in fact strengthened by his Marxist-Leninist studies, which revealed the shallowness of this teaching. During the interrogation, the interrogator threatened him with imprisonment.

On December 11, 1981, our home in Leipalingis at Naujosios 13 was searched under the direction of Militia Captain Petrulėnas and typewritten religious literature, our son's diary and... atheist books with handwritten comments in the margin. The illegally confiscated items have not yet been returned.

Upon returning to the institute from his academic leave of

absence, my son was expelled for "lack of progress". Thus were fulfilled the words spoken by the representative of the Lithuanian Communist Youth League Committee at the Pedagogical Institute, while Robertas was still a first-year student after attempts failed to have him join the Communist Youth League: "We'll see to it that such as he leave the Institute before their time!"

All the students who took the exams noticed the examiners' lack of objectivity and were outraged by it. It is interesting to note that Robertas was first informed of his expulsion, not by representatives of the institute, but by representatives of the security police and militia who, on February 11, 1982, searched room 210 at Vilnius State Pedagogical Institute, dormitory building No. II, and confiscated rough drafts of his poems, a manuscript of the translation of Solzhenitsyn's *Speeches Made in America* and the book *Romas Kalanta*. Art. 19 of the *Universal Declaration of Human Rights* guarantying the free exchange of information, says nothing about forbidding such things. On the contrary, the crime here is the search itself, in violation of USSR international commitments and violation of the freedom of belief.

We no longer hold the naive illusion that the super-state which has made the teaching of moral relativity its ideological foundation will begin to observe the agreements it has signed in the area of international pacts on human rights. We are interested in drawing the attention of all people of good will to the other side of the matter.

We are well aware that in our country, in the struggle with persons whose views are unacceptable to the regime they are not satisfied with so-called "educational work", libel in the press and expulsion from institutions of higher learning on a scale legitimized by the criminal code.

The mysterious murder of Prof. Kazlauskas, the unexplained death of poet Mindaugas Tamonis, frequent strange deaths in the army, and finally, the horrifying series of murders of priests, whose latest victim was Lithuanian Helsinki Group member Father Bronius Laurinavičius, testify that official justice is but the tip of the iceberg protruding from the water. . . Our anxiety as parents regarding the threats officials have made against our son is therefore completely justified, threats whose reality is proven by his subsequent beating in the dormitory and expulsion from the institute. Mr. Secretary, we fear for our son's life.

Leipalingis, March 31, 1982

Antanas Grigas

Tverai (Rayon of Plungė)

On March 23, 1982, Father Kostas Velioniškis, Pastor of the Tverai Parish, was summoned to attend a session of the administrative commission at the Plungė *Rayon* Executive Committee. The priest was informed that a complaint had been received against him from the teachers of the Tverai School . . . The administrative commission berated Velioniškis and ordered him to explain why he permits young people to sing in church, adore the Blessed Sacrament and serve at the altar, and why he invites them to participate in processions.

On March 9, 1982, Vice Principal (Mrs.) Aldona Sudžiuvienė and French language Teacher (Mrs.) Regina Rubavičienė at the Tverai School interrogated sixth-grade student (Miss) Vilma Jurkutė regarding her church attendance. The girl was forced to tell to the last detail what she knows about children who attend church. "You must be held down and beaten repeatedly," Teacher (Mrs.) Regina Rubavičienė had already earlier threatened Vilma Jurkutė.

On March 12, 1982, Teacher (Mrs.) Regina Rubavičienė beat up student Alfredas Sniaukas (Sniukas?) who is a religious believer, for refusing to participate in an event scheduled for Sunday.

Tverai School Teacher (Mrs.) Regina Čeplinskienė ordered third-grade girls (Miss) Birutė Skiparytė (Miss) Gražina Šniaukaitė, (Miss) Rasa Juciutė, (Miss) Audra Žemgulytė and (Miss) Alma Zalepūgaitė to learn poems for a program to be held on Sunday (March 14, 1982) and threatened to put them on a "black list" if they went to church that day and not to the school program. She promised to send the list to the *rayon* Education Department. Some of the girls sing in the church choir. To taunt them, Teacher (Mrs.) Čeplinskienė ordered all the girls to stand before the class and sing hymns, and promised them A's in music. When the girls refused to sing hymns as a joke, teacher (Mrs.) Čeplinskienė began to sing hymns in derision.

