



CHRONICLE OF THE  
CATHOLIC CHURCH  
IN LITHUANIA  
No. 30

**CHRONICLE OF THE CATHOLIC CHURCH**

**IN LITHUANIA**

**No. 30**

**A Translation of the Complete Lithuanian Original,  
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA No. 30  
Documenting the Struggle for Human Rights  
In Soviet-Occupied Lithuania Today**

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**Published by the Lithuanian R.C. Priests' League of America  
351 Highland Blvd. Brooklyn, NY 11207**

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**Printed by**

**Franciscan Fathers Press  
341 Highland Blvd.  
Brooklyn, NY 11207**

## Soviets Fail to Stamp Out Self-Published Voices of Dissidents

BY DAN FISHER  
Times Staff Writer

VILNIUS, Soviet Union—They are laboriously typed by hand, usually in cramped, locked apartments with the drapes drawn.

Carbon copies are distributed secretly from one trusted friend to another. Some reach the West—usually months after they were prepared.

This is the dangerous world of the Soviet Union's underground press. The product is known here as *samizdat*, literally, "self-published." Nowhere do these underground journals and manuscripts flourish as they do here in Catholic, intensely nationalistic Lithuania.

At last count, at least eight and possibly 10 regularly published *samizdat* journals were in circulation here. A typical issue may run anywhere from 20 to 90 typewritten pages.

The oldest of them, the Chronicle of the Lithuanian Catholic Church, first appeared in the spring of 1972. Since then 34 issues of the journal have appeared—an average of one about every 10 weeks.

Such journals are, of course, illegal in the Soviet Union, where only the government is supposed to have the final word on what is and what is not to be published. But in Lithuania the authorities have been unable or unwilling to stamp out the underground press.

The KGB, or Soviet secret police, has arrested scores of people here over the last few years for helping to publish or circulate the *samizdat* journals. According to some Lithuanian sources, the KGB has even tried to publish its own *samizdat* brochure in an attempt to discredit the Chronicle and other underground journals.

But despite the KGB's efforts the number of such publications has actually increased.

What makes the underground Lithuanian journals special is their more or less regular publication as well as their political content, centering on nationalist and religious themes.

The Chronicle, for example, concentrates on news of religious repression in the Lithuanian Republic. The last issue to reach the West reported a new government campaign for the "atheization" and "denationalization" of Lithuania's young, described protest activities by Lithuanian Catholics, and surveyed alleged discrimination against believers in a section titled "News From the Dioceses."

Another long-running journal called *Ausra* (The Dawn) is more nationalistic. It disclaims political goals such as "fomenting a revolution or restoring the capitalistic system." However, one recent issue reported the existence of a manifesto addressed to governments and the United Nations calling for a referendum that would allow the non-Russian Soviet republics "to make their own decision" about seceding from the Soviet Union and forming "independent, peaceful states."

The lead article in the first issue of *Ausra*, dated October, 1975, complained that "the czarist occupation has been replaced by a Soviet one. The existence of the Lithuanian nation is again in danger. . . . In a manner both planned and disguised, Lithuania is being spiritually undermined and physically destroyed."

The journal is named after an influential monthly publication of a 19th century Lithuanian national movement opposed to the czar. Eleven issues of the new *Ausra* have reached the West, the latest dated May, 1978.

The Road of Truth first appeared in January, 1977, and eight issues are known to have been circulated. It, too, takes its name from an earlier journal—one published from 1925 to 1940 during the years of Lithuanian independence. It aims at the clergy, urging priests to resist state interference with their pastoral work, even publishing sample sermons.

"God and Country, begun in 1976, seeks to defend religion in Lithuania and to wage "a struggle against the occupying power with spiritual weapons." Articles in the six issues known to have been published to date have defended religious belief against the government's atheistic propaganda.

Other Lithuanian samizdat journals include *The Sorrowing Christ*, *Little Dawn*, *The Voice of Lithuania*, and *The Bell*. Another, called *Herald of Liberty*, was reportedly put out of business by the KGB last year, but Lithuanian dissidents report that a new journal, called *Perspectives*, is now in circulation.

The official Soviet attitude toward the Lithuanian underground press is indicated by what are alleged to be Lithuanian Supreme Court documents obtained by the Chronicle. The documents, according to the journal, describe it as printing "tendentiously selected and clearly slanderous

materials that give a distorted view of the U.S.S.R.'s internal policies towards the Catholic Church in Lithuania. An attempt is made to suggest the existence of a so-called suppression of freedom of conscience as well as of the persecution of believers and thus to incite the people against Soviet power. The compilations of the Chronicle were transmitted to the antigovernment bourgeois emigration center abroad, which have used the slanderous materials in their destructive activity against the U.S.S.R."

Among those who have been arrested or otherwise punished for their association with the underground journals is Vldas Lapienis, a 73-year-old pensioner. He was sentenced in July, 1977, to three years in prison camps for "purveying slanderous literature." Copies of both the Chronicle and Ausra were confiscated, along with his typewriter, when he was arrested.

Sergei Kovalev, a Russian biologist, was sentenced to seven years in late 1975 for helping publish the Chronicle.

Petras Razukas, a student at the Kaunas Catholic seminary, was expelled last year after police found eight copies of The Sorrowing Christ in his room.

A KGB interrogator in the city of Prienai reportedly said that it, will be the Chronicle's fault if several thousand Lithuanians suffer reprisals.

One reason for official concern is that, unlike in Moscow where only a tiny minority pays much attention to dissidents, a large number of Lithuanians in many walks of life apparently read the underground journals. A wave of KGB house searches, interrogations and arrests in Kaunas in the spring of 1977, for example, touched workers, doctors, high school and university students, and teachers, among others.

Asked why the authorities have not been able to stamp out the underground press here, one Vilnius man replied, "There are so many people working on (the samizdat journals) that while they can get a few, they can't shut *yt\em* down completely."

One of the KGB's alleged efforts at getting into the samizdat business seemed rather blatant.

A typescript pamphlet circulated among seminarians at Kaunas late in 1977 accused the Chronicle of destroying the unity of the church, weakening people's trust in priests and bishops and insulting the prestige of the Soviet Union.

In addition to its decidedly pro-Soviet slant, there was another indication that the brochure might have been a KGB ruse.

It was double spaced—a luxury that the hard-pressed authentic samizdat publications cannot afford.

**THE CHRONICLE OF THE CATHOLIC CHURCH  
IN LITHUANIA No. 30**

**In This Issue:**

- **To His Holiness Pope Paul VI**
- **In Labor Camps and in Exile**
- **Statements Regarding the Draft Constitution**
- **Searches, Interrogations and Arrests**
- **When will the Žalioji Church be Re-opened?**
- **News from the Diocese**
- **From the Archives of the Chronicle of the Catholic Church in Lithuania**
- **New Underground Publications**

**Lithuania**

**November 1, 1977**

**TO HIS HOLINESS POPE PAUL VI**

We congratulate you on the venerable occasion of your eightieth birthday and pray God to grant you strength to continue successfully the mission assigned you by Divine Providence.

On this occasion, we wish to thank you for your fatherly concern for all mankind and the affairs of the Catholic Church in these difficult times of spreading atheism and declining morality, by staunchly defending the purity of faith and morals. We thank you for the courage you have shown in defending all the world's oppressed, injured and persecuted peoples.

We hear your words and understand your very deep concern for our persecuted Church! In many cases she cannot act publicly, have her own press, defend her rights, and in particular catechize children and young people. She is often compelled to follow the example of the early Christians in spreading the light of Christ's teaching in her own native land and in broad atheist-controlled areas.

We repeatedly pay Your Holiness, as Vicar of Christ, sincere respect and disciplined obedience.

We hope in the future that your care and blessing will help the Church of Lithuania, operating openly and also through catacomb means.

### IN LABOR CAMPS AND IN EXILE

In September 1977, the wife of P.(etras) Plumpa visited her husband who is imprisoned at the 36th Perm labor camp. Before the visit, she was completely undressed and thoroughly searched. If she had not submitted to the search, the visit would not have been allowed. Plumpa has been thoroughly exhausted by the harsh labor camp conditions, but remains in good health. Immediately after the visit, he was transferred to another labor camp. His current address is: Perm sr. Chusovskij r., Vservsvetskaya st., vs 389/35.

In October 1977, (Mrs) Lapienienė was allowed to visit her husband VI. Lapienis imprisoned in Mordovia. His current address is: Mordovkaya ASSR, Potma-Barashevo, ucr. zx 385/3-5.

Here are some excerpts from the interrogation of Vladas Lapienis:

Interrogator: "Because of your activities, you are responsible for the imprisonment of other people."

Lapienis: "I don't have a prison. If I did, I would have to think whom to imprison, them or you."

The interrogator stated that people in labor camps sometimes live a long time.

Lapienis: "Then don't imprison others, but imprison yourselves, you will live longer."

(Miss) Ona Pranskūnaitė is currently living at the 3rd Mordovian labor camp (the same camp where (Miss) N. Sadūnaitė was imprisoned). Her address: Mordovskaya ASSR, Tengushevskij r., Barashevo, ucr. zx. 385/3-4. She was sentenced to two years in labor camps under art. 199 of the LSSR Criminal Code. [Miss Prankunaite is actually imprisoned in the Kozlovko Labor Camp, Chuvash Republic . . . Ed. Note]

On June 11th, (Miss) Nijolė Sadūnaitė was sent a package which was returned with the notation "Does not belong". On July 12th, another was sent, but 23 days later it returned dirty, wet and torn. Everything had to be thrown out.

On June, a medical commission determined that Nijolė should be hospitalized. (She ran a constant temperature of around 100°) However, camp authorities would not consent. They did not even allow chest X-rays to be taken.

Nijole Sadūnaitė spent March 13 to May 13 in the Saransk isolation facilities. Security police attempted to re-educate her: she was given good food, even chocolate, and urged to recant her "errors." Currently Nijolė is living in exile in a village spread out along the banks of the Angara River: Krasnoyarsk, Boguchany, Beregovaya 18-3. The trip from Krasnoyarsk to Boguchany is made by airplane across the taiga. Nijolė was brought to her place of exile under guard. Local residents are amazed that Nijolė has many visitors from her native land.

#### From the Letters of Nijolė Sadunaitė

"I left Barashev on August 24th. The camp's head bookkeeper came to see me just before I left and told me to write her a letter, when I reach my destination giving my address, because otherwise she would not know where to send my money. . . . And if it weren't for good people, I would have to starve until my first salary. That would certainly not be healthy after a difficult 27-day journey. Thank God, there are good people everywhere and they helped and continue to help me in many ways.

"I spent one week each in the Chelyabinsk, Novosibirsk and Krasnoyarsk prisons. There are many prisoners everywhere—over capacity—so that two often have to share one bed. There is no need to even speak of cleanliness and other hygiene necessities. By a lucky coincidence, I managed to avoid getting lice. I fought the bedbugs with all my might, and the women who had become accustomed to them laughed heartily at my expense. To my misfortune, I did not learn to sleep with the bedbugs biting . . . . And when you lose one or two nights of sleep, you lose the last remnants of strength. It is not surprising that my heart began to fail me. But now, thank God, all that is in the past.

