



CHRONICLE OF THE
CATHOLIC CHURCH
IN LITHUANIA
No. 17

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IN LITHUANIA**

No. 17

**A Translation of Authentic Reports
from Soviet-Occupied Lithuania**

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Introduction

Although bearing no date as such, the seventeenth issue of the *Chronicle of the Catholic Church in Lithuania* reports events as late as June, 1975. This issue of the underground publication reporting since 1972 details of the denial of human rights, particularly in matters of conscience and religion, in Soviet-occupied Lithuania devotes the first several pages to a detailed report of the trial of Nijolė Sadūnaitė.

Miss Sadūnaitė has been arrested on August 27, 1974. In her typewriter was found a page of the eleventh *Chronicle*, in the process of being copied. After almost a year of interrogation, possibly in an effort to root out once and for all the elusive underground group responsible for the dissemination of the *Chronicle*, the thirty-seven year old woman was tried and sentenced to three years of labor camp and three years of banishment.

Her defense statement, quoted in this issue of the *Chronicle*, has evoked the sympathies of people world-wide for the plight, of predominantly Roman Catholic Lithuania, tenaciously clinging to the traditional faith in spite of thirty-four years of Communist persecution, varied only by a few years of Nazi occupation.

After a report of several other raids, arrests and interrogations in connection with possession of religious and other "anti-Soviet literature", this issue of the *Chronicle* reproduces a lengthy complaint addressed to Secretary General Brezhnev and other high Soviet and Church authorities by a group of Lithuanian priests, headed by Karolis Garuckas.

This is a carefully argued defense of those responsible for the *Chronicle* and other underground publishing activities. The writers argue that the Catholics of Lithuania have been denied for too long the religious literature and other rights guaranteed them by the Soviet Constitution, and by international agreements to which the USSR is signatory.

From the Diocese of Panevėžys comes a second petition to Brezhnev, signed by Father Balys Babrauskas, in which the thirty-nine year old pastor cites his own case and the cases of others, to show that, contrary to the Soviet Constitution, the atheists are given full rein to terrorize religious believers, while all appeals to law enforcement agencies on the part of the faithful go unheeded.

The *Chronicle* marks the thirtieth anniversary of Communism in Lithuania by complaining of the genocide which the victory of Communism brought to the tiny Baltic nation, the wide-spread drunkenness, and other evils attendant upon the Soviet occupation of the country, including the discrimination against religious believers.

The letter of an experienced teacher and an excerpt from the official publication for teachers in Soviet Lithuania give some insight into the systematic efforts to make atheists of the pupils in the Soviet school system.

The *Chronicle of the Catholic Church in Lithuania* thus continues to appeal to the conscience of the free world not to stand by idly while the moral holocaust continues.

Rev. Casimir Pugevičius
Translation Editor

**THE CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA No. 17**

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Lithuania.....**July 4, 1975**

THE TRIAL OF NIJOLĖ SADŪNAITĖ

Nijolė Sadūnaitė was arrested on August 27, 1974. A search of her residence turned up a copy of the 11th issue of the *Chronicle of the Catholic Church in Lithuania*, which was being copied on a typewriter.

Since Miss Sadūnaitė refused to answer questions during the preliminary interrogation, the interrogators threatened to place her in a psychiatric hospital. She was not allowed to receive food packages for two months.

At the end of January 1975, Miss Sadūnaitė wrote a letter to the prosecutor, protesting the arbitrariness of the interrogators and their threats to place her in a psychiatric hospital.

In March of 1975, the interrogators inquired at the Vilnius Psychiatric Hospital on Vasaros Gatvė and the Psychoneurological hospital of Naujoji Vilnia, whether Miss Sadūnaitė had ever been treated there. The answers received were in the negative.

In April of 1975, Miss Sadūnaitė's case was separated from Case 345 and was listed as Case 416.

The Supreme Court of the Lithuanian SSR began considering the

case of Nijolė Sadūnaitė on June 16, 1975. The session began at 10 A.M. It was chaired by Kudiriashov; the State Prosecutor was Bakučionis.

The following witnesses were summoned to appear:

Jonas Sadūnas (Nijolė's brother)

Vladas Sadūnas (her cousin)

Regina Sadūnienė (Vladas' wife)

Povilaitis (the principal of the middle school)

Kušleika and

Bronė Kibickaitė.

At the start of the session the witnesses were isolated and were ordered out of the courtroom after giving their testimony, so they could not follow the court proceedings.

Only six soldiers and five security agents (Pilelis, Jankauskas, Platinskas and others) were in the courtroom. The chief judge allowed only Jonas Sadūnas, Nijolė's brother, to remain in the courtroom. Outsiders were not permitted to enter the courtroom. Security guards informed them that the court proceedings were closed.

Nijolė Sadūnaitė refused to answer the questions put to her by the court, stating: "Since it is not I, but you who are the criminals, violating the most elementary human rights guaranteed by the law, the Constitution, the Universal Declaration of Human Rights, and defending lies and the use of force and violence, when after slandering and sentencing innocent people you torture them in prisons and labor camps, I refuse to answer all questions put to me by the court, in protest against this case."

In refusing the services of an attorney, Miss Sadūnaitė explained: "The trial of Father A.(ntanas) Šeškevičius in 1970 opened my eyes. When he was sentenced for fulfilling his priestly duties, Lieutenant Gudas of the security police threatened to bring a similar case against me as that against Father Šeškevičius and to put me in prison because I hired an attorney for Father Šeškevičius. In room 225 of this very building, Kolgov, a former member of the Security police threatened my brother and relatives, demanding that I abandon my concern for the defense of Father Šeškevičius. It seems that hiring an attorney for a priest is a 'monstrous crime.' Since, according to you, I am a particularly dangerous state criminal, and not wanting to have you terrorize those who would hire an attorney for me, I waive

the services of an attorney. That is one side of the coin."

The other side lies in the fact that truth needs no defense, since it is all powerful and invincible. Only treachery and lies, which are powerless in the face of truth, need weapons, soldiers and prisons to prolong their vile but evil dominance. It is rightly said that a one-sided government digs its own grave. I am just and would give my life for justice. There is no greater joy than to suffer for justice and for (other) people. Therefore, I need no defense attorney. I will speak for his stead."

Statement in Her Own Defense

"I would like to tell you that I love all of you as my brothers and sisters and, if need be, without hesitation, would give my life for each of you. Today, that is not necessary. But I must tell you the sad truth to your face. It is said that only he who loves has the right to criticize and scold. In addressing you, I make use of that right. Each time people are tried in connection with the *Chronicle of the Catholic Church in Lithuania*, the following words of Putinas [a noted Lithuanian writer and poet.—Tr. Note] seem most appropriate:

'In arrogant tribunals
Murderers condemn the just.
You trample altars
Both sin and righteousness
Collapse under the weight of your statutes.'

"You well know that the supporters of the *Chronicle of the Catholic Church in Lithuania* love their fellow men and are struggling only for their freedom and honor, as well as the right to enjoy freedom of conscience, which is guaranteed to all citizens without regard to their beliefs by the Constitution, the law and the Universal Declaration of Human Rights, and are seeking to assure that these not remain just beautiful words on paper nor lying propaganda, as at present, but in reality be put into practice. The words of the Constitution and the law are important if they are not applied in real life and the all prevalent discrimination against believers is legalized.

"*The Chronicle of the Catholic Church in Lithuania*, like a mirror, reflects the crimes atheists perpetrate on believers. Im-

morality is not captivated by its own loathsomeness; it is horrified by its own reflection in the mirror. For this reason, you hate all those who tear away your veil of hypocrisy and lies. The mirror, however, does not lose its value. A thief steals money; you rob people by taking from them that which is of greatest value—loyalty to their own beliefs and the opportunity to pass that treasure on to their children—the younger generation.

The fifth article of the Convention in the Area of Education guarantees the right of parents to determine their children's moral and religious education according to their own beliefs. Nevertheless, (Mrs.) Rinkauskienė, a teacher, interrogated in my case states in the record that 'Since there is a single Soviet school (system), there is no need to confuse children and teach them hypocrisy.'

"Who teaches children hypocrisy? Is it teachers like these, or parents, who are guaranteed the right to raise their children according to their own beliefs? Parents and not teachers are for some reason blamed, when children, whose parents have lost their authority through the influence of the school, go to the dogs."

"In the record of her interrogation, (Miss) Keturakaitė, a teacher at High School No. 10 in Klaipėda states: 'Since I am a history teacher, I have occasion to explain questions of religion to my students. In explaining the origins of Christianity and at the same time the myth of the origins of Christ...'

"How can Miss Keturakaitė explain questions of religion which are outside her area of competence, when she is illiterate even in the area of history, since she still maintains the obsolete atheist lie that Christ is but a legend. Such illiterates educate the younger generation and use their authority as teachers to pound lies into the consciousness of their students.

"The interrogators: Lieutenant Colonel Petruškevičius, Rimkus, Chief of the Interrogation Subsection, and Kazys, the Deputy Chief of the Interrogation Section, many times threatened to place me in a psychiatric hospital because I did not answer their questions; in spite of my explanation that my silence was a protest against this trial. Having tired of these threats, I wrote letters of complaint to the republican state prosecutor, to the chairman of the Security Committee and to the chief of the interrogation section, requesting that the latter place the letter in the record of my case. The

letter was not placed in the record. But Deputy State Prosecutor of the Republic, Bakučionis, who is seated right here, replied in writing that they have the right to carry out a psychiatric examination, though in the opinion of the interrogators, there is no basis for one.

"But you see that was not the subject of the letter, which was a protest against the abuses of the interrogators who seek to intimidate the person being interrogated and to force him to violate his conscience. In my statement I wrote, and I quote: 'Does an interrogator have the right to threaten the person being interrogated with confinement in a psychiatric institution or with psychiatric testing, when the person being interrogated refuses to violate his conscience and his beliefs? During my interrogation Lieutenant Colonel Petruškevičius repeatedly threatened me with confinement in a psychiatric hospital, which would be much worse than a prison, simply because I didn't answer his questions. The first time he saw me, Deputy Chief of the Interrogation Section Kazys officiously diagnosed me as schizophrenic, as having schizophrenic ideas, and threatened to have me examined by the Psychiatric Commission of which he is a member. Major Rimkus, the chief of the Interrogation Subsection repeatedly threatened me with a psychiatric examination, when I did not answer his questions. Is Soviet justice based solely of fear? If I am mentally ill, I should be treated, not threatened with the illness. Is one at fault if he is ill? But even the interrogators are not convinced of that, since for the fifth month in a row they are threatening me with commitment to a psychiatric institution in an effort to break my will. By such conduct the interrogators violate human dignity and I protest such actions towards me. By the use of force to elicit testimony, the interrogators violated Article 187 of the Criminal Code of the Lithuanian SSR, which states: 'A person conducting an investigation or a preliminary interrogation, who during the course of the interrogation uses force, threats or other illegal means to obtain testimony—

'is liable to three years in prison. Similar actions which include the use of force or the mockery of the person being interrogated, are punishable by from three to five years in prison.' (Editor's note.)