"If you don't go to church, I'll give you A's in all your subjects even if you don't know anything," Teacher (Mrs.) Regina Čeplinskienė promised (Miss) Sonata Tonaitytė. The next day the teacher again asked Sonata:

"Well? Do you want to get A's or go to church?"

"I'd rather go to church and will earn my A's in a different way," (Miss) Sonata Tonaitytė explained to the teacher.

On March 12, 1982, Tverai Middle School second-Grade Teacher (Miss) Bronė Katkutė made the following report to the school admin-

istration on her atheist work with the class: "The class has twenty-seven students. Four children attend church forced by their grandparents or parents, they would never go on their own volition. In class I conducted two programs "Why People Believe" and "Man and Religion". I tested the religiousity of students in the class together with its causes. I acquainted them with the concept of religion, the reason for its emergence, and various miracles. On an individual basis I conduct discussions with students who go to church, and collectively with the whole class. Every Monday I hold a discussion, I learn whether they did or did not attend church, and why. I convey an atheist upbringing as far as it is possible during lessons. I attempt to force students who attend church to attend programs held on Sunday afternoons. This Sunday (March 14, 1982) students who attend church will present a short program . . ."

On April 5, 1982, the faithful of the Tverai District wrote the following letter of protest to Tverai Middle School Principal (Mrs.) A. Petrošienė:

"We, the undersigned believing parents of the Tverai District, having learned from our children about their persecution and intimidation for going to church, which goes on in the school you head, wish to express the strongest kind of protest.

For some time now, our believing children are deliberately prevented from attending services held in church on Sundays and holy days, and those who dare to go to church are scolded for singing in church, serving at the altar, participating in adoration or processions, for responding to the priests during services. In order to prevent children from going to church on Sundays and fulfilling their religious obligation, your school, or your cultural center, arranges activities (dances and the like) in conflict with church services (from 10:00 A.M. to 2:00 P.M.). These programs used to be held on weekdays; our children who attend church are given special orders to participate in these programs.

For attending church, our believing children are placed on "black lists" for which they are later harassed: interrogated, intimidated, ridiculed. Teachers (Mrs.) Regina Rubavičienė and (Mrs.) Regina Čeplinskienė are especially notorious for this.

In order to produce these "black lists," teachers recruit children to follow their friends, and then in class publicly tell, as they say, every last detail so as to intimidate and taunt the "church-goers". For this purpose the teachers use lazy, poor students. They are given good grades even though they do not know the subject

matter. (Mrs.) Regina Čeplinskienė employs such methods to recruit children.

They intimidate other students, promising to place their names on "special lists" and send them to the *rayon* Education Department.

Teachers (Mrs.) Regina Rubavičienė, (Mrs.) Greivienė, (Miss) Tilvikaitė and (Mrs.) Prajerienė intimidate children by threatening to beat them.

Teachers (Mrs.) Regina Rubavičienė, (Mrs.) Greivienė and Ši manskas beat children for attending church and other reasons.

They threaten to expel, and at times do expel, students from school clubs and groups which the children like (Teacher (Mrs.) R Čeplinskienė).

Lower deportment grades are given (or attending church and good children are thus equated with hooligans (Teacher (Mrs.) R. Rubavičienė).

Children who call their friends religious fanatics are praised and the deportment grades of children who defend themselves against the name-calling are lowered to D (this is how Teacher (Mrs.) R. Rubavičienė treated student (Miss) Šniukaitė).

Every Monday, they interrogate the class about who was in church on Sunday (Teachers (Mrs.) R. Rubavičienė and (Miss) Bronė K"t kute).

Children are threatened with further lectures, being taken to the principal and other methods (Teachers (Mrs.) R. Rubavičienė and (Mrs.) Aldona Sudžiuvienė).

Students are ordered to bug their parents if the teachers see they will be able to intimidate the children with their help, and if some parents come on their own to talk, they hide to avoid a confrontation (Teacher (Mrs.) Rubavičienė refused to see the father of pupil (Miss) Vilma Jurkutė).

For attending church, children are threatened with bad letters of reference and rejection by schools of higher learning (Teacher (Mrs.) Rubavičienė).

Children are forced to lie and then are publicly taunted and called liars (Teachers (Mrs.) Rubavičienė and (Mrs.) Sudžiuvienė).