"On September 5th, I almost departed for the place where there are no more hardships or tears. And most interestingly, I felt completely at peace, no fear whatsoever. Only one clear thought: Thank God, everything is coming to an end! And the heart has no sense of humor: if it fails, then good-bye! But this time, the black sister passed me by; the little soldiers' medication, water, air, and I re-



gained consciousness.

"During the trip I had the flu and an ear infection. There was no medical attention, and now, as a souvenir, I have one deaf ear . . . Thank the Good Lord, that the other hears well. It would be wonderful if I completely stopped hearing curses and obscene language, but could enjoy only kind words and the polyphony of nature.

"Drafts are ever-present on the road and in prison. Windows without panes. Almost everyone sneezes, has a cold, coughs. Only the most hardy and strong withstand it. The worst part was on the train. It was very crowded.

"And so, I am free again! What a great joy that is! I fill my lungs with the pure taiga air, I rejoice in the space, in the innocent eyes of children. Thank the Good Lord for the beauty of nature, for the spark of kindness in the souls of people!

"Without the grace of God, man is the most miserable of beggars. That is loudly evidenced by millions of spiritual paupers who have not had the fortune to know and love the Good Lord and have been wandering the backroads of life since childhood. I met many of them on my journey. And regardless of how low they have fallen, the spark of goodness which a kind word ignites smoulders in each of them. How very essential is God's Grace to their souls, so long tortured by evil! Let us pray, let us sacrifice, because the ranks of spiritual paupers are growing by leaps and bounds. I saw for a fact how miserable man is without God.

"The middle school has not yet been repaired, and our students are studying at the grade school, in a second shift, from 2 P.M. We also go to work in the afternoon. We ring the bell for classes and recesses, we keep the hallways clean, and after classes, we give the building a thorough cleaning. There was a huge amount of work because there were too few cleaners, and Ana and I had to do the work of four. The day before yesterday, a third cleaner was hired and now it's much easier. Besides, my strength is slowly returning. This shows how important freedom is! Ten days in freedom and I am already standing more firmly on my feet, and even a strong wind no longer frightens me. My weakness is passing, I tire less at work and feel that I will soon be as strong as before—in freedom.

"My money from the labor camp has not yet been sent. If it were not for good people, I would have had to starve.

"I get along with the people, everyone is friendly and good to me.

I also try not to be indebted to anyone. We live very hannoniously.

"My sincerest thanks to all who remember me!

"May the Good Lord bless and keep all of you!

Adieu!

Your loving and grateful

Nijolé"

## **STATEMENTS REGARDING THE DRAFT CONSTITUTION**

To: The Secretary General of the USSR Central Committee,  
Chairman of the USSR Supreme Soviet Presidium, and  
Chairman of the USSR Constitutional Commission,

Leonid Ilyich Brezhnev

Copies to: 1. LSSR Supreme Soviet Presidium  
2. Lithuanian SSR Commissioner for Religious  
Affairs of the USSR Council of Ministers

A statement from: The Priests of the Vilnius Archdiocese,  
Lithuania SSR.

(The draft Constitution is for the KGB and atheists.)

We, the undersigned priests of the Vilnius Archdiocese, having read the new USSR draft Constitution submitted for nationwide consideration, consider it necessary:

1. That, based on the complete equality of citizens, independent of their relationship with religion, which is the subject of article 34, the new USSR Constitution guarantee all the nation's citizens—believers as well as non-believers—equal rights and freedoms in the area of conscience; namely, that article 52 of the Constitution include, alongside the freedom of anti-religious propaganda, the freedom to disseminate religious beliefs, that is, religious propaganda, and that believers be permitted to use this freedom as non-believers and atheists use the freedom of anti-religious propaganda

2. That article 53 of the Constitution guarantee, alongside government assistance granted families in expanding the wide network of child-care agencies and so forth, the right of the unborn child to be born and live; that the freedom of parents to raise their children

according to their beliefs and the freedom of conscience be guaranteed; that the durability of marriage and the family be further strengthened by laws.

We are convinced that such statutes and adherence to them would greatly benefit society and would even further enhance the international reputation of the USSR, which we must concern ourselves with, as required by article 62 of the draft.

Lithuanian SSR

July 1977

Priests of the Vilnius Archdiocese:

Rev. Jonas Kukta, Rev. Antanas Mačiulis, Rev. Antanas Simonaitis, Rev. Steponas Tumaitis, Rev. Bronislavas Laurinavičius, Rev. Ignas Jakutis, Rev. Vladislovas Černiauskas, Rev. Stanislovas Valiukėnas, Rev. Donatas Puidokas, Rev. Alfonsas Petronis, Rev. Aldas Čeponis, Rev. Julius Baltušis, Rev. Albertas Ulickas, Rev. Jonas Kardelis, Rev. Vytautas Jaskeliavičius, Rev. Domininkas Valančiauskas, Rev. Karolis Garuckas, Rev. Kazimieras Valeikis, Rev. Kazimieras Žemėnas, Rev. Alfredas Kanišauskas, Rev. Alfonsas Merkys, Rev. Donatas Valiukonis, Rev. Kazimieras Pukėnas, Rev. Antanas Dziekan, Rev. Dr. Silvestras Malachovski, Rev. Jonas Charukevič, Rev. Adolf Trusevič, Rev. Pijus Jankus, Rev. Stanislovas Kakarieka, Rev. Henrikas Kitauskas, Rev. Konstantinas Gajauskas, Rev. Antanas Andriuškevičius, Rev. Algimantas Keina, Rev. Jonas Vaitonis, Rev. Ričardas Černiauskas, Rev. Juozas Budrevičius, Rev. Bronius Jaura, Rev. Jonas Lauriūnas, Rev. Nikodemus Pakalka, Rev. Česlovas Taraškevičius, Rev. Mykolas Petravičius, Rev. Bronislavas Sakavičius, Rev. Kazimieras Gailius, Rev. Stanislovas Markevičius, Rev. Vytautas Rūkas, Rev. Petras Daunoras, Rev. Viktoras Zavacki, Rev. Vaclovas Aliulis, Rev. Konstantinas Moli, Rev. emeritus Leonas Lavcevič, Rev. Dr. Kazimieras Kulak, Rev. Vladislovas Novicki, Rev. Juozas Urbonas, Rev. Alfonsas Tamulaitis, Rev. Justinas Saulius, Rev. Vladislavas Velymanski, Rev. Danielius Baužys, Rev. Antanas Zaman, Rev. Vaclovas Obremskis, Rev. Antanas Dilys, Rev. Jonas Morkūnas, Rev. Nikodemus Jaura, Rev. Povilas Jurkovlenec, Rev. Juozas Poškus, Rev. Juozas Tunaitis, Rev. Kazimieras Kindurys, Rev. Jonas Grigaitis, Rev. Vytautas Bronickis, Rev. Kazimieras Vasiliauskas. Rev. Povilas Bekiš, Rev. Juozas Juodagalvis, Rev. Zenonas Patėjūnas, Rev. Juozas Deksnys, Rev. Dr. Pranciškus Vaičekonis, Rev. Stanislovas Lidys, Rev. Petras Tarvidas, Rev.

Martynas Stonis, Rev. Stanislovas Taporek, Rev. Aleksandras Liakovič.

The above statement was also signed by the following priests of the Vilkaiviškis Diocese:

Rev. L. Kavaliūnas, Rev. J. Matulevičius, Rev. J. Sventickas, Rev. A. Vitkus, Rev. V. Būdas, Rev. A. Urbonas, Rev. V. Bobinas, Rev. J. Maksvytis, Rev. K. Burba, Rev. J. Berteška, Rev. P. Orlickas, Rev. V. Jalinskas, Rev. V. Dumčius, Rev. V. Stakėnas, Rev. J. Zdebskis, Rev. K. Montvila, Rev. P. Račiūnas, Rev. P. Dumbliauskas, Rev. A. Račkauskas, Rev. J. Baranauskas, Rev. I. Plioraitis, Rev. J. Adomaitis, Rev. V. Užkuraitis, Rev. S. Tamkevičius, Rev. K. Skučas, Rev. A. Deltuva, Rev. A. Lukošaitis, Rev. J. Mioldažys, Rev. J. Malinauskas, Rev. V. Česna, Rev. A. Pangonis, Rev. J. Grudzinskas, Rev. L. Kunevičius, Rev. V. Vaitauskas, Rev. A. Gustaitis, Rev. J. Užupis, Rev. A. Liubšys, Rev. J. Palukaitis, Rev. K. Ambrasas, Rev. J. Būga, Rev. B. Čegelskas, Rev. V. Gurevičius, Rev. V. Kizlaitis, Rev. P. Andrišiūnas, Rev. P. Sitka, Rev. K. Juškevičius, Rev. V. Perusevičius, Rev. B. Ražukas, Rev. P. Adomaitis, Rev. J. Žemaitis, Rev. S. Samuolis, Rev. A. Akelevičius, Rev. V. Degutis, Rev. G. Dovidaitis, Rev. J. Kapstaitis, Rev. J. Varbuolis, Rev. J. Šalčius, Rev. A. Vakeliūnas, Rev. J. Preikštas, Rev. Pasilanskas, Rev. J. Jakaitis, Rev. A. Aleksandravičius, Rev. J. Aleksa, Rev. S. Račkauskas, Rev. J. Radzevičius, Rev. A. Rimas, Rev. G. Skučas, Rev. P. Vagneris, Rev. J. Juškaitis, Rev. J. Gumauskas.

To: Secretary General of the USSR Central Committee,  
Chairman of the USSR Supreme Soviet Presidium,  
Chairman of the USSR Constitutional Commission,  
L. Brezhnev

Copies to:

1. Secretary of the Lithuanian Communist Party  
Central Committee and Chairman of the Lithuanian  
Constitutional Commission P. Griškevičius;
2. Apostolic Administrator of the Panevėžys Diocese, His  
Excellency Bishop Dr. R. Krikščiūnas;
3. USSR Council of Ministers Religious Affairs Council  
Lithuanian SSR Commissioner K. Tumėnas

## A S t a t e m e n t

By Priests of the Diocese of Panevėžys, Lithuanian S.S.R.

Availing ourselves of the rights granted all citizens to make suggestions regarding the new USSR draft Constitution, we, the undersigned priests of the Panevėžys Diocese, cognizant of the views of the faithful, are presenting our thoughts on the articles of the draft Constitution which relate to religion and the affairs of believers, and suggest that the articles be clarified.

The main context of article 52 of the draft Constitution is taken from article 124 of the USSR Constitution now in effect. This article which has for many years governed the lives of believers is, from our experience, undemocratic and limits the personal and religious freedom of believers. Part of article 52 states: "USSR citizens are guaranteed the freedom of conscience, that is, the right to profess any religion whatsoever, perform religious rites or not profess any religion, and conduct atheist propaganda." This one sentence is already self-contradictory—all citizens are accorded freedom of conscience, atheists are guaranteed freedom of propaganda; but believers are not granted the freedom of religious propaganda, although propaganda is essential to the conscience and faith of believers.