"After I sent my protest, Rimkus, the chief of the Interrogation Subsection, reproached me for complaining and mocked me saying: 'If you react that way, you are abnormal. You don't know all of the legal technicalities.'

"Yes, I am unfamiliar not only with the technicalities, but also with the essence of the law, since I didn't study it. However, I now know that it is normal for Soviet prosecutors to lie and slander others, not only to the accused but to complete strangers. Such actions constitute spiritual hooliganism, which should be punished, since it takes longer for a spiritual trauma to heal than a physical one.

"You are not concerned at all with correcting injustice. On the contrary, you tolerate and encourage it. As proof, we can note that witnesses questioned in my case, who were able to verify the facts published in the *Chronicle of the Catholic Church in Lithuania*, were first asked how the facts could have reached the editors of the *Chronicle*, to whom had they told the facts, who had heard them, and the like.

"What you fear is the word of truth. The interrogators didn't question or summon those who are filled with hatred for those who are of differing opinions, those who fired (Miss) St.(asė) Jasiūnaitė, a teacher at Kulautuva High School, for wearing a crucifix, and who mocked her in various ways and would not even hire her as the lowliest kitchen help. The interrogators did not summon Markevičius, the chairman of the Executive Committee of the Council of Working People's Deputies of Panevėžys, or Indriūnas, the chief of the Finance Department, who fired (Miss) Marytė Medišauskaitė, a secretary-typist with nine years experience, because she attended church.

"Yet you always proclaim that religion is a citizen's private affair and that all people have equal rights without regard to their beliefs. Your propaganda is beautiful, but the actual facts are ugly! The interrogators paid no attention to the crime committed by Kuprys, the principal of the (grammar) School of Naujoji Akmenė, and the other members of the Education department, in firing of a teacher, who, while on a field trip to Kaunas with her students, permitted them to make use of a toilet in the Kaunas park where Romas Kalanta immolated himself. (See *Chronicle* No. 10—Ed. Note). What a crime!

It is strange that you are still frightened of the ghost of Romas Kalanta. But how is the teacher to blame?

"The interrogators did not warn any of the senior physicians, who abuse their positions by not permitting the dying to avail themselves of the services of a priest, even when such services are requested by the patients themselves or their relatives. Even a criminal's last wish is heard. But you have the nerve to mock a person's most sacred beliefs, at one of his most trying moments—the hour of his death—and like thieves you brutally rob thousands of believers of their moral rights. That is your Communist morality and ethics!

"Angus, an instructor at the University of Vilnius, coarsely slandered Pope Paul VI, the late Bishop (Pranciškus) Bučys, the Rev. (George) Laberge and the Rev. (Pranas) Račiūnas. (See the *Chronicle*, No. 10. Eds.). When will that loathsome slander be retracted? It was not withdrawn because lies and slander are your daily bread.

"Frightened by the ideas of Mindaugas Tamonis, an engineer working in the area of the restoration of monuments and a recipient of a candidate's degree in the technical sciences, you confined him to the psychiatric hospital on Vasaros Gatvė, hoping to 'cure' him of his beliefs.

"Who gave you the right to tell pastors which priests they may or may not invite to retreats and devotions? After all, the historic decree 'On the Separation of Church and State, and Church and School' affirms that the State does not interfere in the internal affairs of religious groups. In Lithuania the Church is not separated from the State but is oppressed by it. Government organs interfere in the internal affairs of the Church and its cannons in the coarsest and most unacceptable manner. They order priests around arbitrarily, and punish them with no regard for the law.

"These and hundreds of other facts witness that the atheists' purpose—to make all men their spiritual slaves—justifies any means — lies, slander and terror.

"And you rejoice in your triumph? What remains after your triumphant victory? Moral ruin, millions of unborn fetuses. Defiled moral values. Weak debased people overcome by fear and a passion for life? All of that is the fruit of your labors. Jesus Christ was correct

when he said 'You shall know them by the fruit of their labor.' Your crimes are propelling you towards the garbage heap of history at an ever increasing rate of speed.

Thank God, not all people have been broken. Our strength in society is not in quantity but in quality. Fearing neither prison nor labor camp, we must condemn all actions which bring injustice and degradation or result in inequality or oppression. Every person has the sacred duty to struggle for human rights. I am happy that I have had the honor to suffer for the *Chronicle of the Catholic Church in Lithuania*, which I am convinced is fair and necessary, and to which I will remain faithful until I breathe my last. Thus, pass what laws you like, but keep them to yourselves. What is written by man must be distinguished from that what is ordained by God. What is due to Ceasar is but the remains of that due to God. The most important thing in life is to free one's heart and mind from fear, since concessions to evil are a great crime.

Statements of the Witnesses

Jonas Sadūnas stated that he had never read the *Chronicle of the Catholic Church in Lithuania* and knew about the items confiscated from his sister only from the records.

Vladas Sadūnas testified that Nijolė had given him three issues of the *Chronicle of the Catholic Church in Lithuania* and the book *Simas*. (These publications had been found during a search of V. Sadūnas' residence.)

(Mrs.) Regina Sadūnienė stated that Nijolė did not give her a copy of the *Chronicle of the Catholic Church in Lithuania* for her perusal.

During the interrogation, Principal Povilaitis, and (Miss) Šli-maitė, a teacher stated that Robertas Andrijauskas, a student at Ka-Sufiai grammar school died between the 26th and 28th of August 1973. During the trial, the principal testified that the student died on August 23, that his funeral did not take place during the course of school year and that no one interfered with those participating in his funeral. He asserted that he had never terrorized students or forced them to join the Pioneers. (See the *Chronicle*, No. 8 Eds.).

Kušleika testified that force was used in an effort to have his son Bronius join the Pioneers, but the boy ran home from the teachers' conference room. (See *Chronicle* No. 11, — Eds.).

Bronė Kibickaitė denied an assertion made by the court that Nijolė Sadūnaitė had given her a copy of the *Chronicle of the Catholic Church in Lithuania* and (another publication) *Advice on How to Act During the Course of an Interrogation* for her perusal.

"As good friends you most likely attended church together?" questioned the judge.

When Miss Kibickaitė answered that this question had nothing to do with the facts of the case, the judge raised his voice:

"If I ask a question, you must answer!"

But the accused retorted, "It's a fact. You don't have the right to rummage around. Religious belief is one's personal affair!"

A ten-minute recess followed the interrogation of the witnesses. The witnesses were afterwards summoned back into the courtroom. The judge then asked Nijolė Sadūnaitė if she had any questions for the witnesses. The defendant asserted that the witnesses have the right to remain in the courtroom until the conclusion of the proceedings.

"We have laws!" said the judge, cutting her off.

"You're abusing the law," replied the defendant, pointing towards a book lying beside the judge. "Read what it states there. Witnesses have the right to remain in the courtroom until the conclusion of the proceedings."

"Don't insult the court!" shouted the judge, threatening to expel Sadūnaitė from the courtroom and conclude the proceedings in her absence. The witnesses were ordered out of the courtroom.

Prosecutor Bakučionis suggested a sentence of four years in a strict regime labor camp for Sadūnaitė, with another five years in exile.

The trial continued on June 17; spectators were again barred.

Sadūnaitė's Final Statement

"This is the happiest day of my life," stated the defendant. "I am being tried on account of the *Chronicle of the Catholic Church in Lithuania*, which is struggling against physical and spiritual human tyranny. That means I am being tried for the truth and the love of my fellow man. What can be more important in life than to love one's fellow man, his freedom and honor? Love of one's fellow man is the greatest form of love, while the struggle for human rights

We must sternly condemn evil, but we must love our fellow man, even though he has erred. That can be learned only in the school of Jesus Christ, who is the only truth, way and life for all. Dear Jesus, Thy kingdom come in all our hearts!

"I would like to request the court to free from prison, labor camps and psychiatric hospitals all of those who fought for human rights and justice. That would be a proof of your good will and would be a significant contribution in the effort to spread harmony and goodness in life, and would mean that the beautiful slogan, 'Man is man's brother,' would become reality."

The Decision of the Court

The decision of the court was read at the afternoon session.

Nijolė Sadūnaitė was charged according to Article 68, Paragraph 1, of the Criminal Code of the Lithuanian SSR. She was sentenced to three years in a strict regime labor camp and three years in exile for copying and distributing the *Chronicle of the Catholic Church in Lithuania*.

Upon hearing her sentence, Nijolė Sadūnaitė inquired of the court, "Why so little?"

The court ordered that Nijolė Sadūnaitė's typewriter be confiscated.

On the afternoon of April 20, 1975, Security agents, having thoroughly searched Nijolė Sadūnaitė, confiscated all her notes, and transported her to a labor camp at the following address:

Mordovskaya ASSR
431200 Tengushevskii Rayon
pos. Barashevo, uchr. x385/3-4.

[Nijolė Sadūnaitė completed her sentence in 1977. Her address at the time of this publication is unknown. Trans. Note]

Nijolė Sadūnaitė was born in Dotnuva in 1938. Her father was an instructor at the Agricultural Academy. The deeply religious parents made every effort to raise her properly.

In 1955, she graduated from Anykščiai High School. Though believing students were discriminated against at the school, Nijolė never missed Sunday Mass. When visiting churches during field trips, Sadūnaitė was brave enough to kneel down and adore the Blessed Sacrament in front of her teachers and friends.

Nijolė cared for her sick mother for five years before her mother died in 1970. Her father died in 1964. She also solicitously cared for Monsignor P.(etras) Rauda. Every suffering person received a heartfelt response from Nijolė.

Sadūnaitė tried to minimize her own needs in order to assist others. She sometimes gave others items she herself needed most.

