

The background is a solid, deep red color. A horizontal strip of white, textured paper is torn across the middle of the image, creating a jagged, irregular border. The text is printed on this white strip in a dark red, serif font.

CHRONICLE OF THE  
CATHOLIC CHURCH  
IN LITHUANIA  
No. 32

CHRONICLE OF THE CATHOLIC CHURCH  
IN LITHUANIA

No. 32

A Translation of the Complete Lithuanian Original,  
LIETUVOS KATALIKŲ RAŽNYČIOS KRONIKA No. 32  
Documenting the Struggle for Human Rights  
In Soviet-Occupied Lithuania Today

Translated by: Vita Matusaitis

Translation Editor: Rev. Casimir Pugevičius

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

©Lithuanian Roman Catholic Priests' League of America 1978

**Printed by**

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

## CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA No. 32

### Introduction

In 1940, when the Soviet Union occupied Lithuania by force, 85.5% of the country's more than 3 million inhabitants were Roman Catholic, 4.5% Protestant, 7.3% Jewish, 2.4% Orthodox and 0.2% of other persuasions.

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

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

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

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

On June 27, 1940, the Church was declared separate from the state, and the representative of the Holy See was expelled.

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

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

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

ecclesiastical forms of administration. In reality, all decisions are made by the state-appointed Deputy for Religious Affairs—an atheist.

It is the story of the struggle between clergy who have decided for one reason or another to cooperate with the regime, and stubborn dissident priests and faithful insisting on rights under the Soviet Constitution, the Universal Declaration of Human Rights, and Natural Law.

It is the record of heroic parents of children, who insist on rearing their offspring in the Catholic Faith, against all efforts by teachers and government youth leaders to dragoon youngsters into various Communist youth organizations.

The *Chronicle* is the record of mere school children risking the wrath of atheistic teachers and even of Security police, to go to church or sing in a choir.

Constantly harassed in one way or another, the religious believers of Lithuania find themselves in the position of second-class citizens.

Denied access to mass media to tell their story, or to religious literature to nourish their faith, the Catholics of Lithuania find it necessary to photo-copy such religious literature as they can lay their hands on.

Ironically, the Soviet constitution, under which the people of Lithuania are forced to live, contains glowing guarantees of freedom of conscience, of assembly, of press, and of speech.

In practice, such constitutional guarantees are over-ridden by unwritten administrative decrees, verbal interpretations, and galling bureaucratic high-handedness, giving atheism the position of the established religion of the Soviet Union and its subject territories.

The message of the *Chronicle*, loud and clear, is that the atheistic government is slowly strangling the Church in Lithuania, while doing its best to make it look like the Church is dying a natural death. The people of Lithuania are risking imprisonment, labor camp, and torture to make sure that we are not deceived.

*Rev. Casimir Pugevičius*  
*Translation Editor*

CHRONICLE OF THE CATHOLIC CHURCH  
IN LITHUANIA NO. 32

In This Issue:

- Whats New in the Church's Life?.....3
- Socialism "Guarantees" Freedom of Conscience.....5
- Congratulations to The Chronicle of  
Current Events.....7
- Searches and Interrogations.....7
- Letters From the Gulag.....
- Additional Information on the Trial of Vladas Lapienis,  
J. Matulionis and Ona Pranskūnaitė.....14
- News From the Dioceses.....16
- In the Soviet School.....38
- From the Archives of the Chronicle of the  
Catholic Church in Lithuania.....43
- New Underground Publications.....46

Lithuania.....March, 1978

WHAT'S NEW IN THE CHURCH'S LIFE?

At the beginning of February 1978, the priests of Lithuania presented a letter to Bishop J.(uozas) Labukas, the Apostolic Administrator of the Kaunas Archdiocese.