Children are pulled by the hair and ears, are hit over the head while held with one hand or pushed against a wall. Teacher (Mrs.) Rubavičienė is especially notorious for this as is Teacher Šimanauskas, in charge of discipline, who takes children to his office for a beating and even asks which ear he should buffet.

When children admit they are believers and will continue to attend church, they are accused of and punished for "rebellion against teachers and insolence" (Teachers (Mrs.) Rubavičienė and (Mrs.) Čeplinskienė),

Aware that the majority of mothers work (milk cows, feed pigs) and often cannot attend church themselves, the teachers allow the children to attend church only with their parents.

The children are strictly forbidden to participate in processions, serve at the altar and especially, sing in church or respond during services.

Children are ordered to disobey their believing parents who are called ignorant and backward people.

Children are told it is better to go to the movies or dances at night rather than attend church. The teachers thus force our children to become hooligans.

The teachers not only force children to spy, but themselves become spies and come to church. We know that you, Principal (Mrs.) Petrošienė became, in the children's words, a gypsy during Easter, 1981: wearing makeup and gypsy clothes to avoid recognition, you spied on children in church. On February 7, 1982, Teacher (Mrs.) Rubavičienė also became such a sneak-spy: she followed and harassed children on their way to church.

This is but a fraction of the things that occur in the school you administer. We, the parents of students, demand the following:

Abolish Sunday programs that are held at the abovenamed times and prevent our children from attending church. If such programs are necessary for the school, you can hold them with children who are non-believers. Neither we believing parents nor our children need them. Sundays belong to us and our children, the school has no right to deprive us of them with its programs. We consider that a deliberate means of warfare against our beliefs and those of our children.

Cease ridiculing our believing children for attending church. The school is an educational institution and not a place for anti-religious propaganda and coercing our children.

Stop beating our children, pulling their ears, pushing them around or otherwise corporally punishing them.

Abolish spying in school in connection with religious beliefs. This damages children and we will strongly combat it.

Stop lowering the deportment and subject grades of our believing children for attending church.

Stop expelling believing children from various clubs and groups merely because they attend church and cannot participate in group activities deliberately held on Sundays.

Cease forcing our children in school to provide information about our families and themselves on anti-religious questionnaires.

Strike our believing children from "black lists" which traumatize and degrade them.

We strictly protest against our children being forced to be atheists.

We oppose all programs that are held outside the school, take our children away from us, keep the children themselves from attending church, prevent us from preparing them for the sacraments . . .

We want total freedom of religion for ourselves and our believing children . . . We do not want our believing children to be forced to participate in anti-religious programs and thus mocking themselves.

We consider it an insult when teachers turn into spies and follow our children in church or outside of church . . . We unequivocally condemn and will fight this by all possible means.

We oppose all methods used to entice our children (higher grades which help them become lazy students) or intimidate them (lower department grades for attending church).

We protest most strongly against any attempt to obtain promises or statements from children contrary to their beliefs, such as: "I no longer believe in God," "I won't go to church," "I won't sing in church", "I won't participate in processions" and the like. Obtaining such promises from children is the most brutal, vile thing possible, totally inconsistent with humanitarianism.

We protest against children being forced to lie and be hypocrites, so that later they can be called liars, hypocrites and their parents blamed for making their children that way by demanding that they fulfill their obligations as believers.

In conclusion, we wish to mention the latest news about the "deeds" teachers perform during our parish retreat. (April 1-3, 1982) as well as on Palm Sunday. A retreat is a parish renewal. It must be attended by all believers, while Palm Sunday is one of the major feasts. Children came to the retreat with their parents and without them. The news soon reached us that teachers had begun interrogations while the retreat was still in progress. On Palm Sunday, a program "*Na, mergaitės*" ("Well, Girls") was specially organized and the boys were to participate as judges. Children were thus forcibly prevented from fulfilling obligations important to

believers.

On April 2, 1982, Teacher (Miss) Vaicekauskaitė, Assistant Principal (Mrs.) A. Sudžiuvienė and you, Madame Principal, interrogated students Budrys, Stonkus, Alfredas Sniaukas, and others who went to church during the retreat. You ordered the boys to give written explanations . . . That same day, Teacher (Mrs.) Sudžiuvienė and you interrogated the entire 6th grade. (Mrs.) Sudžiuvienė called our children one by one into the methods office and interrogated them. You told them they must not go to church, while the assistant principal asked the children various questions. You attempted to turn student Stonkus into your spy.