On April 20, 1975, Povilas Petronis had already reached his place of confinement. (For information about his trial see *Chronicle* No. 13). His present address is:

Mordovskaya, ASSR
431200 Tengushevskii *Rayon*
pos. Barshevo, uchr. zh x 385/3-5

On March 17, 1975, Juozas Gražys was serving his sentence (see *Chronicle* No. 16) in the Perm *Rayon*.

Perm Oblast
Chuskovskii *Rayon*
pos. Kuchino, uchr. v. s389/36

On May 2, 1975, Virgilijus Jaugelis began a hunger strike in the hospital ward of Lukiškiai Prison, protesting the fact that the Office of the Prosecutor of the USSR did not answer his letter of protest (See *Chronicle* No. 16).

On May 7, 1975, Virgilijus' sentence was commuted because of ill health and he was brought home by automobile, barely alive.

On June 20, 1975, a complicated stomach operation was performed on Jaugelis at the Kaunas Oncological Hospital. The best prognosis is that he will remain disabled.

The Catholics of Lithuania are asking, with reason: "Is a dialogue possible with those who recognize only lies and the use of force, those who physically destroy the best sons and daughters of Lithuania?"

* * *

Vilnius. On April 7, 1975, the residence of (Miss) Jadvyga Lapienytė, a physician (12 Tiltu g. 12-6) was searched, under supervision of Major Markevičius of the Security forces. The Security

forces were searching for "anti-soviet" literature, but found nothing. The post-search interrogation lasted five hours. Dr. Lapienyté was questioned about the incarcerated Nijolė Sadūnaitė. The interrogators were surprised that the physician, as a highly educated person, was still a believer...

Soon after Easter 1975, Father J.(onas) Lauriūnas, pastor of Kabeliai (Varėna *Rayon*) was summoned to Security headquarters in Vilnius. During the interview he was told that the *Chronicle of the Catholic Church in Lithuania* would be of no value to the Catholic Church in Lithuania, but would only hurt it.

Ignalina. After Easter, Father K.(arolis) Garuckas, pastor of Ceikiniai, was also summoned to Security headquarters in Vilnius. He refused to appear because of his age. The Security people then came to Ignalina, where they "enlightened" Father Garuckas about the harm being done by the *Chronicle of the Catholic Church in Lithuania*.

Vilnius. K.(azimieras) Tumėnas, the deputy of the Council for Religious Affairs demanded that Bishop L.(iudas) Povilonis make an effort to halt publication of the *Chronicle of the Catholic Church in Lithuania*. The bishop answered that he had not brought it about, and was unable to do anything to stop it. The deputy was extremely dissatisfied with the bishop's passive attitude.

Kaunas. On March 3, 1975, Vytautas Vaičiūnas, an engineer, was summoned to appear at the headquarters of the Kaunas Security Committee. Since the summons was placed in his mailbox and picked up by Vaičiūnas only after the appointed time, he did not report as directed. A while later, he received several telephone calls from the Security people urging him to appear in order to discuss his old problems.

Vaičiūnas answered that his trial was over and he had no old problems.

"Your case isn't over," answered the Security officer. Vaičiūnas promised to appear only if he received an official summons.

On May 12, Engineer Vaičiūnas went to Kaunas Security head-

quarters, where he was scolded for a letter which appeared in the *Chronicle of the Catholic Church in Lithuania* (See *Chronicle* No. 15 —Ed.) The interrogator tried to force Vaičiūnas to sign a warning, stating that he had permitted a State criminal, P.(ovilas) Petronis, to stay in his home, that he had helped Petronis and Plumpa obtain an "Era" (copier), and that he had assisted Petronis in perpetrating his crimes. If such action did not cease, he (Vaičiūnas) would be punished. Vaičiūnas refused to sign, saying that he could be punished even without signing.

* * *

Archdiocese of Vilnius

To the General Secretary of the Communist Party Central
Committee of the USSR.

To the Chairman of the Supreme Soviet of the USSR.

To the Chief Prosecutor of the USSR.

To the Chairman of the Supreme Soviet of the Lithuanian SSR.

To the Chief Prosecutor of the Lithuanian SSR.

To the Chanceries of the Dioceses of Vilnius, Kaunas, Panevėžys,
and Kaišiadorys.

A Statement

The Catholics of Lithuania suffer greatly, because they lack religious literature. It is true that the following books were published during the years of Soviet rule: A *Prayerbook* by Monsignor J.(uozas) Stankevičius, A *Liturgical Prayerbook*, *The Decrees of Vatican II*, *The Ritual*, *The New Testament*, *The Psalms*. They did not satisfy the needs of the faithful, since the editions were so limited that they were useful only to the atheists, who in their propaganda abroad state that "we also have religious freedom." "For example, the parish of Ceikiniai, with a membership of 3,000 faithful, received only ten copies of the *New Testament*.

In response to the dearth of religious literature, a number of people, realizing that freedom of religion and freedom of press are guaranteed by Article 135 of the Constitution of the Soviet Union and Article 97 of the Constitution of the Lithuanian SSR, and also that the government of the Lithuanian SSR, in violation of the above laws, does not permit the Catholics of Lithuania to publish religious books, decided to publish and distribute prayer-books secretly. Some were arrested in 1973. In December of 1974,

the Supreme Court of the Lithuanian SSR sentenced P.(aulius) Petronis to four years in a strict regime labor camp, P.(etras) Plumpa to eight years in a strict regime labor camp, J.(onas) Stašaitis to a year in prison, and V.(irgilijus) Jaugelis to two years in a standard regime labor camp.

Tiesa [the Lithuanian Communist Party newspaper analogous to *Pravda*. Trans. Note.] in its reports 12/23/73 and 12/29/74) on those individuals, did not specify to the general public what type of publications they published and distributed, "they illegally published and distributed publications which spread concocted provocative rumors, slandering the Soviet State and public order."

Tiesa did not disclose the titles of these publications. It was only the administrator of the Archdiocese of Vilnius, Monsignor Č.(eslovas) Krivaitis, who on February 25, 1975, at a press conference in the United States mentioned that those individuals have, after a lengthy interrogation, been sentenced in connection with the *Chronicle of the Catholic Church in Lithuania*. Monsignor Krivaitis did not disclose the publication of prayerbooks, since in his view "the Catholic Church in Soviet Lithuania is functioning normally." (*Gimtasis Kraštas*, 11/8/73). [A propaganda newspaper published in Lithuania for the emigrees. — Tr. Note].

The Soviet press frequently brings to light, criticizes and condemns various faults and violations of the public good. No one, however, mentions the crimes against the faithful, despite the fact that sometimes they are of such magnitude that they violate the Soviet Constitution and the Universal Declaration of Human Rights. The entire Soviet press should be writing about it, but it is silent. This task is therefore performed by the *Chronicle of the Catholic Church in Lithuania*.

The Chronicle of the Catholic Church in Lithuania contains no statements against the Soviet system. It only brings out the facts about crimes against believers, the truth of which no one will challenge. Are the statements of the faithful of the parishes of Ceikiniai, Adutiškis, Mielagėnai and Ignalina slanderous? No! No one can prove that. When the persecution of the faithful ceases, so will the various statements and petitions of the faithful, and as a result, the *Chronicle of the Catholic Church in Lithuania* will also cease publication. Under present conditions the *Chronicle of the Catholic Church*

in Lithuania is the call for help of the suffering children of the Catholic Church in Lithuania.

We consider the decision of the Supreme Court of the Lithuanian SSR unjust and request that it be rescinded for the following reasons:

1. If our basic law—the Constitution of the Lithuanian SSR guarantees the freedoms of conscience, religious services and press, if on December 10, 1948, the General Assembly of the United Nations adopted the Universal Declaration of Human Rights, which was signed by the Soviet Union, then the faithful must be guaranteed the means and the opportunity to become familiar with their faith and to profess it publicly. In other words, of what value is a right, if one lacks the opportunity to make use of it? To get to know one's faith, one needs catechisms, prayerbooks and religious literature, which the Soviet civil authorities of Lithuania do not permit. They thus violate the Constitution of the Lithuanian SSR and the Universal Declaration of Human Rights.

The Supreme Court of the Lithuanian SSR charged P.(ovilas) Petronis and J.(onas) Stašaitis with the manufacture and distribution of prayerbooks. In court, most of the witnesses spoke only about their printing, binding and distribution. The Supreme Court of the Lithuanian SSR, in rendering its decision, however, mentioned only the printing and distribution of the *Chronicle of the Catholic Church in Lithuania* and other "anti-Soviet" publications. Therefore, the Supreme Court of the Lithuanian SSR acted unjustly in sentencing Petronis and Stašaitis, who printed and distributed prayerbooks. Religious literature is a vital matter for the faithful. Though courts may try people and assess the severest penalties, the faithful will continue illegally to produce as much religious literature as they are able, as long as the government officially prohibits its publication.

2. The Supreme Court of the Lithuanian SSR charged P.(etras) Plumpa and V.(irgilijus) Jaugelis with the printing and distribution of the *Chronicle of the Catholic Church in Lithuania*, and in March 1975, sentenced J.(uozas) Gražys to three years in prison for the binding of the *Chronicle of the Catholic Church in Lithuania*. N.(ijolė) Sadūnaitė, who was arrested in 1974, is still being interrogated and is awaiting trial. [As of 1975.—Tr. Note]

We consider the sentencing of some and the imprisonment of others illegal, because the activities of the above-mentioned in-

dividuals were not crimes. The Universal Declaration of Human Rights (Article 19) says that "Everyone has the right to seek, receive and impart information and ideas...through any media." Hence, they committed no crime by reproducing and distributing the *Chronicle of the Catholic Church in Lithuania*. The Criminal Code of the Lithuanian SSR cannot contradict the Constitution and the Universal Declaration of Human Rights.

Besides, the *Chronicle of the Catholic Church in Lithuania* is not a publication for slander but for true facts. Some Lithuanian bishops, administrators of dioceses and priests in general in their interviews with the foreign press and radio will not deny that the faithful of Lithuania are living in a period of oppression. For example, the Administrator of the Archdiocese of Vilnius Monsignor Č. Krivaitis, in a New York press conference, according to *Tiesa* (2/20/75), stated: "The faithful of Soviet Lithuania have all the necessary means to practice their religion. Neither they, nor their children are persecuted for their beliefs. We the clergy have all the means necessary to carry on our work."