The letter voices the priests' concern about the intolerable situation existing at the Kaunas Seminary due to constant interference by government officials in Seminary affairs. Fearing security police vengeance, the Ordinaries do not dare expel from the seminary seminarians who have been recruited by the KGB. The authors of the letter thank the rector of the seminary for expelling

seminarian Jakutis and bemoan the fact that seminarian Rudis, who continually disrupts discipline at the seminary and whom all seminarians hold to be a KGB agent, has been allowed to remain. Third-year seminarian Kazlauskas is also considered a KGB agent and should be immediately ousted from the Seminary. Similar seminarians also exist in other seminary classes.

The authors of the letter feel that the Ordinaries are making a serious mistake by ordaining seminarians of doubtful worth.

The priests charge Kaunas Archdiocesan Apostolic Administrator Bishop J.(uozas) Labukas with giving most consideration to the demands of government officials when appointing priests to parishes. The Rev. Izidorius Butkus is cited as an example. Under pressure by government officials, this priest was imposed as chancellor of the Kaunas archdiocese and now serves as pastor of St. Anthony Parish.

The priests are concerned that Lithuanian priests who are completely unsuited for the position of bishop not be named to the post.

The letter also voices discontent over the fact that the Ordinaries of Lithuania do not allow Lithuanian priest to do missionary work in Russia.

A rumor is widespread among Lithuanian priests that Kaunas Archdiocesan Chancellor Izidorius Butkus is being endorsed as a candidate for elevation to bishop. In the view of all serious priests, his appointment to bishop would be a misfortune for the Catholic Church in Lithuania. Priests and faithful have indicated to Bishop Labukas the canonical impediments which would prevent Butkus' appointment to this high Church position.

In February, seminarian V. Rudis from the Vilnius archdiocese, whom all considered to be a KGB agent, was temporarily ousted from the seminary. It is feared that both J. Jakutis and V. Rudis might be readmitted to the seminary. This would once again confirm that the seminary is impotent in shaking off the oppression of the KGB.

The *Chronicle of the Catholic Church in Lithuania* has received information from various localities in Lithuania on how the KGB is recruiting children and youth who serve at Holy Mass as its agents. Security agents personally visit schools, force children to meet with them and so on.

The *Chronicle of the Catholic Church in Lithuania* is asking all priests and believing parents to apprise school-children of these efforts by the KGB to prevent the lives of believing children from being crippled. It also appears that the KGB is making every effort to recruit as spies those who might one day enter the seminary.

The KGB is circulating the idea that the *Chronicle of the Catholic Church in Lithuania* is not being liquidated — though they know who the publishers are—because it is conducting a disruptive campaign among priests. This idea is repeated by certain high clergymen, who act as mouthpieces for the KGB.

### SOCIALISM "GUARANTEES" FREEDOM OF CONSCIENCE

At the beginning of 1978, *Rayon* newspapers reprinted an article by Religious Affairs Commissioner K.(azimieras) Tumėnas entitled "Socialism Guarantees Freedom of Conscience." Tumėnas' article shows that the policy of the occupation government toward the Church remains essentially unchanged. The Church and the faithful are persecuted—but only more subtly, although there are some places where even brutal terror is used—and attempts are made to cloak it all in beautiful words.

Tumėnas writes that "the state does not interfere in the canonical and liturgical activities of the Church," while he personally visited the Kaunas Seminary on Holy Saturday (March 25) and compelled seminary authorities to expel two seminarians—P. Ražukas and V. Pūkas—although they had committed no offense. Their only crime was that Pūkas had lent his typewriter to Ražukas, who tried to copy some religious material. The KGB saw these two seminarians as potential enemies and decided to break up the "anti-Soviet hotbeds" at the seminary.

On the other hand, the KGB is making efforts to have its agent, the former seminarian R. Jakutis, readmitted to the Seminary. The KGB is given considerable help in this matter by Msgr. Č.(eslovas) Krivaitis, Rev. A. Gutauskas and other priests. From now on, seminary authorities will no longer have the right to expel a student from the Seminary without the consent of the Ordinaries. This decision will prove beneficial only to the KGB, for when the

government wishes to eliminate a good seminarian, the Ordinaries will remain silent, as they did on Holy Saturday when P. Ražukas and V. Pūkas were expelled, and when it becomes necessary to oust KGB agents from the seminary, Ordinaries, like Msgr. C. Krivaitis, will come forward to support the KGB collaborators, and the remaining Ordinaries will remain silent out of fear, as they recently did.