This was not enough. Now teachers have launched a "campaign" against Easter. They employ various means to prevent children from participating in Easter services. You and those under your authority are thus attempting to disrupt our great holy day and deprive our children of the opportunity to attend the Easter ceremonies. We know that only one teacher, (Mrs.) Greivienė, used to beat or otherwise terrorize children who attend church. Under your leadership, the number of terrorist teachers has markedly increased.

While reminding you, as the school's head, of all these facts, we also wished to inform other agencies related to the school and the Faith. We have sent copies of this letter to Chairman Prajerius of the Tverai District Council of Workers' Deputies Executive Committee, to Vice Chairman for Cult Affairs H. Buivydas of the *Rayon* of Plungė Council of Workers' Deputies Executive Committee, to Father Kostas Velioniškis, Pastor of Tverai Parish, and to Father Antanas Vaičius, Administrator of the Diocese of Telšiai.

The protest was signed by 21 parents of students.

On April 15, 1982, the Assistant Editor of the *Rayon* of Plungė newspaper *Kibirkštis* (*Spark*) came to see the Pastor of the Tverai Parish, Father Kostas Velioniškis, to discuss relations between the school and the church. She did not give her name.

The visitor explained that everything is done "for the good of the children" in school. For some time now, extracurricular programs for students have been planned on Sundays in Tverai at a time when services are held and believing children are forcibly compelled to attend these programs. Good letters of reference are required when applying to schools of higher learning and can be obtained only by actively participating in extracurricular activities. I think you understand the situation. The Church wants one thing, while the school wants another. Our goals are different. To avoid any opposition,

there should be no interference, concluded the assistant editor.

On April 25, 1982, a Sunday program was held for school-children at the Tverai Cultural Center: the usual plays in which believing students are compelled to participate. Eugenijus Rapalius, a believer, was given the role of prompter. The teachers badgered Rapalius that as a major participant, he was obligated to come to the program on Sunday, for the other students had not had time to learn their roles which they were given only on Friday, and everything could fail without a prompter.

To prevent believing students who are forced to participate in programs from getting to services on time, plays are often interrupted with dances.

On April 26, 1982, Tverai Parish Committee members Mažeika, Šimkus and Vičys were summoned to see Vice Chairman H. Buivydas of the *Rayon* executive committee. The committee members were questioned about the letter of protest written by Tverai District believing parents to Middle School Principal (Mrs.) A. Petrošienė in which the believing parents voiced their outrage at the terrorization of believing students in the Tverai Middle School.

During the talk, Vice Chairman Buivydas asked about the parish organist and anxiously repeated that students are not permitted to sing in the church choir. . . . When Mažeika asked whether the Constitution indicates that singing in church is forbidden, Buivydas explained that the Constitution contains "certain amendments. It's not my fault. If you don't like it, write to Moscow. Make your suggestions, request permission But for now it is forbidden."

The vice chairman attempted to prove that the letter of protest was libelous "Children are poor witnesses They can make incorrect statements. We are going after the parents. They'll have to see the prosecutor. We know who wrote the letter: Father Jonas Paliukas," raged Vice Chairman Buivydas.

Ending his lecture, Buivydas added: "You must keep a firm hand on priests. You Mažeika are the chairman, you Šimkus are a member, so establish your own order. You must handle everything. Set payments for services rendered, provide for expenses The pastor has nothing to do with it. He is just a hired minister of cult. . . ."

Mažeika retorted that, according to Church law, the parish committee only assists the pastor but is not in charge.

On April 27-30, 1982, the facts detailed in the letter of Protest

written by district believers were investigated at the Tverai Middle School. "Investigations" of the facts proceeded as follows: the teachers beforehand used all means (threats, promises, etc.) to force students to lie that no one kept them from attending church on Sundays and that those who attended church are not scolded or persecuted. Teacher Juška ordered the students to say that the questionnaire containing such questions as: Do you believe in God? Do you attend church? On your own or forced by your parents? Do you like church? was filled out when they were in the fourth grade and not two months earlier.

The students were questioned in the principal's office in the presence of Principal (Mrs.) Petrošienė or Assistant Principal (Mrs.) Aldona Sudžiūvienė.

Students were chosen deliberately. The students who had suffered the most for attending church were not called, while non-believers were questioned.