If that were the truth, if we had all the means necessary to carry on our work, then why, in the Archdiocese of Vilnius, should eight priests have to care for two parishes each, while Father Alfonsas Merkys is in charge of three—Turmanta, Tilžė and Smalvos? Why should the following priests of the Diocese of Vilnius continue to serve their parishes despite their age: P.(ovilas) Bekiš (77), the pastor of the Church of the Holy Spirit in Vilnius; L.(eopoldas) Chomski (90), the pastor of the parish of Baltoji vokė; L.(ionginas) Ivančik (79), the pastor of Korvis; L.(eonas) Laucevič (80), the pastor of Rūdininkai; A.(leksandras) Liachovič (80), the pastor of Mickūnai; S.(ilvestras) Malachovski (77), the pastor of Eitmoniškės; V.(ladas) Novicki (78), the pastor of Parudaminis. With the exception of Rev. P. Bekis, these priests have no curates.

The cited examples prove the magnitude of the shortage of priests in Lithuania. Meanwhile, a large number of candidates, who desire to become priests, are not admitted to the Theological Seminary because the Security organs will not clear them.

Twenty two priests died in Lithuania in 1974, and only eight were ordained. Ten new seminarians were admitted. There-

fore, the situation of the faithful cannot be considered normal; the Church is oppressed.

3. The trial of the above mentioned "criminals" is the clearest example of the situation in which the faithful have no rights. The articles of the Criminal Code do not apply to the Security organs in their struggle against the faithful. The Criminal Code of the Lithuanian SSR (Article 106) states that only in very complex cases may the Prosecutor General extend the time for pre-trial investigation to nine months from the date of arrest. The pre-trial investigation and imprisonment of Petronis and Plumpa lasted for twelve and a half months (11/19/73 to 12/2/74), that of J. Gražys—eleven months (4/24/74 to March, 1975). In light of all these facts, we request that the decision of the Supreme Court of the Lithuanian SSR in the cases of the above-mentioned individuals be overturned and those sentenced as well as those held for investigation be released, while the faithful of Lithuania are guaranteed the right to make use of the freedoms, guaranteed by the Soviet Constitution and the Universal Declaration of Human Rights.

April 28, 1975

Ceikiniai, Ignalina *Rayon*, Lithuania SSR,
Rev. Karolis Garuckas
Smalavos, Zarasai *Rayon*, Rev. Alfonsas Merkys
Adutiškis, Švenčionys *Rayon*, Rev. Bronislavas Laurinavičius
Nemenčinė, Vilnius *Rayon*, Rev. Kazimieras Pukėnas
7-3 Kretinga Street, Vilnius, Rev. Stasys Valiukėnas
20 Nugalėtojai Street, Vilnius, Rev. Pranas Šviontek

Krinčinas

To the Chairman of the Praesidium of the Supreme Soviet of the
Lithuanian SSR

To Dr. R.(omualdas) Krikščiūnas, Bishop of Panevėžys.

To the Deputy of the Commission for Religious Affairs K.
Tumėnas

To the State Security Committee

A Statement

By the Rev. Balys A. Babrauskas,
a resident of Kričinas in the *Rayon* of Pasvalys

Elections to the Supreme Soviet of the USSR will be held on June 15 of this year. Citizens have the right and obligation to participate. However, I, as a priest of the Catholic Church, have been discriminated against more than once by officials of the State Security organs and the *Rayon* and I have been treated as if I were beyond the law. I appealed to the State Security Committee in Vilnius and to the Minister of Justice in defense of my rights, and mentioned the violations of the law being committed by certain officials, but I received no concrete answer and received no protection. As the result of an entire chain of events (which I shall mention below) I refused to vote, as a citizen who has no rights, but only obligations.

On November 20, 1973, a group of Security agents, under the leadership of Captain Jasinskas, while carrying out a search, grossly violated Article 192 of the Criminal Code of the Lithuanian SSR, which states the following: "All of the items seized and documents must be noted in the minutes of the search or in an attached list, noting their amount and size." The Security people did not note the seized items either in the minutes or in an attached list.

I was interrogated twice (11/21/73 and 8/2/74), as if I were being charged (being hungry I took some preferred food, that is, with the religious press being prohibited, I accepted the books given me), while in the minutes and in their statements they said I was being interrogated as a witness. I did not understand the answer to one question and they did not answer it, namely: "About whose criminal activity was I supposed to testify?" For that reason I renounce my signatures on (the minutes of) the interrogation, since I consider them both illegal.

After the search I was summoned to the headquarters of the Executive Committee of the *Rayon* of Biržai, where Chairman A. Tumėnas warned me,: "I have been empowered by the Security Committee of Biržai to war you not to talk with anyone about the search." I explained that the items taken during the course of the

search included not only my personal religious books and other items, but also the property of the churches of Smilgiai and Suostai—prayerbooks, hymnals, and hymns with music. For that reason, I was obliged to explain to the parishioners who took them. With this warning the Security forces of Biržai demonstrated that the search was a crime, which they fear will be exposed. The criminality is proven by the nature of the confiscated items: new and old prayerbooks, catechisms, books of the *New Testament*. The store-purchased paper and all of the magnetic recording tape with my valuable recordings demands justice. Everything was thrown into sacks and put into a truck.

After the search, employees of the Biržai *Rayon* on various occasions spread the most vile rumors about me. For example, "On leaving the parishes of Suostai and Smilgiai, Reverend Babrauskas embezzled the parish treasury." Upon inquiry, I learned that not one government official made any inquiries with the parish committees about the treasury. They are not concerned with the truth. The law prohibits slander, but everything is possible in the case of a priest. He will not complain and will not find justice. Not only that, but during public lectures they frequently threatened that "Rev. Babrauskas won't die a natural death.". For that reason I had the right and the obligation to say to my parishioners in a sermon: "Since not only am I being publicly slandered, but also threatened, I therefore remind you, my parishioners, to know who is at fault if anything happens to your pastor." Life under such conditions leads me to question: Where do I live? Where is the government, the laws, human rights? Is it possible that anything is permissible with regard to a priest and a religious man?

Late in the afternoon of August 1, 1974, I received a summons to appear at the headquarters of the Vilnius Security Committee at 10 a.m. on August 2. There was a funeral that day, a scheduled baptism, the devotions of Our Lady of the Portiuncula and it was also First Friday. For those reasons I refused the summons. That evening the chairwoman of the Krinčinas District Executive Committee asked me to go, since they did not cease calling her and threatened to bring me in by force. For the sake of peace and quiet, I agreed to go and leaving everything traveled all night to keep the

appointment. For what? A fire? An accident? The people who brought the deceased did not find a priest. Those who brought the child for baptism found no priest. There was no priest for the Portiuncula Devotions or for First Friday. "He was summoned to Security headquarters in Vilnius. What will they do to him? That is how the State treats us and the priests." complained the faithful. What is the purpose of that anti-State propaganda, the intimidation and the torment directed at the people.

I don't understand why the State uses all of the power of the Security forces and spends all this money for the harassment of priests and the faithful. As proof that such is the case, I shall mention one instance. Before the search of my residence, a parishioner and I were repairing the roof of the church of Smilgiai, when a woman arrived with four children whom I was to examine concerning their knowledge of the catechism. Being on the roof, I requested that they wait in the churchyard until I finish my work. The woman sat down on a bench and taking out a copy of the catechism, began teaching the children. The following day Jasinskas, the Chief of the Security forces in Biržai visited me in Smilgiai and demanded to know "What nun taught the children catechism on your premises? That is a crime! Write a report."

I will also cite a few instances to illustrate the actions of the *Rayon* authorities.

After arriving in Krinčinas, I wanted to transfer the telephone which I found in my apartment to my own name. I inquired at the Krinčinas Post Office about such possibilities. I was told that the Krinčinas Post Office had seven available numbers, with no applications. I sent an application to the director of the Communications Center in Pasvalys. He replied that the decision on my application to have the telephone reregistered will be made by the *rayon* authorities. A few days later I received the following reply: "In answer to your application, this is to inform you that it is impossible to transfer to your name the telephone formerly assigned to Citizen Pranas Raščius, since said number is needed by the Krinčinas collective farm.

C. Monkevičius, Director of the
Communications Center.

Workers arrived immediately and removed the telephone. I ap-

pealed to Kazimieras Tumėnas, the Deputy of the Council for Religious Affairs, but received no reply. I am prohibited from having even such a trifle as a telephone.

On November 1, 1974, at 3 p.m., at the conclusion of the All Saints Day services, I found a notice in my mailbox stating that I should report to the office of the Krinčinas Collective Farm at noon that day to meet with the vice-chairman of the Executive Committee of the Pasvalys *Rayon*. I was ordered to report at noon. The notice was signed by the secretary of the Krinčinas area. However, on my way to Church for services, I had not yet received notice. Having read the notice, I showed it to three other people. What could it be? A mistake? I checked with the headquarters of the Krinčinas *Rayon*, whether they had forgotten to bring it to me. No. They had received the notice before noon on November 1.

On November 20, I was assailed in the following fashion at the Executive Committee of the Pasvalys *Rayon*: "Why are you ignoring the local authorities? We summon you, and you don't come. Don't let it happen again. We won't tolerate that." I tried to explain that it was a physical impossibility, since I was ordered to appear at noon, but received the invitation at at 3 p.m. They paid no attention to my explanation but again emphasized: "We will no longer tolerate being ignored." What was I to do?

Here are two other examples of the persecution of believers: In March 1975, Valė Uzelienė, who delivered the mail for the Laisvoji Žemė Collective Farm was fired from her job because she attended church. Chairman Strickas, of the Smilgiai area told Uzelienė that the "law prohibits believers from working as letter-carriers. Whether you like it or not, we will throw you out of work." He carried out his threat. Uzelienė appealed to the editors of *Valstiečių laikraštis*, who turned the complaint over to those who had fired her, and as if to make light of her, they informed her that the complaint had been sent to the local authorities.

In 1973, in the school at Suostai, (Miss) Gelažiūtė, a teacher after having scolded and derided Antanukas Belekas, an orphan, boxed his ear while class was in session because he had attended church. Let them strike, since who will defend an orphan!

Again and again my parishioners suffered at the hands of the

atheists because of their beliefs. The atheists can freely use every means against the faithful. That is only a small part of the sorry examples which I see and experience.

It is sad that in numerous officials one sees little humanity, but experiences an impatience, fanaticism and sometimes even terror. Where is the Constitution? Why doesn't anyone defend the rights of citizens? When you seek justice, you are greeted by silence.