The Religious Affairs Commissioner writes that the Catholic clergy participates in the "peace movement." It is true that certain clergymen do participate, but they represent neither the faithful nor the priests of Lithuania, but obediently travel to peace congresses, sign petitions or vote as ordered by the KGB. The Catholics of Lithuania want peace, but wish to shake off the shackles of slavery. Is there a greater degradation than to take a religious man, and especially a clergyman, from whom everything has been taken, around whose neck a noose is tied, and order him "to defend peace"!?

"The Soviet government gives serious consideration to the needs of believers" continues Tumėnas—he who knows best that the Soviet government is interested only in the needs of atheists and allows believers to breathe only in proportion to the voice public opinion raises in protest. The *Chronicle of the Catholic Church in Lithuania* has continually noted that atheists give full vent to their rage in those places in Lithuania from which news almost never reach the *Chronicle*.

"Children can pray and receive First Communion," the article cites the duties of believers, while religious children are forcibly enrolled in the pioneers or the communist youth league, ridiculed for attending church and even intimidated by KGB officials (see reports in this issue). A religious student feels discriminated against, humiliated and constantly driven—a second-class citizen of the Soviet Union.

This past Easter, the Religious Affairs Commissioner came with his family to the Kaunas Cathedral, probably for the purpose of proving that "children and their parents can attend church" and attended sunrise services (of course, not as a worshipper, but as the right hand of the KGB).

Tumėnas writes that "recently a rather large printing of a prayerbook was published." Alas, rare was the Catholic who was able to obtain it. The security police itself acknowledges that there is a lack of prayerbooks and religious literature for the people, for "there is a shortage of paper and funds."

## CONGRATULATIONS TO THE CHRONICLE OF CURRENT EVENTS

This year marks the tenth anniversary of the *Chronicle of Current Events*. Over these years, it has earned the respect of all freedom- and justice-loving people. The Catholics of Lithuania are very grateful to the *Chronicle of Current Events* for constantly informing the world of events and violations of religious rights in Lithuania.

On the occasion of this illustrious anniversary, the faithful of Lithuania pray the Lord to grant the *Chronicle of Current Events* countless blessings and perseverance in its continuing trials and tribulations!

The Publishers of the  
*Chronicle of the Catholic Church in Lithuania*

## SEARCHES AND INTERROGATIONS

(Miss) Marytė Vitkūnaitė was hurrying to medical school on the morning of March 2, 1978. In the Town Hall Square stood a "Volga" No. 84-92 and next to it three men. Suddenly one of them seized Vitkūnaitė by the arm and forced her into the car, two of the assailants sat on either side of her and stated they were security policemen. When Vitkūnaitė demanded to see their identification, one of the security agents pulled out a red booklet, but did not allow to see its contents. On the way, they were joined by another security police vehicle, in which sat three men and one woman. Upon arriving at (Miss) Vitkūnaitė's place, they took from her her apartment key, unlocked the room and crowded inside. Vitkūnaitė was ordered to sit on the sofa and not to move from the spot. Major Urbonas produced a search order: they had come to seize anti-Soviet literature and copying equipment. A typewriter stood on the table. Vitkūnaitė simply pointed to it and said "Take it."

The search was very thorough. The security agents inspected every scrap of paper, removed pictures from the walls and dismantled one of them to see whether it was used to hide anything, they took the sofa and pillows apart, took covers off comforters, looked through all the books, the refrigerator, looked through all the bookcases and the closet. They were overjoyed at finding issue No. 9 of *Aušra* (*Dawn*). They were even more elated at finding nine copies of 20 pages of issue No. 9 of *Aušra*.

The search report contained only the name of Major Urbonas, and the remaining six security agents were not named (The Code of Criminal Procedure requires that the report contain the names of all persons involved in a search). The security agents also brought witnesses: Aldona Pranscienitė, residing in Kaunas, Linkuvos g. 19-1 and Kęstutis Šermukšnis, residing in Kaunas, Kalnų g. 18-1.