Vilnius

In the spring of 1981, when Petras Brokevičius, a student at the City of Vilnius Professional Trade School No. 2 began to serve at Holy Mass at St. Michael's Church, master craftswoman (Mrs.) Janina Kazėnienė summoned the youth to her home and began to harass him: "Why do you go to church and serve at Mass? ... If someone asks you, say it isn't you, if you promise to stop I'll personally say that those who followed you were mistaken and everything will end there, but if you don't, there will be trouble for both you and me and the priest could be transferred elsewhere," explained the woman. Petras Brokevičius responded to (Mrs.) Janina Kazėnienė's intimidation with: "I went and will continue to go."

Soon Petras Brokevičius was summoned for another talk by the school's vice principal for curriculum. He was asked what church he attends, whether he actually serves at Holy Mass, whether he would continue to behave this way.

In May, 1981, Petras Brokevičius was interrogated by the school's Communist Youth League secretary.

"They'll trap you in their nets and will use you as a tool," threatened the secretary. She suggested he read atheist books and pledged to prove that God does not exist and man evolved from an ape.

When Petras Brokevičius continued to attend church and serve-

at Holy Mass, his relationship with the school administration deteriorated further. Group Master (Mrs.) Janina Kazėnienė began persistently to seek reasons for a new confrontation. Because of thievery and hooligan threats, it became intolerable for the student to continue living in the dormitory. When Petras Brokevičius moved in with Petras Cidzikas, new attacks were launched. "Where do you live? Where did you meet? What is your relationship with him? Where does he work? Does Petras Cidzikas attend church? How much do you pay for the room?" History Teacher (Mrs.) Misiūnienė assailed him. The interrogation lasted nearly one hour.

On June 20, 1981, Group Master (Mrs.) Janina Kazėnienė again summoned Petras and ordered him to think things over seriously, otherwise things would be bad and he would have more problems.

After the summer vacation, new interrogations were held on October 12th... The school's Communist Youth League Secretary beset the youth asking whether he had finally reached a decision. When Petras Brokevičius replied that he had and did not intend to change his beliefs, the secretary ordered him to turn in his Communist Youth League card.

On November 16, 1981, Petras Brokevičius was interrogated by the school principal: "Do you go to church? Will you continue going?" When the youth explained that he would continue attending church, the principal began to intimidate him: "I'm expelling you from school." He suggested that Petras write a statement "of his own will" that his aged parents need his help. . .

On November 25, 1981, Communist Youth members Akstinas, Visoskas and others, forced Petras Brokevičius into a dark corner and, pushing him to the floor, began to kick him. They kicked him in the stomach, chest, sides and when he curled up in pain they kicked him in the face. They dragged the battered, bleeding Petras to (Mrs.) Janina Kazėnienė. She laughed, saying: "What do you look like? . . . this is for everything How is your nose? . . . anyone who disobeys me will be disciplined this way by the 'group's active members'," (Mrs.) Janina Kazėnienė continued to taunt. Mathematics Teacher Dovydavičius, who was present in the office, attempted to warn (Mrs.) Janina Kazėnienė that such conduct is forbidden, but she replied that she fears nothing. . . When Petras Brokevičius informed her he would be absent from school the following day because he was going to the polyclinic, (Mrs.) Janina Kazėnienė protested: "If you go, go today (the poly-

clinic was closed at the time), and you'd better be in class tomorrow. If you're not, things will be worse."

On December 11, 1981, (Mrs.) Janina Kazėnienė summoned the parents of Petras Brokevičius by urgent telegram. "You see, he has begun to associate with such people . . . he goes to church he wrote a statement of his own will for permission to return home . . . His friends are bad, he must be saved . . . We already have his statement, we only need your consent and we'll let him go home, otherwise he could be sent to a colony," (Mrs.) Janina Kazėnienė explained to the parents.

After obtaining the parents' consent through coercion, the principal lied: "Your son cannot remain in Vilnius. We've already received an order from the militia to take him away."

Vilnius

On April 14, 1982, the newspaper *Komjaunimo tiesa* (*Truth of the Communist Youth*) printed an article by Vytautas Valikonis entitled "Net matyta, nei girdėta" ("Never Before Seen or Heard").