As an ordinary citizen I ask: Can I vote? Why should I vote?

As long as the faithful under my care and I are being discriminated against, attached by the authorities, slandered, and as long as the items confiscated during the searches are not returned, I will not be able to vote.

Krinčinas, June 11, 1975

Rev. B. Babrauskas

SOME THOUGHTS ON THE OCCASION OF VICTORY DAY

The *Chronicle of the Catholic Church in Lithuania* is publishing ideas being circulated in writing and reflect the thoughts and feelings of numerous Lithuanians.

"Thirty years have passed since the fires of war were extinguished. That should be cause for joy, but the Lithuanians have cause to be sad. The land of the River Nemunas, like a doormat, has been oppressed by both East and West. The latter proclaimed a "thousand year Reich," while now there is talk of an eternal one. The brown "liberators" planned to move the "unworthy Lithuanians" to the Urals, the reds set about to do even more—to scatter the Lithuanians throughout Siberia. It is difficult to find a family in our nation which does not have a relative who "voluntarily" went to "see the white bears". The families of the deportees of 1941 were scattered: the men were separated from the rest. The twentieth-century exploiters of slavery chose those able to work from among the deportees and gave them 400 grams of bread daily, while the others had to make due with 200. Infants die not only in drought ravaged Africa, but also in the land of communist humanism, where a certain category of people were turned into slaves. A Lithuanian deportee used to be told the following: "You were brought here to die!" That was not an empty phrase—the bones of children born to Lithuanian

mothers are scattered from the Urals to Magadan, from the freezing areas of Archangel, Vorkuta and Norilsk to the heat of Kasakhstan.

There was a plan to establish a Lithuania without Lithuanians, who were to meet the same fate as the Kalmyks, Tartars and other small nations which were deported and disappeared in the "melting pot of brotherly nations." Fortunately, this "historical process" was interrupted by the death of Stalin, which resulted in a relative easing of the situation—coarse physical genocide was rejected and replaced by moral genocide.

Lithuania arose from the ruins of war, but not the Lithuania envisioned in the treaty signed on July 12, 1920 in Moscow. Soviet Russia does not observe its own treaties: 20,000 square kilometers were separated from Lithuania and given to Byelorussia and Poland. 40,000 Lithuanians, who had their own Lithuanian schools while under Polish occupation, are dead as far as the Lithuanian nation is concerned. These who attempted to fight for the right to an education in Lithuanian, experienced the heavy hand of Minsk.

During the course of the last war Lithuania lost approximately 540,000 residents. More than half of them died after May 9, 1945. Even official statistics show that despite the arrival of a wave of colonists, Lithuania has 40,000 residents less than at the time of the census of 1897.

There is rejoicing over freedom, yet who will count the dead, the formerly and presently imprisoned, and the persecuted?

There is boasting about the new settlements, new houses, but no mention of the ruined farms, which were left without owners, of the architectural monuments destroyed or falling into ruin, of churches falling into ruin, which one is not allowed to repair, of the expensive organ pipes which children have carried away and the statues, which have been smashed.

There is boasting about the industrialization of the country, about the work force being brought into the country from other "brotherly republics" under that pretext; but no mention is made of the environmental pollution. Natural gas is sold abroad at inflated prices, while the thermal power plants of Lithuania are forced to burn highly viscous fuel oil and thus pollute the air.

There is talk about the thousands of litres of milk produced, but we are drowning in a million litre river of alcohol, which is

destroying the physical and moral health of our nation. The flowering of culture and education is trumpeted, but education, public health and social welfare expenses are financed with profits from the sale of alcohol. Each year the government collects more than 150 rubles per capita from the sale of alcohol. The founding of temperance organizations is prohibited, as was the case in czarist times, after the closing of the organized groups which existed in the days of (Bishop Motiejus) Valančius.

The book market is dominated by Party works of little value, as well as translations and other publications of little value, all of which appear in large printings and are harmful to youth. For example, *The Rabbit's Tales* appeared with a printing of 50,000 copies, while Lithuanian literary classics (Baranauskas, Valančius, Pietaris) are published only in abridged form and in extremely small printings (5,000 copies), a good part of which are sent abroad for propaganda purposes, so that the people, keeping in mind the large number of students and teachers, never get these publications. Original works about the history of Lithuania are not published.

Russian schools are founded in Lithuania without any regard to the number of Russian residents in a particular locality, while the 170,000 Lithuanian residents of Siberia, Kazakhstan, Byelorussia and the Kaliningrad *Rayon* have no Lithuanian schools. When the last Lithuanian high school closed in America a few years ago, our press made quite a bit of noise over the matter but no one makes any noise about the fact that thousands of Lithuanians, who reside in certain areas, do not even have Lithuanian grammar schools. In the pre World War II years, much smaller Lithuanian ethnic units in the Vilnius area and in Latvia had their own schools, junior high schools (in Gervėčiai), and high schools (in Vilnius, Švenčionys and Riga). In some areas, like, for example, the Komi Autonomous Soviet Socialist Republic, the Lithuanians attempted to organize their own sport clubs in the playgrounds, but Security forces quickly suppressed them. The Soviet Press expresses apprehension over the fact that the Lithuanians in America are losing their national identity. But how many Lithuanian families are there, whose children have trouble saying a word in Lithuanian and do not know the Lithuanian alphabet. In Lithuania itself, in curricula the Russian language is assuming a more and more important role, at the

same time leaving less time for the Lithuanian language, literature and history. That is a sad prognosis for the denationalization of our nation.

There are even those who dare talk about the sovereignty of Lithuania, when 85% of the industrial plants of Lithuania depend on Moscow, with only plants of local industries being left in the hands of the local republic. The Foreign Ministry of Lithuania limits itself to supplying Lithuanians living abroad with propaganda material. The Military Commissariats function only as recruiting agents. The recruits are scattered throughout the Soviet Union, since there no longer is a "16th Lithuanian Division," which was formed during the Second World War for propaganda purposes, and disbanded after the war. The "sovereign" state does not even have the right to keep political prisoners in its own territory.

The Village of Pirčiupis is included on all tourist itineraries, but few people know that this tragedy was the result of provocative acts by Sniečkus, Zimanas and Šumauskas, on Moscow's orders. [In June, 1944, the Germans burned the entire hamlet of Pirčiupis killing 119 persons, in retaliation for an earlier attack by Red Army partizans on a German convoy traveling nearby. Trans Note]. Do many people know how many villages of Pirčiupis there are in Lithuania. Moscow permitted a commemoration of Ablinga only a few years ago. [A small hamlet in western Lithuania burned by the Germans on June 23, 1941, killing forty-two people, in retaliation for the murder of two German soldiers by communist fighters. — Trans. Note]. How many Pirčiupis are there where the perpetrators were not Germans! Rainiai, Pravieniškės, Musteikis [in the Marcinkonys area of the Varėna *Rayon*], where on June 24, 1944, all fourteen men present in the village at the time were gathered and shot. [The instances mentioned are places where the Soviets carried out mass executions. Trans. Note] There is silence about this matter, just as other matters, even unimportant details, are passed over in silence daily, on those occasions when they are not in accordance with the Party line. No one even has the courage to tell the truth about a derailed train, or a collapsed bridge, not even permitting the publication of condolences in the newspaper, when similar occasions abroad would lead to the proclamation of a period of mourning. When attempts are made to bring out the truth, when

abnormalities and deficiencies are brought to the fore, slander is charged. For example, the *Chronicle of the Catholic Church in Lithuania* is accused of being a collection of slander.

In other socialist countries the number of priests increased after the war, new churches and seminaries were being built, (at this time there are 18,000 priests in Poland. That is 4,000 more than in the pre-war period.) Meanwhile, the number of our priests is decreasing. One priest is ordained to replace two or three who have died. The new priests are trained under abnormal conditions, since the suitability of both teachers and students is determined by the Security forces and the Party.

Teachers who believe and practice their religion are fired. The people lack prayerbooks: their manufacture is officially prohibited, those manufactured secretly are confiscated (either at the church door, or during searches). The number of crimes among teenagers and the youth is on the increase, as is the number of illegitimate births. Venereal disease is spreading. The number of abortions is increasing, as is the number of divorces. The moral situation is really sad. An interest in the past of one's country is considered a crime. Students of folklore are closely followed and interrogated. The Lithuanians are being spiritually smothered.

Abundant harvests are being announced. But such harvests can be produced not only in liberated, but in occupied territory as well. If today we do not lack bread and other needs, the credit belongs not to the "liberators" but to that part of our nation, which preserved its high moral qualities—of industriousness, honesty and persistence. The Lithuanians had these qualities when they lived without the "liberators." It is hard to believe that the new generation, which has been raised "in modern fashion" will be more industrious and more honest. The bad signs are already evident.

In evaluating the past, anything that was good, the remains of which are still in use today, is passed over in silence, if not slandered. Alas these healthy origins are being smothered by new currents. Feelings of national identity and moral strength are fading. A common form, lacking individual content, is being adopted. Moscow's pincers are striving to smother the spirit of the Lithuanians, and to destroy the Lithuanian outlook. Are we going to suc-

cumb? Are we going to permit the East wind to cover up our small country? Is it possible that our fate will be similar to that of the Prussians?

NEWS FROM THE DIOCESES

Vilnius

Vitalij Ocikevič, a Ukrainian from the Vinitsa area, arrived in Vilnius three years ago to learn Lithuanian, in the hope of entering the Theological Seminary. (The Ukrainians don't have a seminary.) Vitalij served Mass at the Churches of St. Nicholas and St. Theresa. He was frequently interrogated by the Security forces. It was suggested that he become a security agent. In return he was to be permitted to enter the Theological Seminary without having to complete his military obligation. He celebrated his 18th birthday on March 24. On May 14, he was found dead in his little room on Gardinas Street, severely beaten about the face.

Druskininkai

On May 25, 1975, a woman was selling religious articles near the church of Druskininkai. Suddenly she was surrounded by auxiliary policemen and a militiaman. The militiaman attempted to detain her by force. The woman was able to slip away from them and into the church, where services were in progress. The attackers disappeared with her bag of religious articles. A group of vacationers, which witnessed the incident, loudly expressed its indignation at such hooliganism. The woman's arms were bruised as a result of the actions of the militiaman.