By treating unequally the relations of believers and non-believers which the state and the freedom of propagating their philosophy, this article has caused believer citizens spiritual hardship and suffering. But, on the basis of this article, atheists enjoy unlimited freedom to propagate atheism. By considering their philosophy as the state's, they revile religion and believers, and the state provides them all means of propaganda, established through a proportionate use of believer funds: schools, press, radio, television, theater and so on. Believers are only accorded the freedom to perform religious rites and attend them (actually not everyone), but are not allowed to defend and spread their beliefs to the general public, which is an essential part of religious profession. Priests are punished with imprisonment or administrative fines for teaching children in church the practice of religion rites. For professing their religion, believers experience persecution, demotion, denial of responsible positions, even dismissal from work and so on.

The assumption of a more responsible position is synonymous with the renunciation of religion. Many believers are forced to

practice their religion in secret because of persecution. The only Seminary in our Republic, in Kaunas, is not allowed to train all suitable candidates for the priesthood. Therefore, many parishes are without a priest. (This year six priests died in the Panevėžys diocese, and the Seminary trained only one.) Until now, freedom of religious practice has been only a dream for believers, because administrative means are used to restrict the training of priests, without whom religious services are impossible.

Article 52 of the draft Constitution states: "It is forbidden to foment discord and hatred regarding religious beliefs." Believers do not even have the means to foment, because they are not accorded the freedom of propaganda, while the atheists have access to all such means. This portion of article 52 must be clarified. One more sentence has been taken from the Constitution now in effect and included in article 52 of the new draft Constitution: "In the USSR, the church is separate from the state, and the school from the church." If the church is separate from the state, it is necessary to guarantee in the Constitution that the state not interfere in internal Church affairs and not subjugate it, making it dependent on *Rayon*. Councils of Workers' Deputies as it were a religious department, as seen in the July 28, 1976 Decree No. IX-748 of the Lithuanian SSR Supreme Soviet Presidium, and confirmed by the Statutes on Religious Congregations. Under the cloak of the separation of school and church, believer parents are restricted in countless ways regarding the religious upbringing of their children: children are set against their religious parents, children are forbidden to perform religious practices, thus violating the inalienable right of parents to raise their children according to their conscience and beliefs.

In order to avoid discrimination, we propose to amend article 52 as follows:

"USSR citizens are accorded freedom of conscience, that is, the right of all citizens, regardless of age or positions held in the state, to profess any religion whatsoever, to freely practice religious rites, to learn and teach religious teachings, or to not profess any religion, to live and act according to atheist beliefs.

"In spreading their philosophy, believers and atheists are granted equal rights to use all present-day means of information: school, radio, television and other.

"Religion and atheism depend on and are supported by the efforts and funds of citizens who hold the same views, and conduct instruction in special schools which they freely support.

"It is forbidden to foment discord and hatred regarding religious or atheist beliefs."

Amend article 36 as follows: "Various nationalities, races, believer and nonbeliever Soviet citizens have equal rights."

Supplement, article 57: "Soviet laws protect and defend the health and life of the unborn human being—abortion is forbidden."

Supplement, article 66: "Believer parents have full right to raise their children according to their conscience and religious beliefs."

Moreover, it is necessary to legally guarantee in the Constitution that no one can be directly or indirectly forced to speak or act against his conscience and beliefs. All constitutional rights must not only be early stated, but must also be capable of execution in practice.

Priests of the Panevėžys Diocese

September 12, 1977

Signed by 120 priests and  
Bishop V. Sladkevičius

## SEARCHES, INTERROGATIONS AND ARRESTS

On Tuesday August 23rd of this year, at 3:00 P.M., Chief Interrogator of the Security Committee Major Pilelis, accompanied by Case Officer Major Trakimas, detained Viktoras Petkus and his companion Algis Masilionis at the Vilnius bus station. The Security policemen presented Petkus with a search order of his apartment (Komjaunimo, 35, apt. 8) and demanded that he immediately enter the waiting vehicle. Petkus refused to enter the car, and went to his apartment on foot, accompanied by the security agents. Masilionis also went along. A search was conducted at the apartment of Petkus; both he and Masilionis were also subjected to searches. Petkus wrote a protest in the search report that Masilionis was searched illegally, since there was no authorizing search order.

The following items were confiscated during the search: a portable typewriter, and, from the briefcase which Petkus had with him at the bus station, four copies of *Dievas ir Tėvynė (God and Country)*; *Lietuvos Kultūros Archyvas (Archives of Lithuanian Culture)*; typed copies of Documents 3 and 4 through 12 of the

*Lithuanian Public Group Supporting Adherence to the Helsinki Agreements*; a statement by Nikius Mart to the Lithuanian group in both Russian and Estonian; three Lithuanian copies and one each in Russian, Latvian and Estonian of the *Organizing Document of the Executive Committee of the Estonian, Latvian and Lithuanian National Movement*"; a manuscript document in Latvian signed by Kalniņš; a copy of a statement from the pastor of Viduklė to the administrator of the Archdiocese of Kaunas and also 63 pages of letters from A. Šeškevičius.

The search lasted until 6:00 P.M. After the search, V. Petkus and A. Masilionis were taken to Security headquarters. Masilionis was soon released, but Petkus did not return.

That same day and hour (3:00 P.M.) a stranger came to the home of Antanas Terleckas in Vilnius, Nemenčinės pi. No. 68. He was very sorry to hear that his "friend Antanas" was not at home. Terleckas' mother-in-law, who was home at the time, explained that Antanas would not return soon and the guest left, but not for long. Suddenly, several minutes later, the house was surrounded by about fifteen security agents. They showed Terleckas' mother-in-law and daughter an order to search the house and immediately began their task.

The search of Terleckas' home lasted two days. It was directed by Lieut. Col. Česnavičius, section head of the security committee. The search was officially under the command of Capt. Daugalas, who was assigned by chief interrogator Major Pilelis. Security agents Maj. Kalakauskas, Capt. Tušas, Čekenis and others also participated.

The first day, the search lasted until 11:00 P.M. During the search, Terleckas returned home. The Security agents immediately searched him, and when they found nothing, he was told to sit on a chair in the room. But Terleckas stated that he was master in his own home and refused to sit in the indicated spot; he walked around his apartment during the search.

While the search was being conducted (the first day), Juozas Tumelis, employed at the Book Institute, stopped by. He was also searched by the Security agents. Although they found nothing, they detained him, seating him in the room several hours and asking him about the purpose of his visit, about his ties with Terleckas and scolding him for keeping company with such an "anti-Soviet" individual.



During the search, another young man came up to Terleckas' house and through the window asked Terleckas' wife where her son was. (Mrs) Terleckienė hardly had a chance to tell him that her son was not and would not be home, when the visitor was seized by Security agents and dragged inside. The youth refused to give his name and was also seated in the room. A Security agent sat next to him. After sitting for a time, the youth suddenly sprang out of the door and escaped into the woods. The Security agents resorted to interrogate the members of the Terleckas family, but no one knew the escaped youth.

The search was broken off at 11:00 P.M. Three Security agents were left to guard the house during the night and Terleckas was arrested and taken to Security headquarters. As he was being lead away, he disregarded the orders of the Security agents, said good-bye to his family, blessed himself in front of the crucifix hanging on the wall, audibly asked God to grant him strength, and told his children to love Lithuania and wait for him because he would still return.

The next day (August 24th), the search was resumed at 9:00 A.M. The search was conducted without Terleckas and was completed at 4:00 P.M. During the two days, the apartment, all outside storage sheds and the woodshed were searched, and the garden and woods surrounding the house were dug up. Moreover, the floor of the storage shed was torn up and the ground underneath was dug up.

From the outside, the searchers brought into the apartment many packages containing miscellaneous literature, saying they had found it in the storage sheds and buried in the garden. Terleckas stated that he assumed responsibility only for the material and items found in his apartment. He had no knowledge of and did not own anything else brought in from the outside. Anyone, including the self-same Security agents who have long "held a grudge" against him and have threatened more than once to "take care of him," could bury or place packages in the yard, garden or woods. Also, anyone could enter the outside storage sheds because they were not locked and someone had recently poisoned the dog.

The following items were found in the apartment of Antanas Terleckas: a typewriter, his personal statements addressed to Podgorny and Andropov with copies of them, a copy of the statement by the Rev. P. Račiūnas to the Šakiai *Rayon* Executive Committee, Siniavsky's telephone number in Paris and several addresses.

From the outside, another typewriter was brought in, and the following were found in the packages: 6 issues of *Lietuvių Katalikų Bažnyčios Kronika* (*Chronicle of the Catholic Church in Lithuania*); 2 issues of *Aušra* (*Dawn*); 3 issues of *Laisvės Šauklis* (*Herald of Freedom*); a Russian-language tape of *An Open Letter to Editor Chakovsky of the Literaturnaya Gazeta* and *Documents in the Case of Marchenko*; many thick notebooks of notes for *Thoughts for a Diary*; the memoirs of K. Skebėra in 49 notebooks (handwritten) and 28 letters addressed to K. Skebėra; 90 photographs from the book *The Case of Kovalev* (in Russian) published in 1976 in New York.

A whole list of typed articles was also taken from the packages: "The Merits of A. Sniečkus to Lithuania," "How Exile is Depicted in Soviet Literature," "The History of Lithuania Continues to be Distorted," "Our Tasks," "Days of Tragic Grief," "Why is Lithuania Drowning in Alcohol," "Explanation by P. Griškevičius," "Socialist Revolution in the USSR Legation in Kaunas," "Polish Schools: A Tool for Lithuania's Russification," "Victors Are Not Prosecuted," "Remembering the Conquerors of the Atlantic," "Morality Without Religion," "Let Us Wipe Away Your Tears or the Merits of A. Sniečkus to Lithuania," "The June 1941 Uprising in Lithuania," "By Lake Vasagin," "The Trial Proceedings of Simas Kudirka," "From Antiquity to Today," "Stalin's Victims," "Hitler's Victims in Lithuania," "To the Publishers of the *Chronicle of the Catholic Church in Lithuania* — From 17 Lithuanian Intellectuals, August 4, 1975," "Lenin's Spark in Lithuania."

Both Terleckas and his daughter refused to sign the search report.

At that same time (August 23, 3:00 P.M.) a search was also begun at the apartment of Julius Sasnauskas in Vilnius, Garelio 15, apt. 15. The search was conducted by Chief Interrogator of Special Cases, Lieut. Col. Maslaukis, assigned by Chief Interrogator Major Pilelis. Immediately before the search, an unknown youth appeared, asking Julijus Sasnauskas' mother where "his school friend Julius" was. When the mother replied that Julius was in town on business, the stranger left and the Security agents immediately barged in.