The beginning of the article states:

"First there was an announcement by the Chicago clerical newspaper *Draugas* (*Friend*). Let's read it. 'Tauragė Middle School teacher (Miss) Eidikytė ordered the third-graders who believe in God to raise their hands. Subsequently, there were threats that believers would be imprisoned like criminals. After a short recess, she again ordered the believing children to raise their hands. When a forest of hands again shot up, the teacher stated that all believers would be sent to the retarded children's boarding school in Skaudvilė.' "

As an argument refuting the veracity of the facts, Vytautas Valikonis seized upon the mistake made in printing the teacher's name: "Eidikytė" rather than "Eidukytė". In correspondent Valikonis' opinion, the said error is sufficient to conclude that the overseas newspaper prints fabrications, lies and inaccurate news, although under other circumstances it would have been considered an ordinary proofreading error. In his article, the reporter used the inventions of children which clearly show that in "investigating" the facts, Valikonis used children selected beforehand (and non-believers) as witnesses and asked them specially prepared questions which the third-graders could have answered no other way.

Varsėdžiai (Rayon of Šilalė)

In December, 1981, Varsėdžiai Grammar School Principal

(Mrs.) Marytė Pintverienė scolded children during class for attending church and serving at Holy Mass.

Not intimidated by the principal's anger, fifth-grader Remigijus Lapinskas stated: "I went and will continue to go."

During recess, Principal (Mrs.) Pintverienė grabbed Remigijus Lapinskas by the ear and dragged him to the teachers' room. She also brought there another fifth-grader, Arvydas Petravičius. A "kangaroo" court began. The principal screamed at the children hysterically, called them "bourgeois" and later asked "Will you continue going to church?"

When Remigijus confirmed that he would, the enraged principal slapped the student's face and ordered him to bring his parents.

It is interesting that this "trial" was witnessed by some twelve Varsėdžiai Grammar School teachers and none of them had the courage to stop the enraged principal.

Girdžiai (Rayon of Jurbarkas)

During the Lent, 1982, retreat in the parish of Girdžiai, it was no coincidence that inspectors visited *rayon* schools, urging more vigorous atheist activities. The town middle school proclaimed an atheist week.

Lower grade students were forced to draw atheist pictures . . . , ninth graders were assigned by Teacher (Mrs.) Šimanskienė to write a composition "What I would tell a friend kneeling at the altar . . ." The students did not write the composition.

Girdžiai Middle School fourth-grader (Miss) Naira Ročaitytė's deportment grade was lowered to satisfactory during the second trimester. Homeroom Teacher (Mrs.) Genienė explained that the grade was decreased because she attends church.

Veisiejai (Rayon of Lazdijai)

On February 16, 1982, Veisiejai Middle School grade 8C Homeroom Teacher Boleslovas Vyšniauskas accused one of his students, (Miss) Aurelija Poteliūnaitė, of collecting signatures "against teachers" and ordered her to explain in writing what she does in church. When the girl refused to obey, Teacher Boleslovas Vyšniauskas visited the Poteliūnas family, where he did his utmost to convince the parents that such conduct on their daughter's part "could end badly."

On February 17th (Miss) Aurelija Poteliūnaitė was summoned to the principal's office where Security Agent Gylys was waiting for

her. "What signatures are you collecting against teachers?" assailed the chekist. When Aurelija explained that she did not collect any signatures against teachers, the security agent began to scold the girl for attending the birthday party of Mindaugas Judeikis. "You didn't have a birthday party there, but talked with Father Juozas Zdebskis. Who else was there?" interrogated Gyls. When (Miss) Aurelija Poteliūnaitė refused to talk, the chekist attempted to "influence" her amiably: You could achieve much . . .

Rokiškis

On March 6, 1982, Teacher (Mrs.) Milda Dilienė, the moderator of the atheist club at the Edvardas Tičkus Middle School in Rokiškis, interrogated grade 7C student (Miss) Jolanta Sadauskaitė. Teacher (Mrs.) Dilienė coerced (Miss) Sadauskaitė to name her friends who attend and sing in church.

"You used to be in my homeroom, you must therefore report to me. Go to church when you want, you can even sing, but report to me which students sing in the church choir, serve at Holy Mass . . . We want to find out who they all are and punish them," teacher (Mrs.) Dilienė explained to the girl.