The search was started before 10:00 A.M. and concluded at 2:30 P.M.

In addition to the above-mentioned publications, the following items were confiscated during the search: the brochure "Problem of a Lithuanian Character" by J. Grinius, a manuscript entitled "Man and Nature", various personal notes, a tape cassette, an "Optima" typewriter and other items.

After the search, Miss Vitkūnaitė was taken to the Kaunas KGB and interrogated until 10:00 P.M. Security agent Raudys suggested that she repent her crime and promised to help her get out of "trouble". Otherwise she would be charged under art. 68 of the Criminal Code. Raudys spared no effort in persuading Miss Vitkūnaitė that extremist priests had drawn her into their web, that peace was currently needed, but extremists with their brochures are promoting unrest in the nation, are fighting the Soviet government for the purpose of themselves entering the government. Miss Vitkūnaitė explained that she received the copy of *Aušra* from a woman in the churchyard of St. Anthony's church and, after reading it, had become impressed by the truth it contained and began to make copies of it.

One security agent tried to recruit Vitkūnaitė as his agent.

The interrogators spoke at length about priests. They praised those who limit themselves to parish work, they raged against those who "disrupt peace." One security agent said: "We know that the fight is conducted by only one individual. We will arrest him and all brochures will stop; we will send him and all his collaborators far away."

The interrogator asked whether she was afraid of prison. "If I win at least one soul by suffering in prison, I will truly be happy" replied the prisoner.

In the evening Miss Vitkūnaitė was let to the cellar for the night. At the prisoner's request, her rosary was not confiscated. The cellar did not contain a bed, a mattress or a blanket.

The interrogation was resumed early the morning of March 3rd. Major Urbonas conducted the interrogation and drafted the report, all the while repeating that Vitkūnaitė was lying about everything. Interrogator Markevičius assailed the "criminal": "Can you deny that you know Monika, seminarian Ražukas, Angelė from Skiemonys?" Vitkūnaitė stated that she did not know these individuals.

In the afternoon, Markevičius and Urbonas took Vitkūnaitė to Vilnius. Urbonas announced that the chairman of the Security Committee wished to speak to the prisoner. During the brief conversation, the chairman (he did not give his name) stated that he was familiar with Vitkūnaitė's case which will be prosecuted, but would not arrest Marytė until the trial and she could therefore continue attending medical school. Marytė Vitkūnaitė was released at 6:00 P.M.

Petras Ražukas, a student at the Kaunas Seminary, was detained in the street on March 1, 1978 by two security agents and taken to the Kaunas KGB Department. There, Interrogator Urbonas presented a search order and in the presence of two witnesses conducted a search, during which the following were confiscated: issue No. 3 of *Rūpintojėlis* (*The Suffering Christ*), some uncollated copies of that same *Rūpintojėlis*; several packages of typewriter paper, some carbon paper, a notebook and other items.

During the interrogation, the security agents threatened that he would have to serve a prison term for distributing anti-Soviet publications. The prisoner was ordered to explain in writing where he had obtained the typewriter and *Rūpintojėlis*. One of the agents read a letter of complaint addressed to the security police from seminary students stating that seminarians P. Ražukas, Kastytis Krikščiūnas, Antanas Gražulis and others receive and read anti-Soviet publications. Late that evening, seminarian Ražukas was taken to a cell and spent the night with criminals.

Interrogator Markevičius stated that Ražukas is being charged under the first part of art. 68 of the LSSR Criminal Code for distributing the illegal publication *Rūpintojėlis*. After drafting a report, the security agents handed Ražukas a summons to come to security

headquarters the following day and allowed him to return to the seminary.

On March 3rd, the seminarian was lectured at length that there is freedom of religion in Lithuania, that he fell into an "extremist" movement but, being still young, can mend his ways. If he does not turn his back on the security police, they will help him and he may not be expelled from the Seminary.