The following items were confiscated during the search: excerpts from the autobiography of Antanas Suraučius (about the life of Lithuanians in Poland); the book *Diaries* by Edward Kuznetsov published in Russian in Paris; *On Country and World* by Andrei Sakharov in Russian, published in New York; Sakharov's letter to

Nobel Committee member in Russian; several pages of a manuscript by A. Lukauskaitė-Poškienė; the poem "Siberian Cemetery" by Kazys Bradūnas; the 1957 speech by A. Vienuolis-Žukauskas regarding the return of released political prisoners; a letter to the editor of *Tiesa (Truth)*, (on the August, 1976, articles of Balkevičius); the magazine *Aidai (Echoes)* 1975, No. 2, published in New York; a petition signed by 31 11th-grade students to the Vilnius city education department asking that the 11th-grade students expelled from the A. Vienuolis Middle School—V. Blgušas, A. Tučkus, A. Masilionis and J. Sasnauskas—be readmitted; 135 postcards with the Vytis symbol [Knight Errant—the national symbol of independent Lithuania—Tr. Note.] and the words *Kas bus, kas nebus, bet Lietuva nepražus* ("Come What May, Lithuania Will Endure"); five used typewriter ribbons; manuscripts of the papers "Dear Atheists," "We Are Following the Atheists' Example," and "The Russians Have Accused Us of Class War" and the article "Polish Schools—Tool for Lithuania's Russification."

A friend of Julius Sasnauskas who came in during the search was also searched, but nothing was found on him. As the search was coming to an end, Julius Sasnauskas returned home. The Security agents wanted to search him but he protested, saying that the search order only mentioned "apartment and basement", and he was neither apartment nor basement. Then, the Security agents drove him to headquarters, wrote out an order for a personal search and searched him. When Sasnauskas remarked that this order had not been authorized by the prosecutor, the interrogator replied that the law permits a search even without authorization from the prosecutor, who must merely be notified of it within twenty-four hours. And that is what they were going to do. Nothing was found on Sasnauskas during the personal search and he was released.

When V. Petkus and A. Masilionis were arrested at the Vilnius bus station, J. Volungevičius was also detained there. Because he would not submit to a search, he was taken to Security headquarters, searched there, and, when nothing was found, released. He was not presented with any documents authorizing the search. Volungevičius wrote a letter of protest on this matter to the Lithuanian State Prosecutor. When released, Volungevičius was followed persistently by two men. He turned for help to a militiaman, asking protection against the strange "protectors" who, for all he knew, intended to rob him. The militiaman approached the men on surveillance and demanded to see their papers, but, after seeing the documents, im-

mediately withdrew, apologizing for interfering in something that did not concern him.

According to our information, a search was conducted in Riga at the apartment of the Latvian Calič. The search was begun at 6:00 P.M. "The Organizing Document of the Executive Committee of the Estonian, Latvian and Lithuanian National Movement" handwritten in Latvian by V. Kalninš was found. Kalninš was detained that same day at the Riga railroad station. When questioned, he stated that he had translated this document from Russian into Latvian at the request of V.(ictoras) Petkus, when the latter was recently visiting Riga. (Kalninš, a former Russian language instructor at the Riga University, was convicted to twelve years in prison for political activity. He spent all twelve years in Mordovian prison camps. He now resides in Riga). [In 1978, Kalninš emigrated and now lives in the West. — Trans. Note.]

That same day, in Estonia, Nikius Mart was also detained at the railroad station. He was released several hours later. It should be noted here, that in all these searches, including Riga, the pretext used was the case of B.(alys) Gajauskas.

Antanas Terleckas was held three days at the Vilnius Security headquarters. He was interrogated by Senior Interrogator Maj. Rimkus. Terleckas was taken to Gen. Vaigauskas, Vice-Chairman of the Security Committee. The Security police accused Terleckas of having, while in Riga a year ago, incited Latvians and Estonians to form a joint committee for the liberation of the Baltic countries. He was also accused of issuing *Laisvės Šauklis (Herald of Freedom)*. Moreover, he was ordered to testify about the material found during the search. Terleckas refused to give any kind of testimony. The Security police, for its part, suggested to A. Terleckas that he would not be prosecuted if he promised to stop fighting against the Soviet government. Terleckas replied that he could not make such a promise since he has never fought against the Soviet system. He merely protested and fought against those who persecuted him.

First, he is persecuted by the Security police. As a result, he is unable to find work, although he holds two degrees from the Vilnius State University (in economics before his trial, and in history since returning from labor camp). Let the Security Police cease persecuting him and he will not ask for anything more. He likes to study the history of Lithuania and will gladly go dig among the archives. Unfortunately, this is unattainable. He could not even work as a janitor at the Opera Theater (during performances by

foreign touring companies, he was not even allowed to set foot in the theater building), and lately he has been working as a loader at a film studio warehouse. The Security agents replied that they do not assign work, but stated they would not prevent him from working if he renounces in writing his fight against the Soviet government. Terleckas stated that he could only write once more what he has already written in his letter to Podgorny; that is, that he does not fight against the Soviet system. The Security agents finally agreed. For his part, Terleckas also included the statement that he refuses to give any kind of testimony regarding the material found during the search. Terleckas was then released.

The day after Terleckas' home was searched, his wife, daughter and mother-in-law were summoned to the Vilnius Security committee. They were questioned about individuals who visit their apartment, about Terleckas' relationship with Petkus, about who was present at the meeting with the *Financial Times* reporter and the secretary of the U.S. Embassy in Moscow, about what they know of the materials found during the search, and especially about the typewriters which were found. The entire interrogation revealed that they do not know the individuals with whom Terleckas associates and cannot specify who visits him.

When Terleckas returned home, he was again summoned several times to the Security police "to close the case officially". He was again ordered to explain the material found during the search. When Terleckas refused to testify and stated he would no longer come to the Security headquarters, he was no longer harassed. But he was unable to find work anywhere as an historian. Currently he is working as a loader in a film studio storeroom.

After his apartment was searched, Julius Sasnauskas was summoned for several days to the Security police. He was interrogated by case officers. He was ordered to confess that he had typed various articles at the request of Terleckas and Petkus, and he was assured that they had already confessed to everything. Petkus was called a homosexual and was threatened with prosecution for this. He was also ordered to testify about the material found during the search. Sasnauskas explained that the search order specified the case of B(alys) Gajauskas whom he does not know and about whom he knows nothing, therefore, he cannot give any testimony in connection with the case of B.(alys) Gajauskas.

## WHEN WILL THE CHURCH AT ŽALIOJI BE RE-OPENED?

To: — Commissioner for Religious Affairs K. Tumėnas  
— Vice-Chairman of the Vilkaviškis *Rayon* Executive  
Committee J. Urbonas

A Statement from:

The Faithful of the Žalioji Catholic Parish of the  
Rumokai Experimental Farm in Klausučiai.

In writing this statement, we wish to express our great outrage at the conversion of our church, located in Žalioji, into a mill following the departure from Žalioji of the Commissioner for Religious Affairs on June 30, 1977. To our knowledge, that is a deliberate violation of our rights. The mill began to operate very soon after you left. We all thought that this was done at your direction. We will not yield. Return our church. It belongs to no one but us, and we wish not to grind grain there, but to pray after honest work. We remind you that as early as 1948, it was registered in Vilnius by Religious Affairs Commissioner B. Pušinis not as a farm building, but as a church. Insurance and other payments were made on it as a church. An agreement signed in 1948 with the Vilkaviškis *Rayon* also attests to the fact that it is a church with a steeple. Can what has been legally acknowledged and confirmed thus be denied? Law must remain law, an agreement an agreement. It is painful to see all this belittled. We, the believers of the Žalioji Catholic parish, consider and will continue to consider any action on the part of atheists against our former house of prayer, a trampling of basic rights. Do not delay, but quickly return our church to us.

The Faithful of the Žalioji Catholic Parish  
from the Rumokai Experimental Farm in Klausučiai.  
(Signed by 136 persons)

August 15, 1977

On September 11, 1977, the Commissioner for Religious Affairs replied to this statement, indicating that the statement was sent for consideration to the Vilkaviškis *Rayon* Executive Committee. The people were greatly outraged by the action of K. Tumėnas, who sent the complaint for consideration to the offending party.

To: Religious Affairs Commissioner K. Tumėnas

A statement from:

The Faithful of the Žalioji Catholic parish  
from the "Švyturys" State Farm

The Catholic parish church of Žalioji, where we used to pray, was illegally closed on 1963. We support the just demands of the faithful of Žalioji in recovering their church, which was confiscated by force. We were deeply anguished by its conversion into a mill. We consider this action a violation of our basic rights and even an attempt against the freedom of conscience to pray in that house of worship which has belonged to us since postwar years. It was recognized in 1948 by both Vilnius and the Vilkaviškis *Rayon* to be not a farm building but a church, and insurance and other payments were continually made on a church.

Therefore, we demand the following: return the Žalioji church to us and do not hinder our work and prayer. It belongs to us alone.

July 27, 1977

Signed by eighty believers of the Žalioji Catholic parish from the *Švyturys* state farm in the villages of Šukliai and Gustaičiai.

On September 23, 1977, Vilkaviškis *Rayon* Executive Committee Vice-Chairman J. Urbonas was visited by the following believers of the Žalioji parish regarding the return of the church: B. Mickevičius, J. Nešukaitis, B. Kardauskas, (Mrs) K. Būbnaitienė, (Mrs) T. Kaminskienė and (Mrs) A. Lenkienė. Urbonas said that the believers' statement was inaccurate. The faithful demanded that J. Urbonas indicate precisely what is inaccurate in the statement. The Vice-Chairman took a "document" addressed in pencil in a corner to former Vilkaviškis *Rayon* Vice-Chairman Rogovas, and told them to read about the closing of the church. Believers had already visited Urbonas and had been to Vilnius countless times demanding to see the "document" which Urbonas now himself offered to show them.

"And why didn't you give it to us earlier when we asked?" inquired (Mrs) T. Kaminskienė.

"It had been misplaced somewhere. I just now found it," the Vice-Chairman said in excuse.

Commissioner K. Tumėnas had come to the Žalioji parish and suggested to the people that they purchase or rent a building somewhere. Now, when Tumėnas' words were mentioned to the Vice-Chairman, Užbonas protested that nothing would come of it. The

former church was in an unsuitable location and they needed it as a mill; therefore, he would certainly not re-open the church.

Bronius Mickevičius stated that they would not remain silent but would appeal higher up. The Vice-Chairman made no reaction to this statement. The believers explained that the mill established in the church is in an inconvenient location, and moreover, it only operates four hours per week. What must people do, who work while the "mill" is operating? Kardauskas explained that people take grain elsewhere for grinding. Then the Vice-Chairman retorted: "I don't care where you take it!"

On September 27, 1977, Vikaviškis *Rayon* Executive Committee Vice-Chairman J. Urbonas was again visited by a delegation of Žalioji parish believers (J. Nešukaitis, J. Mickevičius, Gudaitis, (Mrs) K. Būbnaitienė). The Vice-Chairman stated sharply: "Don't come to us, we will not re-open the church!"

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

A statement from: The Faithful of the Catholic Parish of Žalioji

For several months, we have been reading in newspapers, and hearing on the radio, that, once the new Constitution is adopted, Soviet citizens will have an even stronger guarantee of all rights, among them the freedom of religious practice.