On March 10 and 17, 1982, Teacher (Mrs.) Dilienė interrogated grade 5C student (Miss) Gita Tervydytė. She scolded the girl for not wearing the scarf (of the Pioneers — Trans. Note) forcibly imposed on her and for belonging to the children's choir. Teacher (Mrs.) Dilienė threatened to level monetary fines against her parents because she participates in the church's children's choir.

Teacher (Mrs.) Milda Dilienė comes to the church, writes down the names of students who keep vigil and serve at Holy Mass and later terrorizes them.

Teacher (Mrs.) Gasparavičienė of the Edvardas Tičkus Middle School in Rokiškis also humiliates believing students.

Tūbinė (Rayon of Šilalė)

On November 18, 1981, the Katauskis family of Tūbinė was visited by a reporter from the republic-wide newspaper *Tiesa* (*Truth*) and Grammar School Principal (Mrs.) Valerija Lidienė.

School Principal (Mrs.) Valerija Lidienė attacked (Miss) Reda Katauskytė, shouting that she organizes girls to keep vigil. The principal accused the Katauskis family of telling Šilalė Assistant Pastor Vytautas Skiparis how Tūbinė Grammar School Teachers

(Mrs.) Jakienė and (Mrs.) Jonelienė ridicule students who attend church, and the priest informed the people in his homily.

When the *Tiesa* reporter asked whether the teachers actually ridicule believing children, (Miss) Reda Katauskytė confirmed that they do and that it is primarily school Principal (Mrs.) Lidenė who does it.

Prienai

On February 12, 1982, grade 7C Homeroom Teacher Arvydas Narvydas at Prienai Middle School No. 1 interrogated one of his students, (Miss) Jolanta Urbšaitė. Teacher Narvydas was interested in who was dressed as Santa Claus in the churchyard on Christmas, what he said to the children and youth gathered there, who of her acquaintances were in church that day, does Jolanta sing in the church choir and why does she not join the Communist Youth League?

When (Miss) Jolanta Urbšaitė refused to answer the questions, Teacher Narvydas threatened to lower her department grade and thus prevent her from continuing her studies anywhere after she graduates.

Birštonas

On April 7, 1982, Middle School Teacher (Miss) Kudžmaitė took grade 4A students Romas Bunevičius and Vaižgantas Žičkus to Principal (Mrs.) Sofija Žiukienė and reported that they serve at Holy Mass. The principal strictly ordered Romas Bunevičius and Vaižgantas Žičkus to stop attending church.

On April 12th, Teacher (Miss) Kudžmaitė kept grade 4A students (Miss) Ineta Jarusevičiūtė, (Miss) Lina Pokaitė, Romas Bunevičius and Vaižgantas Žičkus after school because they had attended resurrection services in the Birštonas church on Easter morning.

Garliava (Rayon of Kaunas)

Artur Slepko, a ninth-grader at the Garliava Middle School, serves at Holy Mass in church.

Teachers, and especially Homeroom Teacher (Mrs.) Petruševičienė, continually accuse him of being a hypocrite, and, as a member of the Communist Youth League, of having no right to serve at Mass.

On April 5, 1982, Slepko went to the *rayon* Communist Youth League Committee.

"I don't want to be a hypocrite!" explained the boy, handing in

his Communist Youth League card.

Principal Nausėda took Slepkov's Communist Youth League card back to school, and Homeroom Teacher (Mrs.) Petruševičienė shoved it into the student's pocket. The boy went to see the principal and returned the card: "You brought it back and you can have it. I was told at the Communist Youth League Committee that a believer cannot carry a Communist Youth League card."

Pressure was mounted. Homeroom Teacher (Mrs.) Petruševičienė and Military Training Teacher Neimontas threatened to commit Artur Slepkov to the Žiegždriai Psychoneurological Hospital, predicted that in the army he would be sent to a place from which soldiers do not return alive, and suggested he think things over. Artur Slepkov replied that he would not renounce his faith, would always whenever he had the opportunity, serve at Holy Mass and would never take back the Communist Youth League card.

NEW PUBLICATIONS

Lietuvos ateitis (Lithuania's Future), No. 1. This is a new underground publication especially aimed at believing youth. The first issue of *Lithuania's Future* which drew considerable attention, appeared in January, 1982. "Many critical comments, good suggestions have been received . . . This clearly indicates that it is not only useful, but also necessary for youth to have a publication in which they can freely express their ideas and beliefs and discuss current problems." (*Lithuania's Future*, No. 2)

Lithuania's Future, No. 2 devotes considerable space to the second anniversary of the death of Father Virgilijus Jaugelis: it provides more extensive information on Father Jaugelis and prints statements from young people who know him closely.