It is said that there is freedom of the cult, but those manufacturing the necessities for practice of the cult are harassed. In this regard, bootleggers feel safer, since the militia is not as eager in searching them out as in its efforts to catch those selling prayerbooks and rosaries.

The atheists laugh in the press that rosaries and crucifixes are ugly. Is there any possibility of manufacturing any better?

Lazdijai

A Decision of the Executive Committee of the Council of Working

People's Deputies of the Lazdijai *Rayon* of the Lithuanian SSR.

July 1, 1975 No. 227 Lazdijai

For the struggle against construction without permission in the Meteliai Fish Farm, Village of Buckūnai, *Rayon* of Lazdijai:

The Executive Committee of the Council of Working People's Deputies of the Lazdijai *Rayon* having considered the material presented concerning the construction without permission of a cross on the Meteliai Fish Farm in the Village of Buckūnai, and according to Decision No. 1 of January 2, 1967 of the Council of Ministers of the Lithuanian SSR and Article 114 of the Civil Code of the Lithuanian SSR

It is Decided:

1. The cross erected without permission in the yard of Ignas Klimavičius, son of Kazys, on the Meteliai Fish Farm in the Village of Buckūnai must be removed by July 15, 1975.

2. If Article one of this decision is not carried out, the task of removal should be turned over to the volunteer fire department, with the expenses being charged to Ignas Klimavičius, son of Kazys, according to the bill presented by the volunteer fire department.

3. The Office of the *Rayon* Architect and the *Rayon* Office of Internal Affairs are charged with supervising the execution of this decision.

J. Adrijanovas, Chairman of the Executive Committee of the
Lazdijai *Rayon*

Z. Giedraitienė, Secretary of the Executive Committee of the
Lazdijai *Rayon*

On July 1, 1975, Aloyzas Liesis, the *rayon* architect of the Lazdijai *Rayon*, accompanied by Mikelionis, the chairman of the Žagariai Area, Danbauskas, the director of the Meteliai Fish Farm, and V. Liesienė, the chief engineer of the Lazdijai *Rayon*, prepared charges with regard to Construction "without permission" in the yard of Ignas Klimavičius. The charges state:

"A green cross, facing the Miroslavas-Simnas Road, has been constructed on a cement base with several steps near the front entrance. The builder has no documents, concerning the construction."

Pakuonis

The Deputy of the Council for Religious Affairs K. Tumėnas came to Pakuonis on June 4, 1975, to visit Rev. Pranciškus Lingys. However, not finding the pastor at home, he went to the offices of the Chancery in Kaunas. Rev. B.(ernardas) Baliukonis, the chancellor of the Diocese of Vilkaviškis, and Rev. (Juozas) Uleckas, the dean of Prienai, soon arrived in Pakuonis and began trying to persuade the pastor to paint over the Columns of Gediminas [the emblem of the Lithuanian Grand Duke Gediminas (1316-1341) and Lithuanian national symbol,—Trans. Note] on the inside wall of the church. According to Chancellor Balukonis, it isn't worth fighting over with the *rayon* authorities.

Father Lingys had earlier suggested that the *rayon* officials themselves remove the Columns of Gediminas on the walls. One official explained that they are unable to do this, because the people would then blame the authorities.

The deadline for removing the Columns of Gediminas was extended until July 1, 1975. The chairman of the Pakuonis area occasionally comes to church to check whether the pastor has carried out the government orders.

* * *

Santaika

On May 27, 1975, Rev. P.(etras) Orlickas, the pastor of Santaika, was summoned to the administrative offices of the Santaika Area. Upon arrival, he found Jančiauskas, the deputy chairman of the Executive Committee of the Alytus *Rayon*, Aliulis, the chairman of the Santaika Area, and the principal of the local grammar school waiting for him. Deputy Chairman Jančiauskas explained that the *Rayon* authorities had received a complaint to the effect that the pastor of Santaika doesn't observe Soviet law and permits children to serve Mass. Father Orlickas advised the grammar school principal to cease complaining about him to the *rayon* authorities and to worry more about hooligans than about a few children who serve Mass.

Širvintos

In February 1975, Tverbutas, the deputy chairman of the Executive Committee of the Širvintos *Rayon* ordered Father P.(etras)

Guobys, the pastor of Širvintos, not to permit any priest to say Mass in the church without permission of the *rayon* authorities.

* * *

Pajeslys

In May 1975, Father J.(uozas) Vaicekauskas was summoned to the office of the Deputy of the Council for Religious Affairs, who expressed his disapproval over the statement by Father Vaicekauskas on discrimination against students at Krakiai High School. (See the *Chronicle of the Catholic Church in Lithuania*, No. 15. Eds.) In the opinion of Deputy K.(azimieras) Tumėnas, the student s conduct mark was reduced not for attending church but for visiting the pastor.

Vaškai

On May 28, 1975, unknown criminals broke into the tabernacle of the church of Vaškai and removed a ciborium with the Most Blessed Sacrament.

IN THE SOVIET SCHOOL

Vilnius

On May 21, 1975, Vytautas Kabelis, the principal of the Balys Dvarionas Children's Music School of Vilnius and Jonas Urba, the party secretary at the school, summoned the music teacher (Miss) Aldona Kezytė, who teaches the required piano class to the students in the Choral Department and ordered her to prepare a statement, that showed voluntarily resigning her position as a teacher.

The principal stated that he had no complaint about teacher Aldona Kezytė's work, but he had been instructed to discharge her since she was too religious.

A few days later Miss Kezytė prepared the statement and was forced to leave her position. She had spent about 25 years at the school and was cited by the administration several times for her good work. Several times she had even received commendations from the government for her work.

In discharging Miss Kezytė, the administration of the school stated that thereafter she had no right even to set foot inside the school.

Užusaliai

To the Ministry of Education of the Lithuanian SSR

To the editors of *Tarybinis Mokytojas*
(From) Citizen Irena Smetonienė, daughter of Jonas, a surgeon's
assistant, residing in the Village of Svilonėliai, Užusaliai Area,
Jonava *Rayon*

A Statement

On February 14, 1975 there was a class meeting of grade VIII b of the Karmėlava High School. During the course of the meeting, my son began to doubt in "that sweet word — freedom". He began arguing that there is no freedom.

Instead of proving that the child was mistaken, the teachers and administrators of the school guaranteed that he would be given a poor recommendation and that for him all doors to higher education and future advancement in life will be closed.

The principal took the child to the office and ordered him to write an explanation. My son refused to write anything in the absence of his parents. The principal then began looking through a list of telephone numbers, threatening that she would call the Security forces or the militia with their rubber truncheons. The frightened child wrote a statement of "explanation" as dictated by the principal. A few friends of Antanas were also summoned to the principal's office, where they were ordered to write something, then left the office frightened and crying.

Upon visiting the school the boy's father did not learn what went on in the principal's office.

At the end of the second trimester my son was severely censured in front of the entire school for "spreading reactionary ideas in the VIIIth grade."

My daughter Gražina is a student in the sixth grade of the same school. She is also a member of the literary club, participates in extra-curricular activities and like my son, gets no low marks. She as yet has not raised any heretical questions at any meeting. (After seeing her brother's example, I doubt that she will be as truthful or as brave, since in school it is said that good conduct marks and the future is open only to the cowards, the cunning and the compromisers.)

Regardless of her flawless conduct, at the end of the second trimester she did not receive an exemplary grade in conduct. On the oc-

casion of March 8 [International Woman's Day,—Trans. Note] the mothers of exemplary students were honored. A number of sixth graders inquired why Smetonaitė was ignored. The teacher (Mrs.) Bakšienė replied that this had occurred "for certain reasons." She has nothing against Gražina, but the teachers' council would not agree to evaluate her conduct as exemplary. Later the teacher recounted how one boy always received an exemplary conduct grade and how he later entered the Theological Seminary of Kaunas. This meant unpleasant repercussions for the school.

On April 3, I went to the school, seeking an explanation, but was unsuccessful. The administrator of the school believes she acted rightly and that my son is a transgressor.

Please explain to all of us, both the parents and teachers, and especially to the children, who is in the wrong?

N.B. My husband and I had been deported. Our children were born in Siberian exile. We do not know how to hide all that from our children, we cannot hide it and think that lies or the hiding of such facts would not be the proper way to raise our children.

The school should be more sensitive to all our children's questions. Alas, the children are punished and intimidated for their courage. Antanas' classmates were forced to become informers.

Fear, darkness and force will not prove that freedom exists today.

4/7/75

(Mrs.) Irena Smetonienė

(Gečiauskienė is the principal of Karmėlava High School, Aprakšina is the home room teacher of class VIII b.)

The Ministry of Education of the Lithuanian SSR referred Mrs. I. Smetonienė's complaint to K. Švedas, the director of the People's Department of Education for the Kaunas *Rayon*, for investigation of the facts mentioned in I. Smetonienė's letter. Following are the results of that investigation:

"To the Teachers' Bureau of the Ministry of Education of the Lithuanian SSR. Copy to: I. Smetonienė, Kaunas Clinical Hospital No. 1, 19 Laisvės Alėja.

The People's Department of Education of the Kaunas *Rayon*, having checked the facts raised by I. Smetonienė in her letter to the

Minister of Education of the Lithuanian SSR, with regard to the improper conduct of the teachers at Karmėlava High School towards her son Antanas and daughter Gražina, determined that the allegations were unfounded. The school has properly organized the communist education of the students. However, at home citizen I. Smetonienė is raising her children in the opposite spirit, and the children, especially her son Antanas, express these hostile ideas among the other students. During the course of the investigation it was determined that the administrators of the school used no force against Antanas and the other students. The school has been instructed to utilize the assistance of the employees of the Executive Committee of the Council of Working People's Deputies and representatives of civic organizations in discussing the improper education of her children with citizen I. Smetonienė and in seeking to convince her not to interfere with the school's efforts for the communist education of its students.

April 30, 1975

K. Švedas, Director of the People's
Department of Education for the Kaunas *Rayon*

Debeikiai. On April 13, 1975, Antanas Tamošaitis, a tenth grade student at Debeikiai High School, was killed in an auto accident.

On April 14, his parents were visited by Aldona Staliauskienė, a teacher and (local Communist) Party secretary, who stated that if Antanas were to be buried in Church, she would tear all of the ribbons of the wreaths, would give them no assistance, and would not even give them an automobile. The mother (of the deceased) would not agree.