Since everything in the Vilkaviškis *Rayon*, and in particular here, the Žalioji parish, is done contrary to what is written in the draft Constitution, we thus turn to you.

Our church was illegally closed in 1963 by Vice-Chairman of the Vilkaviškis *Rayon* Executive Committee, Stasys Rogovas, and since then we have not had a place to pray. We were then convinced that there is no freedom of conscience here. But we heard more and more frequently in the press and on the radio that every citizen here has the right to believe or not believe, pray or not pray, we turned to Vice-Chairman J. Urbonas of the Vilkaviškis *Rayon* and to Religious Affairs Commissioner K. Tumėnas, but instead of redressing the wrong done us, they berated us and stated that the Žalioji parish church would not be re-opened and the parish would not be registered. To our anguish and the shame of government officials, following the June 30th visit of the Religious Affairs Commissioner to our church, the interior of the church was converted into a mill after several days of intensive work. Since we have turned everywhere and all govern-



merit representatives have deceived us and did not re-open the church, this time we turn to you, the person most able to help us: Re-open the Žalioji church and parish; otherwise let it be written in the new Lithuanian SSR Constitution that the citizens of the Lithuanian SSR are not allowed to practice religious rites.

Žalioji, Vilkaviškis *Rayon*  
September 30, 1977

This statement was signed by thirty persons who belong to the Žalioji Catholic parish religious community. Many have won awards for outstanding work at the Rumokai Experimental Farm. They all feel it their duty to recover the use of the church which was forcibly confiscated from them.

Director E. Adomavičius of the Rumokai Experimental Farm persuaded Vaclovas Puskunigis to work as miller at the church. Party member Raguckas had refused, saying he was ashamed before the people to mill grain in the church.

## NEWS FROM THE DIOCESES

Vilnius

Education Ministry of the Lithuanian SSR  
Decree No. 239

August 2, 1977

Re: The unprincipled actions of the Vilnius *Rayon* Šumskis Grade School administration and faculty on the occasion of the funeral of 5th-grade student pioneer M. Mikulskis.

Vilnius *Rayon* Šumskis Grade School 5th-grade student pioneer M. Mikulskis, the son of Teacher A. Mikulskaya, died on October 19, 1976 and was buried with religious rites.

The student's body was laid out at home without religious symbols. However, as it was being carried from the house, it became apparent that the casket containing the student's remains would be taken to the church. Many students, teachers and local residents had come to the funeral. The students accompanied the casket to the church with flowers and wreaths. They did not attend the religious ceremonies but waited in the street until they ended. The teachers of the Šumskis Grade School, except for N. Shutov. . . Gurin, H. Hrinovich and A. Mikulskaya and some of the students,

did not participate in subsequent funeral rites.

After the religious services in church, the funeral procession, attended by a priest with church symbols, and the remaining students who carried flowers and wreaths, and local residents, proceeded to the cemetery where concluding burial rites were held.

The school administration (principal, Party-member J. Sidarevich, vice-principal S. Sobolev) and the teachers played a passive role when arrangements were made for the student's burial. They did not take the initiative to see to it that it would be conducted according to civil funeral customs.

As a result of the unprincipled attitude of the school's administration and faculty, the Šumskis Grade School student was buried with church rites; a sizeable number of students and even several teachers attended these ceremonies.

The faculty later remained indifferent regarding this incident and merely held a regular discussion within the professional union organization.

Director A. Ditkevičius of the People's Education Department did not make the necessary evaluation of this attitude and did not place obstacles in the way of possible future similar incidents.

I decree that:

1. It is to be noted that the Šumskis Grade School faculty (Principal J. Sidarevich) did not act responsibly by failing to prevent the student's funeral with religious rites, left the students to their own devices who were then used by others in the religious procession to the cemetery. The students' atheistic work has been neglected in school, it should be carried out in concrete ways.

2. A strong reprimand is being issued Šumskis Grade School principal J. Sidarevich for his passive stance regarding the student's religious burial and for permitting students to attend those rites as a group.

3. It is to be noted that teacher A. Mikulskaya acted in an unprincipled manner by burying her son with religious rites, thereby violating the ethics of a Soviet teacher.

4. The school administration and faculty is to be advised to assume more responsibility in the Communist upbringing of students, shaping their scientific-materialistic outlook.

5. A reprimand is being issued Director A. Ditkevičius of the Vilnius *Rayon* People's Education Department for his irresponsible attitude toward the behavior of the Šumskis Grade School administration and teachers in charge; for his unprincipled

evaluation of them in not taking appropriate measures to punish the guilty persons and stop the recurrence of similar incidents.

6. The Vilnius *Rayon* People's Education Department (Dir. A. Ditkevičius) is hereby charged with evaluating during the first term of the 1977-78 school year how the Šumskis Grade School is instilling a scientific-materialistic outlook in students through the educational process and questionnaires and with filing a report with the Education Ministry.

7. To the directors of *Rayon* and city educational departments:

1. Assure that school activities strictly adhere to the decision of the Lithuanian SSR Education Ministry Council "On the methods of the Education Ministry to improve the atheist upbringing of students, by carrying out the April 11, 1977 decision of the Lithuanian Communist Party Central Committee bureau regarding the work of the Pabiržė Middle School in instilling a scientific-materialistic outlook in students.

2. Strengthen the atheist upbringing of students in schools, improve the forms and means of atheist propaganda, ensure that students do not participate in any activities conducted with religious rites.

Council Chairman  
Education Minister  
A. Rimkus

Šiluva

On August 21, 1977, the powerful words of the prayer "Hail Mary full of grace" rang out in unison from the hearts of thousands; they were echoed by the forest's mysterious rustle, and the air itself seemed to quiver with joy, in concert with the rhythm of the marching crowd.

They were the participants of the Third Eucharistic March sponsored by the Eucharistic Brotherhood; they formed orderly columns, and went with flowers in hand to greet the miraculous Mother of God at Šiluva and ask Christ in the Eucharist, through her intercession, to grant Lithuania sobriety, decency and the spirit of faith; they went to entreat the Lord to forgive the nation's sins and to draw strength, courage and fortitude for themselves.

These marches have already become a beautiful tradition. They began in 1975. It is also a journey of repentance. All who are concerned (mostly children and youth) about their forefathers' land

gather from all corners of Lithuania; the future of Lithuania, prayerfully saying the rosary, walks to Šiluva.

In 1975 and 1976, this journey was relatively peaceful, although some drivers were stopped, attempts were made to intimidate participants, and the license numbers of private cars were recorded with great show.

This year, the government was especially active. The militia and Security police guarded the woods where we began to gather as early as 5.00 A.M. for the journey together. Militia vehicles patrolled every road leading to Šiluva and suspiciously checked passing cars, forcing passengers to alight before reaching their destination, revoking the driver's licenses of some. The militia recorded the license numbers of private automobiles and checked the owners' papers. Many were forced to rush a long way on foot to the gathering place. But the people, full of enthusiasm and courage, were not intimidated.

At the gathering place, in a small woods, a cross was erected, the young people adorned it with a Lithuanian wreath and rue and, surrounding it, said the rosary aloud. The militia and Security police walked around confusedly. They found themselves in an unenviable position, since the pilgrims paid not the slightest attention to them.

Finally everyone arrived, formed columns and the intention of the pilgrimage was read:

"We will pray for Lithuania, asking Mary to protect us from the flood of alcohol, from indecency and ungodliness. We will ask for strong faith, courage and determination for ourselves and for others. We will also pray for those who prevent us from praying, that the Good Jesus would grant them the grace to understand their errors. For they are also God's children and of the same nation—the sons of Lithuania. We do not have enemies (although many might consider us enemies), but only wayward brothers, and so there is one great yearning in our hearts: that all may come to understand "that man lives not by bread alone, but by every word that comes from the mouth of God."

The lined-up procession moved in an orderly fashion toward Šiluva, repeating with hearts and lips: "Hail Mary . . . Hail Mary . . . Hail Mary . . ."

And security police and militia vehicles (over 10 of them) buzzed around the pilgrims the entire way. The procession was filmed in secret from one vehicle. Militiamen stood in the town, at crossroads and along the sidewalk and attentively scrutinized the passing pilgrims.

After the services, as the participants were dispersing for home, two militiamen tried to drag one participant away by force, but the pilgrims then passing in the street saw the militia drag the man and shouting loudly rushed to rescue the innocent man. And so the crowd saved the man who had been seized. Because there were many people around, the militia did not dare seize anyone else.

On the way home, motor vehicle inspectors still patrolled the roads and checked passing cars, even searched for "offenders"—peaceful pilgrims—among the passengers of regular route buses.

The next day, (Mrs) J. Petkevičienė was summoned to the Vilnius security police, and the Šiauliai security police summoned K. Jurevičius.

This is just one more striking example of the persecution of faith in Lithuania: It is forbidden to pray, it is forbidden to profess one's faith, although the state law—the Constitution and its new draft—guarantees this, but this guarantee is a mere show, mere propaganda, and in real life everything is the opposite.

Here are some statistics: Approximately 800 to 1,000 pilgrims participated in this Eucharistic March; in 1975 there were about 500-600 participants; in 1976 600-700 pilgrims attended.

#### Šilalė

During the last days of December 1976, Šilalė *Rayon* Executive Committee Vice-Chairman P. Baguška visited all *Rayon* priests and examined their living quarters, bedrooms and kitchens. And why is this necessary? Because he assumed his position in the fall of 1976 and this was his first step in attacking priests.

#### Kvėdarna

On January 3 or 5, 1977, the pastor of Kvėdarna Father Julijonas Miškinis and parish committee chairman Antanas Poška were summoned to the Šilalė "Rayon" Executive Committee for the annual accounting. *Rayon* Vice-Chairman P. Baguška ordered in a loud tone of voice; "If children continue to serve or sing at Mass, the priest and committee chairman will have to yield their places to others."

#### Kvėdarna

On June 13, 1977, Vice-Chairman P. Baguška of the *Rayon* of Šilalė summoned the Rev. Julijonas Miškinis and the church committee chairman. Baguška sternly forbade children to serve at Holy

Mass and said that the priest must not accompany the deceased to the cemetery at funerals. The pastor explained that there is a Ritual Book approved by the Council of Ministers and that he conducted funerals according to that book. Moreover, it is the diocesan chancery which determines rituals and how they are to be conducted. A shout was heard, that he did not acknowledge any ritual book or any diocesan chancery. If his directions are not carried out, the Vice-Chairman will "cut him down to size".

In July 1977 the Rev. J. Miškinis, the pastor of Kvėdarnai, was again summoned to the office of the Šilalė *Rayon* Vice-Chairman. This time P. Baguška was assisted by Security agent Jackus. Again, reproaches and threats were made; The deceased cannot be accompanied to the cemetery because this disrupts the procession, but without the priest there is no disruption. In the meantime, funeral processions are held along out-of-the-way Jūros Street, not to disturb anyone.

Security agent Jackus accused the pastor of antagonizing and not communicating with *Rayon* Vice-Chairman P. Baguška. The pastor explained that it is impossible to communicate like intelligent people simply because the tone of voice used and also mentioned the Vice-Chairman's words: "This is my office and I do what I please . . ."