They again threatened to place him in a cell with criminals, called him "a slippery eel", "a devious man", "a minnow", "a petty activist and great liar" and the like; they promised to summon him on Monday and interrogate him at length, he should therefore bring a parcel of food with him.

After the interrogation, the security agents drove seminarian Ražukas back to the seminary and released him.

In the afternoon of March 2nd, a security police vehicle drove up to the seminary and two security agents demanded that the Seminary Director allow Seminarian Vytautas Pūkas to leave for questioning. At KGB headquarters, the security agents stated that he can watch the deaconate ordination ceremonies in several days and then would have to leave the Seminary for home, but this would not happen if he speaks the truth. Pūkas was asked where he obtained the typewriter and how it came to be at Monika's. That evening, the seminarian was released to return to the seminary.

According to our latest information, seminarians P. Ražukas and V. Pūkas were expelled from the seminary on March 25th at the order of the Religious Affairs Commissioner.

## LETTERS FROM THE GULAG

Vladas Lapienis writes:

" .. I was hospitalized from December 9, 1977 to January 27th of this year.

"On February 17th of this year I was told by the warden that "a medical commission" (which I never saw) certified that I am of sound health, completely fit to work and categorized me as third group disabled which gives the colony administration the right to assign any kind of work. I was immediately ordered to go to the boiler room and begin working as a stoker. This work is not easy: one

must bring coal from outside, cut firewood, carry out burned-out coal and ashes and stoke all day the furnace located in the boiler room. I replied that because of my advanced age and weak health (constant roaring in my head, frequent and debilitating headaches, low blood pressure, neuralgia and a weak heart) I would not be able to perform such work. The warden then became enraged and threatened to punish me by sending me to a punishment cell and other methods. In fact, because I refused to go work as a stacker, the colony administration filed a reprimand against me, confined me to a punishment cell for one week, forbade me to receive food packages this year and forbade me to buy goods from the camp store during the month of February.. Other months, I was allowed to purchase five rubles worth of goods at the camp store.

"To punish a man who cannot perform hard work because of advanced age and weak health and to impose four penalties for one offense is a harsh violation of the most basic human rights. These facts demonstrate how human rights are respected in our country. Until my arrest, I had been retired for nearly ten years and received a pension. And I didn't work because I could not. It is clear to every rational individual that my health could not possibly have improved more than eleven years later, one and a half of which were spent behind bars. In fact, my health has grown considerably worse. Besides, I have not seen any medical commission. Upon arriving at the hospital, I was questioned for several minutes about my health by a doctor, and likewise when I was discharged from the hospital. That was the medical commission! How can one doctor make up a medical commission?

"I was confined to a punishment cell from February 24th to March 3rd. After spending time in the punishment cell, my health has grown worse. Without taking this into account, the warden ordered me to go to the factory to sew gloves. He is threatening me with two weeks' confinement in the punishment cell for refusing. How can I sew gloves when I cannot see how to thread a needle because of my poor eyesight. The future will show whether they lock me up in a punishment cell.

"But I am at peace, because I know that the Lord is our comfort and our strength. I know that there is one God, that I have a soul, that I will one day die and God will pass final judgment on me. I know that there is one eternity, with no return, unchangeable and that the 'only road to it is virtue and repentance. Although physical strength gradual-

ly diminishes and fades, we can however amass a treasury of spiritual virtues . . .

"In your prayers, do not forget us behind barbed wires.

March 7, 1978

Vladas."

Ona Pranckūnaitė writes:

"Farther and farther left behind is the land of my birth,  
Farther and farther left behind is my Motherland's sky.

Greetings from Chuvash. On August 3rd, I was ordered to get ready "with my things." My joy was boundless. I haven't seen the sun for eight months. Four walls and a barred window. They did not say where I would be taken, but that is unimportant, even if it's to Kamchatka. I've become so weary of those deadly security facilities. I was taken from my cell at about 7:00 P.M. As I was getting into the "Voronok" I heard the words: "Hello, Onute!" I was being greeted by my trial-mate Lapienis. I was overcome with joy. The "Voronok" stopped at the Lukiškis prison to take on criminals, and I had a chance to talk with Lapienis. At the station many soldiers and dogs were waiting for us. One last glance at the city lights and—good-bye Vilnius!