On April 15, the tenth graders formed an honor guard at the casket of their deceased friend. (Mrs.) Staliauskienė arrived, tore the ribbons off the wreaths, and after crumbling them, threw them into a corner. The girls wept. Kazimieras Šinkūnas, the chairman of the local collective farm arrived and along with Aldona Staliauskienė closeted themselves in a room with the mother (of the deceased) (Her husband is dead.) and, using all sorts of threats and methods of persuasion, forced (the mother) to agree to a funeral without the church. Staliauskienė consulted on the matter of the

funeral with Zinaida Barkauskienė, (Communist (Party secretary for the Anykščiai *Rayon*).

The mother was unable to resist the pressure and agreed to have her son's casket taken to the school and buried without (being taken to the) church.

* * *

Varėna

On May 7, 1975, Vaitiekūnas, the principal of Varėna High School complained to (Mrs.) Stefa Verseckienė about the fact that her son, a fourth year student, goes to church and serves Mass. If that is not stopped, his conduct will be reviewed and he will publicly be scolded in front of the entire school, (said the principal.) Verseckienė replied that she is happy because the child doesn't run around the streets, but goes to church.

"If you are unable to raise the child properly, we will place him in an institution," threatened the principal.

"What evil does a priest teach?" inquired the mother.

"All priests are drunkards, profligates, parasites, and thieves. And you allow your child to visit such (people). You permit your son to kneel before idols. What sort of a mother are you? We will strip you of your rights as a mother," screamed the principal.

Verseckienė, who has already buried three small children, is herself a victim of heart disease, and each day is expecting news of her husband's death (he had heart surgery) returned home exhausted and that night suffered a heart attack. That is how "individual efforts at explaining facts to believers" are carried out.

Bagaslaviškis. High School teacher Šidlauskienė scolded Strazdas, a student, for attending church on March 16, 1975, thus disgracing the entire school. The student was warned never to attend church again and to choose between church and school.

(Mrs.) Šidlauskienė has also warned other students not to attend church on Easter, since they would thus disgrace both the school and the teachers and would hinder their admission to institutions of higher education. Despite all the warnings, very many students attended Easter services.

* * *

Gudžiūnai. The conduct mark of Eugenija Venskauskaitė, an eighth grade student at Gudžiūnai High School was reduced to satisfactory in 1975 because she refused to organize and participate in programs of entertainment at the school during Lent.

Thoughts of an Old Teacher

(The *Chronicle of the Catholic Church in Lithuania* is of the opinion that at this time it would be improper to publish the name of the (said) teacher.)

"I attended high school under the czar. The teacher, who attempted to educate me as a patriot of their own type, cast slurs on Catholicism. At the time as an uncritical youth my mind accepted everything as presented. I was enthralled by the then fashionable positivist idea that the only things are real which are material and can be experienced. I left high school as a convinced materialist and, of course, an atheist.

When the guns of the First World War were silenced, I chose the teaching profession and cultivated the field of education. In 1924, I joined the recently founded "Ethical Culture Society of Freethinkers." I spread the idea of atheism among my students and among adults. I thought that one of the causes of hardship and lack of education among the peasantry was its religiosity. Therefore, I struggled against religion.

Later various trials and tribulations of life forced me to review my ideological position. The experienced mind was already free of the impressions and feelings of youth and I, therefore, saw numerous things in a different light. My "belief in materialism wavered. I realized that its philosophical basis was too weak, that it does not offer a serious and satisfactory answer for the most important problems of life, and that religion is absolutely not the Church, I learned about in atheist pamphlets. God impressed me as the only logical answer to the problems of life and I parted with atheism. Many of the people of my generation took a similar step, among them the famous physics professor V. Čepinskis.

Alas, some of my students accepted the ideas I was rejecting, as their own. Some of them were fascinated by K.(arl) Marx. When units of the Red Army entered Lithuania in June, 1941, I cried, when I saw more than one of my former students

actively taking part in the demonstrations organized by foreigners. Those young people could not grasp the situation and began serving foreign gods. They desecrated those ideals which were very dear to me as a Lithuanian and for which during czarist times I had to suffer at the hands of the gendarmes. It was then that I understood that all of the free thinker activity objectively served the interest of the enemies of Lithuania.

Then came the German occupation. The brown "liberators" were assisted not by those who had been brought up according to the ideals of *Ateitis* or *Šaltinėlis* [Catholic periodicals designed for youth published in Lithuania from the beginning of the century to the Second World War. Trans. Note] but those who nourished their souls on the ideas of *Laisvoji Mintis* (*Free Thought*), [the publication of the Ethical Culture Society of Freethinkers in independent Lithuania. Trans. Note] Most of these people were not interested in the welfare of the nation, but in a good position at the side of the occupying power.

On the return of the Red Army in 1944, I continued to teach, but did not resume my work on behalf of atheism. Once in class I read the satires of V. (incas) Kudirka [A leader of the pre-World War I Lithuanian national movement. Trans. Note.] to my students. As a result, I was arrested. O the irony of fate! I faced a former student as my interrogator. I could not believe that a former student could demonstrate such hatred for a teacher, that he would talk so cynically about things, which I, as a Lithuanian considered sacred and dear. I then understood that if a person has no deep religious roots, he can become an animal, a wild animal. His ideal will not be the truth, but a comfortable position.

Today, I am already one step away from the grave. My 10 years odyssey through the Gulag Archipelago, which was provided for by the new "liberators", was an opportunity to get to know God better. Today I painfully remember that I devoted my best and most fruitful years to the struggle against Him. I believe that God will forgive me for that. I was a victim of circumstances. The last 35 years did not spare me moments of pain. But they also opened my eyes. I am grateful to God for that. One thing still bothers me, that I was unable to undo the damages I have done, while sowing the seed of atheism in the hearts of my fellow countrymen.

Today I look at my younger colleague, and at you the teacher.

The Party has made you its assistant. It wants you, struggling against religion in the classroom, would reeducate those young souls in the same manner as once the Teutonic Knights or the Tartars, after kidnapping our children, reeducated them and sent them out to fight against our nation... If you carry out that task—since you see, the struggle against religion simultaneously weakens the morality of the nation—you do so because you don't have the required understanding of the situation, you aren't properly informed. It cannot be otherwise. It is possible in our country to freely obtain information on religion and philosophy, as it is in others? In carrying out your atheistic task you don't understand that you are harming your own nation.

According to official statistics more than a third of Lithuania's teachers have no higher education, and a majority of those who do, received their diplomas after completing correspondence courses. It is hard for you to grasp the realm of ideas.

Economic conditions are also not easy. Inflation keeps weakening the ruble. Therefore, if you want to support your family, while working in the countryside, you are forced to keep a cow, feed pigs and chickens, while in the city you must seek other means of supplementing your income.

However, you must still find time for books. During the war and the post-war years the "liberators" destroyed much literature, which would have been useful in assisting you in understanding questions of religion and the history of our nation. Let us make use of the existing literature! We have works by J.(uozas) Jurginis, R. Vebra, V.(ytautas) Merkys, B. Genzelis, (and) A. Tyla. A majority of these works is extremely tendentious and non-Lithuanian in spirit. But in knowing how to evaluate them critically you will be able to answer your own questions as to why the theistic government of the czar used such draconian methods in its struggle against the Catholic Church, and why the new masters of Lithuania conduct an analogous struggle against that very same church.

R. Vebra asserts that "Muraviev proclaimed the Catholic Church to be a political heresy," and all Catholics—politically untrustworthy. The government officials concept of "Catholic" in the

Gubernia of Kaunas, where almost all Lithuanians resided, meant the same thing as the concept of "Lithuanian." The czarist government considered religious assimilation as the first step in the process of denationalization. The persecution of other religions was an expression of national oppression. R. Vėbra asserted that M.(ikhail) Muraviev (the governor-general of Vilnius during and after the Revolution of 1863) and Ivan Kornilov, curator of the (Vilnius) educational district had a twofold purpose in Lithuania: "to denationalize (the country) and to isolate the schools from the influence of the Catholic Church."

Isn't the present struggle being conducted for the same purpose?

A majority of Soviet historians admit that the Catholic Church in Lithuania, while subjectively attempting to preserve the Catholic faith, objectively ruined the policy of the czarist government aimed at denationalizing the Lithuanian nation.

Doesn't the Catholic Church in Lithuania today have the same mission?

Some segments of the atheist press sometimes mention the reason for the intense struggle against the Catholic Church, (noting) that it preserves "obsolete traditions" and that "religious superstitions" prevent Lithuanians from participating in mixed marriages and, as such, hinder the "convergence" (of nations) and, as a result, russification.

A Lithuanian, who struggles against the Church, is the gravedigger of his own nation, since the Church is the only institution, not yet banned, struggling for the preservation of Lithuanian traditions and is almost the only teacher of ethics.

The imperialist correctly understand the place of the struggle for atheism in their plans—while we, in blindly serving atheistic propaganda, assist them in realizing their plans. The secret tutors and mothers who taught their children while spinning during czarist times preserved our national consciousness, book smugglers aroused the Lithuanians to seek education and to think for themselves, while today the teachers are hired as gravediggers for the Lithuanian nation... Alas, some of my young colleagues don't understand that. The teacher of today is assigned the task of burying the dreams of Valančius, Basanavičius, Kudirka and Maironis... (Leaders of the

Lithuanian cultural renaissance of the second half of the 19th and the early 20th century.).

What will happen to us in the near future?

The teacher both resurrects and buries the nation....

For me as an old man, it is hard not to see a gleam of hope..."

T a r y b i n i s M o k y t o j a s writes

"...during the summer, the influence of atheist education decreases. People connected with the Church, religious old ladies and other people, who are determined to spread religious superstition, try to make use of this situation. They step up their activities. They first turn their attention to the students of the lower grades, the grammar school students, who during the summer are most completely cut off from their schools. Thus, those connected with religion, having lured the little ones with candy and other pleasures, attempt to entrap the children in the web of religious superstition. Frequently this is done without the knowledge or permission of the parents or adults... We are disturbed that young delicate hearts are being harmed, that the little ones are taught to be hypocrites, when their consciousness is wrapped in a cloak of darkness.

For that reason, during the summer vacations, every educator, particularly the teachers in country grammar schools should maintain close contacts with parents, and carefully strive that no child be caught in the trap of those connected with the Church... Atheist education carried out during the school year, should not cease during summer vacation."