Both officials again berated the pastor for not obeying the dean, Msgr. Feliksas Valaitis; they were even upset by the Pope's age. To this, the pastor replied that even the leaders in Moscow are too old and merely seek to perpetuate their personality cult.

Kvėdarna

To: LSSR Council of Ministers Commissioner for Religious Affairs K. Tumėnas

A statement from:

Rev. Julijonas Miškinis,  
residing in Kvėdarna, *Rayon* of Šilalė

On October 1st of this year, *Rayon* newspaper editor Alfonsas Briedis printed in the Šilalė *Rayon* newspaper *Artojas (Plowman)* an article entitled "Fishing While Muddying the Water." This article is an open and public insult to me, a USSR citizen. When a trial is held, both sides are always heard. Here, I am being tried, condemned and accused of something I am certainly not guilty.

The article mentions children who serve at Holy Mass and sing in in the choir. I have no right to chase them from the church or from the altar as demanded by Vice-Chairman Petras Baguška of the

Šilalė *Rayon* Executive Committee, because the church does not belong to me, but to the community. The religious community is composed of all those who have been baptized, both adults and children. The church is supported by the members of the community. Therefore, it is their right to go to church with children or without them; they also choose where they want to be in church. The same holds true for singing. If parents who like singing and music also take their children up to the choir loft, the priest will not climb to the loft to chase them from there. My duty as a priest is to urge believer parents to concern themselves with the religious upbringing of their children. I am certain that the children who are brought by their parents to church did not break the windows of the new bus station and the windows of the "Lelija" newspaper stand and did not place pots on the heads of statues in the churchyard. And when such incidents do occur, can we remain silent, should we not remind the parents to supervise their children and their behavior? It is better for parents to take their children to church than leave them to the whim of fate!

A Briedis states that in my sermons I flung accusations at parishioners and told the names of "sinners" to church trustees. What names? Whose, to whom and when? There is a saying that when you want to hit someone, you can always find a stick. Perhaps that is why the article's author does not mention names, but himself invents names and merely writes initials: B.D.M.J, and P. If this is true, why, conceal the names? Only to denigrate and conceal the truth, it would appear. I did not settle accounts with anyone, I did not slander any visitor, I did not call anyone thief or slut; only the article's author could have called them that and then only through the newspaper. In fact, he could have bribed someone to lie against the priest. And why doesn't he prove the things he uses to denigrate me? There should be witnesses. And can anyone be tried without witnesses?

There have not been any robberies in the church since I have lived in Kvėdarna. But the newspaper refers to a stolen cross.

If one so-called writer pens a slanderous article about children and abortion, there arises the question of whether such things can be made public in the press without benefit of a court ruling and whether such things can be constantly repeated? Everyone has a right to his good name. I did not order anyone to have an abortion. If such things can be repeated, then it can clearly be said that I am a murderer, that I set fire to houses, broke store windows and the like, and will that be true?

Finally, the author of that same article, A. Briedis, calls me a thief. He states that I paid workers out of community funds. When, to whom? He should have thoroughly checked the facts before writing such things. There is a committee which negotiated the contract and paid for the work; it keeps a record of its income and expenses. But the newspaper accuses me.

On June 13 of this year, I was summoned by Šilalė *Rayon* Executive Committee Vice-Chairman P. Baguška. I had barely stepped into his office when he began to shout: "We will break your horns." When I remarked about his tone of voice he retorted: "This is my office, I do what I please . . ." He attacked me the most for not obeying the law in burying the dead, for accompanying them to the cemetery. I tried to explain that a "Ritual Book" was published in 1966, that I conduct burials according to this book, that it is the Curia which determines rituals and how they are to be conducted. There came a very brief reply: "I do not recognize any curia or any ritual book, you can go to the cemetery either before or after, but, most important, separately." When I asked how this can be explained to the people, he replied that it is not his business to explain the law, but merely to enforce it.

On July 26th, I was again summoned to Šilalė on the same matter. At the end of the meeting, he stressed that if I continue to conduct funerals I would no longer have the right to live in the Šilalė *Rayon*.

On October 3rd or 4th of this year, at the Kvėdarna Middle School, during a Lithuanian language class, teacher (Mrs.) Krasnickienė explained to the students the meaning of exploiter and emphasized that a living example is Kvėdarna pastor Julijonas Miškinis. I, who does not even know her, could have exploited and injured her? Does she have the right to tell students such things?

I have worked for sixteen years, and this is not the first place. I have always gotten along with everyone. Now I wonder whether truth exists anywhere and where it can be found? If truth does exist, then the lie should be retracted in the press. Or perhaps, we priests are outside the boundaries of the law? I sincerely ask you to clarify the truth.

Rev. J. Miškinis  
Pastor of Kvėdarna

Kvėdarna, October 7, 1977



(The statement has been shortened — Ed. Note.)

It is clear from the newspaper article itself, "Fishing While Muddying the Water," why the Šilalė "Rayon" officials are angry at Rev. J. Miškinis. The article writes: "At first several, then later, a whole group of under-age girls were enrolled in the church choir. Boys also came to serve at religious services . . ."

In Lithuania, those priests who attract youth to the church incur the atheist government's strongest hatred.

Viduklė

To: First Secretary of the Lithuanian Communist Party,  
P. Griškevičius

A statement from:

The believers of the Viduklė Roman  
Catholic parish.

The Soviet press, and in particular *Valstiečių laikraštis* (*People's Newspaper*) intended for the countryside, constantly assures us that the law guarantees full freedom of conscience in Lithuania. Unfortunately, it is different in practice. We have not yet forgotten the injury done the church by the conviction of the priests A. Šeškevičius, J. Zdebskis and P. Bubnys for examining children for First Confession and Communion. Now, the Viduklė parish is undergoing the same hardships. Last year, a crowd of a thousand Viduklė residents went to pay respect to their dead on the eve of All Souls' Day. That did not please the area atheists (we can count them here on our fingers) and the Administrative Commission of the Raseiniai *Rayon* Executive Committee leveled a 50-ruble fine against our pastor the Rev. Alfonsas Svarinskas. It appears that atheists have the right to pay respect to their dead, but believers are forbidden or they can pay respect to their dead only under the direction of atheists with soviet songs and atheist poetry, but not with prayer or religious hymns.

On July 26th of this year, in the Viduklė church, the pastor was examining children in preparation for First Confession and the Sacrament of Confirmation. It is common knowledge that instructions from the bishop obligate the priest to examine the children and if necessary to tell them to prepare better. That is the pastor's holy duty. At about 5:00 P.M. in the afternoon, District Chairman A. Zigmantas, a militiaman and three teachers entered the church. And,

without saying a word to the pastor, the children or their parents, who were in the church during the examination, quickly left, went to the firehouse and secretly compiled a report that the pastor was instructing children. There are rumors that the pastor's case has been handed over to the Vilnius prosecutor's office. We feel that the government officials should have identified themselves, explained the reason for their visit and asked the pastor for an explanation. But, by behaving in this way, they merely frightened the children and outraged the faithful of Viduklė parish. How unfortunate that no militia, no government representatives and no teachers are present when children really do commit offenses. Recently a school-girl was put on trial at the Viduklė Cultural Center for petty theft. Everyone knows that bicycles cannot be left in the street or yard, but everyone is silent. . .

And the events of August 9, 1977 stunned us completely. The militiaman Lieut. Butkus of the Viduklė *Rayon* and two teachers tried to catch children in the streets and apartments and, without the knowledge or consent of parents, dragged them to the middle school for questioning. Suppose the children had committed some offense (in this instance it is the catchers who committed the offense), then the parents should have been summoned and the children questioned in their presence. Every decent person understands what forcibly obtained evidence from children and dictated statements are worth. Unfortunately, only the atheists cannot understand this. They use any means. Viduklė had not yet seen such entrapment. In such cases, the school loses its authority in the eyes of both parents and children. It is doubtful that any believers will accept the assurances that there is full freedom of religion in Lithuania.

We are fully convinced, and postwar life in Lithuania confirms it, that only a deep faith in God can turn our children into good persons. The atheists of Lithuania are fully responsible for the present catastrophic morality among the youth and people. They will not make either us or our children godless through force. On the contrary, they will force us even more, with their persecutions, interrogations and trials, to congregate around the Church. Up to now, the atheists have not provided us with any shining or attractive examples—everyone knows what kind of families they themselves have.

If our pastor, the Rev. A. Svarinskas, is prosecuted for examining children (We taught the children ourselves and will continue to make

every effort to keep them from becoming atheists.), we will consider it a common attack against a good priest faithful to the Church.

This painful incident affected not only those parents whose children were entrapped and forcibly interrogated, not only those parents whose children were preparing to receive First Confession and Holy Communion this year, not only the deeply religious Viduklė parish, but all believers of Lithuania. It is a brutal violation of human rights and the Soviet Constitution. We therefore strongly protest such illegal actions by the atheists and ask that every measure be taken to ensure that similar incidents, which do no honor to the Soviet government, are not repeated in either Viduklė or Lithuania. We will never accept the position of second-rate citizens foisted on us in our native land.

Viduklė, September 14, 1977

Feast of the Exaltation of the Cross

Signed by 192 Faithful of the Parish of Viduklė

### **Kaišiadorys**

Diocesan Ordinaries have issued a memorandum in which they requested that, following morning services, where suitable conditions exist—for instance, where the church vestibule is separated by a locked grate—the vestibule be left open throughout the day, so that the faithful might have the opportunity to stop in and pray as they pass the church. In Kaišiadorys, the vestibule used to be left open throughout the day and only the grate which prevents entrance to the body of the cathedral was locked.

Around 2:00 P.M. on September 14, 1977, vandals unlocked the grate and entered the church, broke open the doors of the tabernacle and desecrated the Blessed Sacrament. From the side altar tabernacle where baptismal objects were kept, they took containers of Holy Oil, spilled the holy water on the ground, poured a foul-smelling liquid into another holy water container and spat on the floor.

It is clear from all this that the vandals intended not to steal a couple of rubles, but to desecrate the church and the Blessed Sacrament.

The reaction of the militia is worth noting. When the pastor reported the entry into the church, militia officials stubbornly insisted

that the grate to the body of the church must have been left unlocked . . . When asked to investigate the crime at the site, they did not deign to come.

Kirdeikiai (Utena Rayon)

At 6:00 P.M. on July 28, 1977, the Rev. Petras Kražauskas, Pastor of the church at Kirdeikiai was with the assistance of mothers, examining children who were preparing for First Confession and Holy Communion. At 6:15 P.M., Utena *Rayon* Executive Committee Chairman Vytautas Talmantas, Kirdeikiai state farm director Gediminas Mačinskas and the Kirdeikiai district secretary appeared at the church. They entered the church, began to count the children and make notes in a notebook. After approaching the pastor, Talmantas stated that the pastor had violated laws, which allow only one child to be examined at a time (there were 31 children present). The pastor explained that such an accusation is unfounded since the ban violates the USSR Constitution and Helsinki agreement pledges. The Executive Committee chairman threatened the pastor with imprisonment and ordered the secretary to draft a report, but the pastor refused to sign it.