The publication examines current problems and debates "'How Should Believing Youth Be Today?" (offers concrete ways and means whereby every believing young person can serve God and homeland in his daily life).

We wish *Lithuania's Future* a long life in illuminating and pointing the road to the future for Lithuania's youth!

Aušra (The Dawn), No. 30 (70). The publication appeared in March and consists of 50 pages. It commemorates the tenth anniversary of the *Chronicle of the Catholic Church in Lithuania*.

nia, writes about the Servant of God, Archbishop Jurgis Matulevičius, presents historical information on *The Dawn's* 100th anniversary, etc.

Fellow Lithuanian, Don't Forget!

Balys Gajauskas
Anastazas Janulis
Gintautas Iešmantas
Mečislovas Jurevičius
Sergei Kovalev
Petras Paulaitis
Viktoras Petkus
Vytautas Skuodis
Algis Statkevičius
Antanas Terleckas
Vytautas Vaičiūnas
Julius Sasnauskas
Povilas Pečeliūnas

and others

bear the shackles of prison so that you might freely live and believe.

Correction: Issue No. 51 of the *Chronicle of the Catholic Church in Lithuania* erroneously printed that Juozas Gražys was sentenced to three years of general regime. It should have been strict regime.

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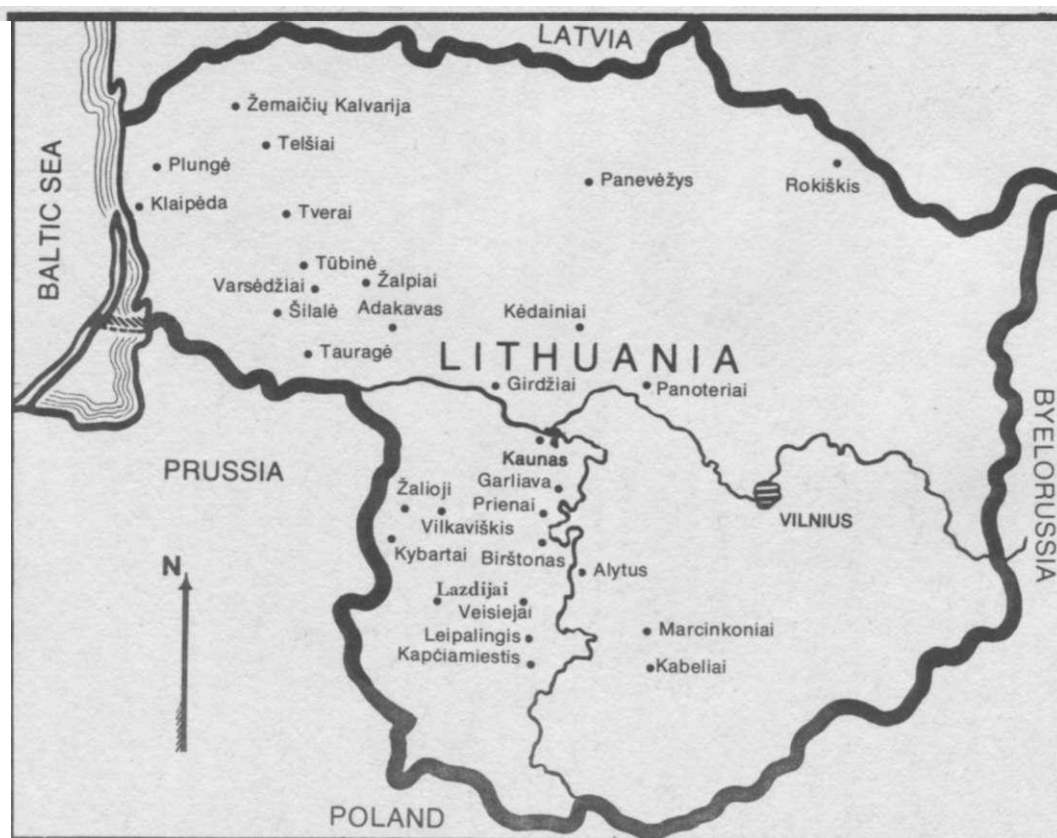
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