"Certain problems with regard to the atheistic upbringing of the students arise during summer vacation. Attempts are still made to entice some lower grade students into participating in religious ceremonies. The attention of the teachers should always be centered on those families, which still maintain their religious traditions. Patient and persistent efforts on an individual basis are necessary with regard to religious parents and their children. The Museum of Atheism of the Lithuanian SSR is very useful in furthering efforts aimed at fostering atheism. It is, however, unfortunate, that some of the schools of the republic only infrequently organize field trips to

the museum. The schools of the Vilkaviškis, Mažeikiai, Šilalė, Švenčionys, Tauragė, Telšiai, Joniškis, Širvintos and Zarasai *Rayons* organized an unjustifiably small number of field trips to the museum in 1874." (4/13/75).

Editor's Note: Despite all government warnings to the teachers, from the very start of the summer tens of thousands of children in Lithuania began preparing for their first confession and first Communion. Neither candy nor teaching without parental consent was required.

VARIOUS NEWS ITEMS

Vilnius

NOT FOR PUBLICATION IN THE PRESS

Order No. 277 of the Minister of Health

Vilnius, April 17, 1975

Concerning the closing of the Vilnius children's tuberculosis sanatorium "Vilnelė" and the establishment of the Vilnius municipal skin and venereal disease health center.

"Putting into effect the January 27, 1975, decisions of the Central Committee of the Communist Party of Lithuania, the Council of Ministers of the Lithuanian SSR on the "additional means for strengthening the struggle against venereal diseases" and the April 3, 1975, order No. 188 of the Council of Ministers of the Lithuanian SSR which seeks to prevent the spread of venereal diseases and to guarantee the hospitalization of the victims of venereal diseases, I order:

An increase in the number of hospital beds provided for in the plan for 1975 (as follows):

For the Department of Health of the City of Vilnius—200 beds;

For the Department of Health of the City of Kaunas—100 beds;

For the Department of Health of the City of Šiauliai—45 beds,

with a reduction in the number of beds in the hospitals run by the Ministry of Health on the republic level.

An increase in budgetary appropriations for the operation of agencies where treatment and prevention activities (are carried out):

For the Department of Health of the City of Vilnius—306,500 rubles, with 30,100 rubles being allocated for salaries.

For the Department of Health of the city of Šiauliai—34,200 rubles, with a corresponding reduction in the appropriations for the agencies for treatment and prevention run by the Ministry of Health on the republic level.

(...) On May 1 of this year open a 200 bed skin and venereal disease health center at the Republic's skin and venereal disease health center central warehouse located at 6 Bokštas Street in Vilnius, (of the (said beds) 100 would be of the enclosed type, with a militia guard.)

(...) On June 1 of this year close the 300 bed Republic level Vilnius children's tuberculosis sanatorium "Vilnelė" and the organization in its facilities, located at 7 Nemenčinė Highway of a Republic level health center for children, while the facilities located at 25 Nemenčinė Highway would be used for a Republic level skin and venereal disease center with 150 beds.

(...) The children who need further treatment in a tuberculosis hospital or sanatorium should be transferred, as required, to a Republic level health center or to the Republic level children's tuberculosis sanatorium "Pušėlė".

Kleiza

The Minister of Health

Jurbarkas. (Mrs.) Anelė Paškauskienė was employed by the (City of) Jurbarkas Department of Public Utilities and was studying economics as a correspondence student. She was arrested in the fall of 1974. The Security forces had accused her of distributing anti-soviet leaflets and attempting to remove a typewriter from her office. After a long interrogation at security headquarters, Mrs. Paškauskienė has been placed in the psychiatric hospital of Lukiškiai Prison. Her husband and two small children remain at home.

Kaunas

In February, 1975, a half million Lithuanian postage stamps were found in the safes of the State Bank of Kaunas. The workers distributed a part among themselves. The rest was turned over to the

Kaunas Historical Museum. When the Security forces learned about (the find), the stamps were collected and burned. They were even removed from the museum collection.

A few years ago a similar situation arose with regard to some metal badges manufactured by a plant of the "Dailė" enterprise. A traditional Lithuanian wayside shrine was pictured on the badges. People enthusiastically bought the badges and wore them on their chests. One day an order given to recall all the badges from the kiosks and destroy them.

* * *

Vilnius. In the Fall of 1974, a security officer entered the old book store in Vilnius and looked through the shelves. The following day he arrived in an automobile and collected all of the books of "nationalist and idealist" content, as contrary to state ideology, and took them away. The following day the director of the store was fired, while the buyer was interrogated by the Security forces. One is no longer able to find more interesting pre-war publications in this bookstore.

* * *

Kretinga

A memorial museum to Bishop M.(otiejus) Valančius has been erected in the Village of Nasrėnai, his birthplace. The Security forces recently removed the guestbook from the museum.

* * *

Vilnius.

On the eve of "Victory Day" 1975, anti-soviet leaflets appeared in Vilnius and Kaunas.

* * *

Vilnius. On December 25 and 26, 1975, Vytautas Margaitis, an engineer at the "Elfa" plant was interrogated at Vilnius Security headquarters. Prior to the interrogation, a search of his residence was conducted. He is accused of making a speech before Simas Kudirka's departure (for the U.S.).

The achievements of historian A. Gaigalaitė from her employer's point of view are numerous, particularly in the area of her atheistic activities. In 1960 she was appointed the Chairman of the post-October Department of the Historical Section of the Academy of Sciences of Lithuania. At the end of 1960, she was appointed

Chairman of the Department of the History of the USSR at the Pedagogical Institute.

A few years ago she attempted to defend a doctoral dissertation on the topic "Clericalism in Lithuania." The dissertation was left undefended because she became lost in the stream of material collected and made some important "mistakes."

Č. Kantautas, the principal of Radviliškis High School in a 1973 article in *Tiesa* (No. 58) criticized A. Gaigalaitė and the other compilers of a *Book of Readings on the History of the Lithuanian SSR*. Their main fault was the inclusion of the Declaration of February 16, 1918, by which Lithuania was declared separated of Russia and an independent State and the Soviet Russian-Lithuanian treaty of July 12, 1920, by which Russia "without reservations recognizes the independence of the Lithuanian State...and of its own free will for all ages renounces all Russian sovereign rights, which she had with regard to the Lithuanian nation and its territory."

In May, 1974, A. Gaigalaitė was discharged as Chairman of the Department.

* * *

Marengolcas was the Party secretary of the Department of History, who prepared a favorable report on Abelis Stražas, the chairman of the department, so the latter could sign up in line to purchase an automobile. Stražas, a veteran of the Great War for the Fatherland, departed for Israel with another instructor. Marengolcas then lost his position as secretary. In the Fall of 1974, he was sent to a collective farm along with a group of students to harvest potatoes. While there, it happened that, Marengolcas, being of weak health, unintentionally became drunk. The chairman of the collective farm telephoned the institute. Drotvinas, the pro-rector of the institute, the new Party secretary, and Mykolas Michelbertas, the chairman of the department arrived at the farm and took the former Party secretary to the psychiatric hospital of Naujoji Vilnia. Since Marengolcas has tuberculosis, about a week later he was transferred to a tuberculosis institution.

That is how Party members treat their colleagues, while saying that "man is man's brother."

* * *

At the end of 1974, the (Party) Central Committee reorganized the History Department at the Pedagogical Institute, consolidating it with the Department of Education. Bajorūnas, who is not a historian, was appointed chairman. (Miss) A. Gaigalaitė was assigned the task of heading the atheistic efforts of the new department.

In April, 1975, Povilas Kulvecas (Kulvietis), the deputy chairman of the Council of Ministers of the Lithuanian SSR, was discharged for obtaining a doctorate in economics by illegal means.

Though Kulvietis was born in Georgia and learned Lithuanian only in Lithuania, he was recently suspected of the sin of Lithuanian nationalism—since he showed sympathy for Lithuanians.

Tiesa published an article compromising him. Kulvietis was replaced by a Russian.

* * *

On May 10, 1975, during the course of a soccer game in "Žalgiris" stadium in Vilnius between the "Žalgiris" and "Dauguva" teams, the militia gathered all of the more active fans and took them away. They feared that nationalist sentiments might be expressed in the stadium.

In June, 1972, the Baltic area handball championships were held in Vilnius. Representatives from Poland, Germany and other countries participated. There were no Lithuanian, Latvian or Estonian representatives. When the spectators began expressing support for the non-Russians during the matches, it was decided to recruit spectators who would be more loyal to the stadium. Tickets were distributed to workers in factories, to students and that of High School No. 35.

* * *

Kabeliai

In November of 1973, Security officers came to the residence of Rev. J.(onas) Lauriūnas (Kabeliai, Varėna *Rayon*) to search the premises. Not yet having produced the order for the search, they attacked the host. "What are you expecting, Smetona? [The last president of independent Lithuania. Trans, note]. It seems that they had noticed a towel with the text of Kudirka's "National Anthem" [The national anthem of independent Lithuania, Trans. Note] hanging on the wall. The priest explained that both Kudirka and the

poem were a well-known part of Soviet Lithuanian literature and that the towel was woven before the war by Lithuanian girls of the Švenčionys area. The Security officers, however, took the fabric down and took it with them as a dangerous item... Kudirka, who in his "Memoirs of a Lithuanian Bridge" described the zeal of the czarist gendarmes, how they snatched each piece of paper, even medical prescriptions, did not foretell that their successors would follow the same "logic/'

* * *

In December, 1974, the Security forces conducting a search of the home of Antanas Terleckas in Vilnius noticed a map of 15th century Lithuania published in the People's Republic of Poland on the wall and reised an uproar.

Is it possible that in Lithuania it is a crime to view such maps?

* * *

Mažeikiai

On February 16, 1972, (Lithuanian Independence Day) a tri-color (of independent Lithuania) was raised on the Village of Gruzdė, Mažeikiai *Rayon*. The Security forces determined that the flag was raised by Vladas Majauskas, a 25 year-old vehicle driver. He was placed in a psychiatric hospital.

INFORMATION

The *Chronicle of the Catholic Church in Lithuania* regrets that it could not use some of the material it received since it was not concrete enough, it did not contain dates, place names and the like. Readers who did not find the news items they had supplied in the *Chronicle of the Catholic Church in Lithuania* are requested to make them more concrete, write them clearly and send them in again.

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351 Highland Boulevard
Brooklyn, NY 11207**



Places mentioned in the CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA No. 17