When he learned from the pastor that the children's First Communion would be held on August 14th, the chairman taunted him in a mocking tone: "It's too bad that after all this work you won't be able to enjoy the fruits of your labor, because by August 14th there won't even be a trace of you here. We'll take care of you!"

Around 4:00 P.M. on July 31st, Utena *Rayon* Executive Committee Vice-Chairman Labanauskas, G. Mačinskas and the teacher Krasauskas came to the church. Although they found no children, they still filed a report. This time, Labanauskas tried to change his tactics: He tried to convince the pastor that he should look after his failing health, which would worsen in prison (he was threatened with two years imprisonment) and therefore, it would be best not to let the children receive First Holy Communion in a group. Otherwise, he will have to pay a fine and move from the parish.

On August 3rd, Father Kražauskas received a telegram summoning him to the Curia. Diocesan Administrator Msgr. J. Andrikonis berated Rev. P. Kražauskas for not getting along with the *Rayon* government, for making plans for a solemn group First Communion. As a result of this he might have to move from the

parish. When Father Kražauskas explained that he would not move from the parish because of this, administrator Msgr. J. Andrikonis threatened to suspend him.

At 8:00 A.M. on August 5th, Executive Committee Vice-Chairman Labanauskas came to Kirdeikiai and drove the pastor to the *Rayon*. There the administrative commission imposed a 50-ruble fine on Rev. P. Kražauskas and warned him that, if he continues to work with children in the future, he will be indicted.

That same day at 6:00 P.M., children came to the church with their mothers, asking to receive First Confession. At that very moment the pastor was called away to visit a sick person. He had not yet returned to the church when Labanauskas again appeared, accompanied by Mačinskas, Principal of Kirdeikiai Middle School Principal (Mrs.) Rastenienė and another woman. Vice-Chairman Labanauskas began to intimidate the mothers, telling them that their visit would ruin the pastor, and showed them the two written reports and the fine imposed, warning them that if the pastor were to return now he would immediately be arrested. The school principal began to frighten the children, telling them that they would now have to speak with her in school. And so, the terrified mothers and children dispersed, and when he returned, the pastor did not find a single child.

On August 7th, the pastor, not heeding either the Curia or the government threats, announced that group First Communion would be held the following Sunday and also encouraged the mothers not to fear any repression.

At High Mass on August 14th, the church was full of people praying for their persecutors. In his sermon, the pastor pointed out to the believers the fruits of atheist activity in Lithuania and urged them to treasure prayer, if parents and children do not wish to become disgraceful victims of atheism.

### **Ceikiniai Rayon of Ignalina)**

On September 28, 1977, the Ceikiniai District Chairman summoned Rev. Karolis Garuckas to his office in Ceikiniai and ordered the pastor to fill out the following questionnaire:

"To the Chairman of City and District Executive committees:

"Before October 5th of this year, you are to submit to the Executive Committee a list of names of church choir members, indicating family name, first name, age, education and place of work.

*Rayon* Executive Committee Vice-Chairman A. Vaitonis."

Ceikiniai parish pastor Rev. K. Garuckas refused to provide information for this questionnaire.

Ceikiniai (Rayon of Ignalina)

The pensioner, Mrs Stasė Kazimierėnienė worked as a bell ringer at the Ceikiniai church. The church committee paid her a salary of 5 rubles per month. As a collective farm worker she received a monthly pension of 21.90 rubles.

During August 1977, Ignalina *Rayon* social welfare department chief A. Kajėnas warned (Mrs) S. Kazimierėnienė that she will forfeit her government pension if she continues to work as a bell ringer at the church of Ceikiniai. (Mrs) S. Kazimierėnienė gave up her position of bell ringer.

Palūšė Rayon of Ignalina

Pensioner Ignas Bečelis (born in 1902) lives in Palūšė. He receives a monthly government pension of 25.80 rubles. The elderly man worked as a sacristan at the Palūšė church. The church committee paid him 13 rubles per month.

During July 1977, Ignalina *Rayon* social welfare department chief A. Kajėnas informed I. Bečelis that, as a pensioner and under some law, he cannot work as a sacristan. He must either give up his pension or his work at the church. For the time in the past when he received his pension and also worked as a sacristan, he must refund 2,500 rubles to the state by November 15, 1977.

Vilnius

Stasys Makoliūnas worked as a linotyper in Vilnius at the printers of the Lithuanian Communist Party Central Committee (Tiesos g.). On Saturdays he used to return to Palūšė where his family lived. There, on Sundays, he used to play the organ at church services. The printing firm's management learned of this. In 1976, the printing firm's personnel head (Mrs.) Bieliauskienė warned him that as an employee of the printing firm he cannot play the organ in church.

Maskoliūnas' family is living temporarily with his wife's parents in Palūšė. The printing shop's management had promised to assign him a government apartment by 1977. In May of this year, the head of personnel informed him that he has committed an offense—played the organ at the Palūšė church—and therefore would not get the promised apartment.

Maskoliūnas resigned from his job as linotyper at the printing firm and is looking for work outside the city.

#### Žvirgždaičiai (Rayon of Šakiai)

On September 27, 1977, Šakiai *Rayon* Executive Committee Vice-Chairwoman (Mrs) D. Noreikienė summoned the Rev. J. Žemaitis, Dean of Šakiai, the Rev. J. Jakaitis pastor of K. Najmiestis, and Parish Committee Chairman Kuraitis, of K. Naumiestis. This meeting was also attended by the following People of Žvirgždaičiai Parish: (Mrs) E. Daniliauskienė, J. Strimaitis, A. Kėvelaitis and (Mrs) A. Gurgždienė. The Šakiai *Rayon* Executive Committee decided to annex the Žvirgždaičiai parish to the K. Naumiestis parish, and include three Žvirgždaičiai parish members on the K. Naumiestis parish committee.

Vice-Chairman (Mrs) D. Noreikienė handed the K. Naumiestis parish committee chairman a document from *Rayon* Architect A. Švedas allowing repairs to the Žvirgždaičiai chapel. The *Rayon* government will allow the pastor of K. Naumiestis to serve Žvirgždaičiai only temporarily, for under the new statutes on religious congregations, "each religious community or group of believers is allowed the use of only one house of worship" (art. 10).

The Šakiai *Rayon* government annexed the Žvirgždaičiai parish to the K. Naumiestis parish so that it might be liquidated in the future. As the number of priests declines, only those parishes which are registered can expect to be served by a priest for any length of time. Annexation to another parish is tantamount to the elimination of a parish. It is therefore very understandable that the faithful of Žvirgždaičiai are not rejoicing at their parish's annexation to the K. Naumiestis parish and are determined to fight for their parish's independence.

#### Vilkaviškis

When the dead are buried without church rites, the atheists of Vilkaviškis allow the funeral procession to proceed along the main street, Pergalės g.; but when the funeral is conducted with church rites, it can only go 200 meters from the church to the nearest street corner.

Is this equality?

#### Pajūralis (Rayon of Šilalė)

On October 7, 1977, the Šilalė *Rayon* Vice-Chairman sum-

moned the pastor of Pajūralis Father Julijonas Budrikis, and with the help of a Security police representative "educated" him for an hour and a half on how to preach and on the fact that it is not fitting for him to defend the Church and priests.

Upyna (R a y o n of Šilalė)

At the beginning of September 1977, Vice-Chairman P. Baguška of the *Rayon* of Šilalė summoned the pastor of the Upyna and Gidiškė parishes, the Rev. Adolfas Pudžemys, to the *Rayon*. When the pastor declined to come to the *Rayon*, Baguška personally came on September 13th and berated the pastor for disobeying. He also forbade him to escort the dead to the cemetery. Father Pudžemys refused to carry out his instructions and mentioned that every *Rayon* seems to have its own regulations. Moreover, the pastor affirmed that he had not instituted anything new, but intended to continue old customs.

Kvėdarna (R a y o n of Šilalė)

On October 14, 1977, Vice-Chairman P. Baguška of the *Rayon* of Šilalė summoned 70-year-old (Mrs) Rupšlauskienė from Kvėdarna and berated her for teaching children their prayers.

Leipalingis (R a y o n of Lazdijai)

On October 20, 1977, Leipalingis Middle School teacher (Mrs) Ona Vaičiulienė demanded answers to the following questions from her 5B homeroom class during a meeting: "Do you believe?" "Do you doubt?" "Do your parents believe?" and so on. There were 17 questions in all. Each student had to sign his or her full name to the questionnaire!

FROM THE ARCHIVES OF  
THE CHRONICLE OF  
THE CATHOLIC CHURCH IN LITHUANIA

Priests of the Telšiai Diocese who were murdered or confined in prisons and labor camps:

1. Bishop Vincentas Borisevičius, arrested in 1946. Sentenced to death by firing squad on August 29, 1946. Executed at the beginning of November 1946. He was cruelly tortured at the Vilnius prison



because he refused to plead for mercy.

2. Bishop Pranciškus Ramanauskas, Kaunas Seminary professor, later Telšiai Seminary professor, consecrated bishop in 1945. Arrested in 1946, released in 1955. Died in 1962.

3. The Rev. Pranas Gustaitis, former pastor of Kaltinėnai, arrested in 1946, and sentenced to be shot together with Bishop V.(incentas) Borisevičius. Executed in November 1946. Before his death, he wrote to a priest friend from the Vilnius prison, "Our hardships and suffering are coming to an end. We have been sentenced to die. We are dying without knowing our crime!"

4. The very Rev. Antanas Kruša, former Telšiai Seminary professor, arrested in 1947, died on November 23, 1952 in Archangelsk at the Ertsev labor camp. He is buried there.

5. The Rev. Dr. Kazimieras Prialgauskas, retired pastor of Palanga, arrested on 9/4/50, released 7/2/54.

6. The Rev. Jonas Staškevičius, former pastor of Žemaičių Kalvarija. Two monuments have been erected to his memory: in the Žemaičių Kalvarija Cemetery and in the Village of Pakalniškis, Kruopiai Parish. People visit these monuments and pray as to a saint. He was arrested in 1950. Harsh interrogations broke his health. He died 5/31/55 in Sverdlovsk at the Ivdela Labor Camp.

7. The Rev. Jonas Kalvaitis, former Upyna pastor, arrested in 1946, died in Vladimir Prison in 1953.

8. The Rev. Tadas Budraitis, Telšiai Seminary professor, arrested 2/26/51, released 7/17/56. Returned with broken health. Died 4/18/62, buried at Jurbarkas.

9. The Rev. Vaclovas Rasimas, arrested 8/1/49, released 1/27/56, died 1/13/60, buried at Lieplaukė.

10. The Rev. Tadas Jokubauskas, arrested 4/13/49, released 7/11/56, died 9/22/61, buried at Kaltinėnai.

11. The Right Rev. Povilas Pukys, arrested 7/30/45, released 2/15/55, died 8/22/64, buried at the Žemaičių Kalvarija Cemetery.

12. The Right. Rev. Justinas Juodaitis, arrested 12/20/49, released 11/7/56, died 2/3/69, buried in the Kražiai churchyard.

13. The Rev. Bronislavas Šveikauskas, arrested 7/12/49, released 7/6/56, died 10/3/68, buried at Pagėgiai.

14. The Rev. Jonas Našlėnas, arrested 2/20/49, released 6/27/56, died 1/8/74, buried in the Kuliai Cemetery.

15. The Rev. Jonas Skirmantas, arrested 4/19/50, released 5/11/56, died 10/28/75, buried at Ilakiai.

16. The Rev. Adomas Alminas, retired pastor of Plungė,

arrested 8/28/48, released 8/10/56.

17. The Rev. Antanas Augutis, Pastor of Kretinga, arrested 12/9/50, released 3/25/56.

18. The Rev. Klemensas Arlauskas, arrested 2/6/49, released 4/3/56. Resides in Ilakiai as retired pastor.

19. The Rev. Julius Budrikis, pastor of Pajūralis, arrested 4/11/50, released 8/10/56.

20. The Rev. Antanas Ivanauskas, Pastor of Kuliai, arrested 8/28/49, released 9/1/56.

21. The Rev. Antanas Bunkus, Pastor of Andriejovas, arrested 1/26/57, released 9/9/62.

22. The Rev. Jonas Ilskis, long-time Palanga pastor, arrested 3/24/49, released 4/6/56. Was very cruelly interrogated. Returned with broken health. Currently, retired pastor of Vieکشniai.

23. The Rev. Jonas Gedvilas, Pastor of Rietava, arrested 1953, released 1956.

24. The Rev. Kazimieras Gylys, retired pastor of Kretinga, arrested 1946, released 1955.

25. The Rev. Petras Jasas, Pastor of Kruopiai, arrested 1945, released 1970. Cruelly tortured by the Klaipėda and Kretinga Security police. Released from prison, he was not allowed to return to Lithuania. Lived in exile in Latvia. Returned to Lithuania in 1970. Currently resides in Kruopiai.

26. The Very Rev. Juozapas Grubliauskas, Pastor of Šilutė, arrested 10/3/50, released 9/19/56.

27. The Rev. Antanas Jurgaitis, Pastor of Ilakiai, arrested 3/7/57, released 9/12/60.

28. The Very Rev. Antanas Kiela, arrested 1950, released 1954. Returned from prison with broken health.

29. The Rev. Boleslovas Lašas, Pastor of Medingėnai, arrested 11/5/50, released 6/8/56.

31. The Rev. Jonas Lukošius, Pastor of Rubikiai, arrested 1946, released 1954.

32. The Rev. Konstantinas Petrikas, Pastor of Truikiniai, arrested 1947, released 1955.

33. The Rev. Vincentas Senkus, Pastor of Šačiai, arrested 1947, released 1956.

34. The Rev. Vaclovas Stirbys, Pastor of Leckava, arrested 4/30/50, released July 1956.

35. The Rev. Valentinas Šikšnys, Retired Pastor of Plungė, arrested 1948, released 1955.

36. The Very Rev. Juozapas Valaitis, Retired Pastor of Šilalė, arrested 1954, released 1955.

37. The Rev. Pranciškus Šatkus, Pastor of Šateikiai, arrested 1945, released 1954.

38. The Rev. Petras Venckus, Pastor of Tūbinė, arrested 1949, released 1955.

39. The Rev. Vincentas Vėlavičius, Pastor of Skaudvilė, arrested 1948, released 1955.

40. Father Pijus Andraitis, arrested 1948, released 1956. Very cruelly tortured, beaten to unconsciousness. Died 1958.

41. Father Augustinas Dirvelė, arrested 1947, shot in 1948 while escaping from the Vorkuta camp.

42. The Rev. Antanas Petronaitis, retired pastor of Kretinga, arrested 6/29/49, released 4/14/56.

43. The Rev. Jonas Janauskas, arrested 1948, died 1950 in a Siberian prison.

44. The Rev. Dr. Kazimieras Alšauskas, arrested 1945, died 1953 in Siberia.

45. The Rev. Antanas Šeškevičius, Assistant Pastor of Gargždai, arrested 1949, released 1956; arrested 1962, released 1969; arrested 1970, released 1971.

46. The Rev. Petras Lygnugaris, Retired Pastor of Žemaičių Kalvarija, arrested 10/18/52, released 3/17/70. Returned with broken health and is presently completely unable to work.

47. The Rev. Vladas Balčiūnas, former Pastor of Akmenė, arrested 1945, died in 1946 in a Siberian prison.

48. The Rev. Jonas Pakalniškis, Assistant Pastor of Mažeikiai, arrested 1948, released 1956.

49. The Rev. Anupras Žukas, Pastor of Barstyčiai, arrested 1946, released 1956.

#### Priests Who Were Denied the Right to Perform their Duties:

1. The Rev. Petras Lygnugaris — 6 months
2. The Rev. Bernardas Talaišius — 1 year
3. The Rev. Adomas Alminas — 1 year
4. The Rev. Klemensas Arlauskas — 1 year
5. The Rev. Julius Tamošauskas — 1 year

## Parishes in the Diocese of Telšiai

### Without a Priest

1. Spraudė (*Rayon* of Plungė), served from Rietavas
2. Beržonas (*Rayon* of Plungė), served from Plateliai
3. Gegrėnai (*Rayon* of Plungė), served from Žemaičių Kalvarija
4. Ginteliškė (*Rayon* of Plungė), served from Šateikiai
5. Pakutuvėnai (*Rayon* of Plungė), served from Plungė
6. Pievėnai (*Rayon* of Mažeikiai), served from Rubikai
7. Resvara (*Rayon* of Mažeikiai), served from Pikeliai
8. Ukrinai (*Rayon* of Mažeikiai), served from Židikiai
9. Užlieknė (*Rayon* of Mažeikiai), served from Viešniai
10. Žemalė (*Rayon* of Mažeikiai), served from Tirkšliai
11. Budriai (*Rayon* of Kretinga), served from Kartena
12. Kalnalis (*Rayon* of Kretinga), served from Kretinga
13. Mykoliškė (*Rayon* of Kretinga), served from Gargždai
14. Šventoji (*Rayon* of Kretinga), served from Palanga
15. Tūbiausiai (*Rayon* of Kretinga), served from Darbėnai
16. Dauginiai (*Rayon* of Akmenė), served from Tryškiai
17. Šiaudinė (*Rayon* of Akmenė), served from Tryškiai
17. Šiaudinė (*Rayon* of Akmenė), served from Papilė
18. Juozapavas (*Rayon* of Šiauliai), served from Raudėnai
19. Šakyna (*Rayon* of Šiauliai), served from Latveliai
20. Varputėnai (*Rayon* of Šiauliai), served from Šaukėnai
21. Žukančiai (*Rayon* of Joniškis), served from Kruopiai
22. Vaičiaičiai (*Rayon* of Skuodas), served from Ilakiai
23. Girdiškė (*Rayon* of Šilalė), served from Upyna
24. Didkiemis (*Rayon* of Šilalė), served from Pajūris
25. Pašilė (*Rayon* of Kelmė), served from Karklėnai
26. Degučiai (*Rayon* of Šilutė), served from Žemaičių Naumiestis
27. Rubkojai (*Rayon* of Šilutė), served from Sartininkai
28. Rūkai (*Rayon* of Šilutė), served from Pagėgiai
29. Stemplės (*Rayon* of Šilutė), served from Pajūralis
30. Vilkyčiai (*Rayon* of Šilutė), served from Viešvilė
31. Saugos (*Rayon* of Šilutė), served from Švėkšna
32. Smalininkai (*Rayon* of Jurbarkas), served from Viešvilė
33. Pašaltoms (*Rayon* of Jurbarkas), served from Gaurė
34. Vaitimėnai (*Rayon* of Tauragė), served from Lomiai
35. Eigirdžiai (*Rayon* of Telšiai), served from Nerimdaičiai
36. Kaunatava (*Rayon* of Telšiai), served from Ūbiškė
37. Milkaičiai (*Rayon* of Telšiai), served from Nerimdaičiai
38. Viešvienai (*Rayon* of Telšiai), served from Janapolė

## NEW UNDERGROUND PUBLICATIONS

*Aušra (The Dawn)* No. 8 (48). The article "What Should We Do?" indicates what must be done to prevent Lithuania from being annihilated. The most important means of resisting the loss of national identity is to nurture faith and morality. This issue contains a collection of songs and poems entitled "When the Thorns Bloom." A large portion of the issue is devoted to the documents (No. 3 through 12) of the Lithuanian Public Group Supporting Adherence to the Helsinki Agreements. It recounts the arrests of Lithuanian Helsinki Group member Viktoras Petkus and the founding of the Latvian-Estonian-Lithuanian National Movement Committee.

*Tiesos Kelias (The Way of Truth)* No. 5. Issue number 5 of *Tiesos Kelias* and a separate section containing sermons and material for sermons was published in October of this year. The issue reports on liturgical reforms, contains much news on the life of the Catholic Church and touches on questions of spiritual practice—new trends in the present-day instruction of children—and remarks on proper respect for the dead.

Many biographical details on the late Rev. J. Gribulis are presented.

The issue encompasses 93 pages.

Fellow Lithuanian, Do Not Forget!

P. Plumpa, P. Petronis, N. Sadūnaitė, S. Kovalev, O. Pranskūnaitė, V. Lapienis, V. Petkus and others who bear the shackles of imprisonment so you might freely believe and live.

## **INDEX OF PERSONS**

Borusevičius, Bishop Vincentas 39  
Budrikis, Rev. Julijonas 39  
Garuckas, Rev. Karolis 36-37  
Gustaitis, Rev. Pranas 40  
Kražauskas, Rev. Petras 35-36  
Lapienis, Vladas 6  
Maskoliūnas, Stasys 37  
Masilionis, Algis 14-15, 18  
Miškiniis, Julijonas 28-32  
Petkus, Viktoras 14-18, 19, 20  
Pranckūnaitė, Ona 6  
Pudžmys, Adolfas 39  
Ramanauskas, Bishop Pranciškus  
Sadūnaitė, Nijolė 6-9  
Sasnauskas, Julius 17-18, 20  
Sladkevičius, Bishop Bincas 14  
Staškevičius, Rev. Jonas 40  
Svarinskas, Rev. Alfonsas 32-33  
Terleckas, Antanas 15-20

## **INDEX OF PLACES**

Ceikiniai, 36-37  
Kaišiadorys, 34  
Kaunas, 40  
Kirdeikiai, 35  
Kvėdarna, 28, 29, 30, 31, 39  
Leipalingis, 39  
Pajūralis, 38-39  
Palūšė, 37  
Panevėžys, 11,14  
Šilutė, 28-31, 32  
Šiluva, 26-27  
Upyna, 39  
Viduklė, 15, 32-34  
Vilkaviškis, 38  
Vilnius  
Žalioji, 21-24  
Žvirgždaičiai, 38



Places mentioned in the CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA NO. 30