Lapienis was in the car's adjoining cell. He was in high spirits—not even slightly broken by the terrible suffering. He gave me strength by citing the examples of our countrymen who had suffered much, excerpts from the Bible and verses from *The Following of Christ*. Truly, there are people in our nation who are blessed and who are on fire in the direst of circumstances, with an ardent beliefs in the truth for which they are fighting. They boldly face discomfort, shortages, suffering, even death for their idea which renders them happy.

Stopovers: Pskov, Yeroslavl, Gorki, Cheboksary and Kozlovk. I was separated from Lapienis in the Gorki prison. He said: "Onute, let us carry out this mission in such a way as to bring honor to God and our nation . . ." Having said these words, he lifted his eyes to heaven and stood thus for a moment, noble as a statue.

I arrived at Kozlovk on September 12th. The sight was bleak: people so exhausted and sullen, the song of birds could not be heard in the withered tree branches. It seems they also departed this troubled land.

At present, we carry an asphalt mixture and lay paths by hand. In Vilnius I suffered from insomnia, but now my eyes quickly close.

I will patiently continue to pull my heavy load and will walk the hard road trod by countless Lithuanian women. Unswervingly, I will go where the winds of life carry me and will look to heaven. Everyone has a treasure worth protecting and defending.

Ona.

I spent the first part of my sentence in the Gorki region. This time the winds of destiny have blown me somewhat further . . . If it be God's will, I would agree to bear the prisoner's fate until my very last breath, without glancing sideways, without seeking any brighter personal future. It is important that I carry out this mission as God wills. Thanks to God's grace and your prayers, I have the will and am determined to bear all hardships. I fear only one thing: evil . . .

. . . I will answer your questions.

It is difficult to explain what we are fed. Bread for the prisoners is specially baked. I do not know the ingredients. Sawdust is certainly added. This bread is given not only the prisoners—people also feed it to pigs. The gruel tastes somewhat different from twenty years ago. Our suits are made of robe material. We are also given rough boots and a quilted overcoat worn by fifteen republics. Before, it used to be different—I could wear my own clothes. I remember that during my first sentence I was given felt leggings: one black and the other white. The black one was too tight. I slit its sides with a knife and thus enjoyed them for four years. And now, although we are "temporarily" in solitary confinement, not everyone can bear this isolation. It isolates most people from all the "pleasures" of this world.

My health is poor. The last two weeks I've been alone in my cell. Solitary confinement is terrible. That same cell had been occupied by my trial-mate Lapienis. On the way east, he told me that he had been very ill in that cell, he had nearly died. Perhaps it is nothing, but gas insidiously. For two months now, my body has been covered with sores. I am completing my fourth course of therapy, but with no results. The doctors are astonished. In this place, I cannot explain to them the possible reason for my illness . . .

It is difficult to live in a world based on lies. In Vilnius

I was attacked by anyone who had the time and the inclination. Then I was convicted and will have to serve for a crime I did not commit...

There are approximately 2,000 women in our prison camp. We live in groups of 65 to 75. Our living quarters have no tables—"Write, sisters, lying on the dirty floor!"

Don't worry about me. I will find comfort and even joy in prayer, sacrifice and doing good for others.

I am grateful for everything and send my most heartfelt wishes to all the children of Mary's land.

Ona.

ADDITIONAL INFORMATION ON THE TRIAL OF  
VLADAS LAPIENIS, J. MATULIONIS AND  
ONA PRANSKŪNAITĖ

(Excerpts from documents of the LSSR Supreme Court)

Presiding Judge — S. Raziūnas, People's councillors — V. Burokevičienė and B. Kilius, Secretary — O. Jablonskaitė, Prosecutor — J. Bakučionis.

- The accused:
1. Vladas Lapienis, son of Antanas, born June 6, 1906, charged under part one of art. 68 of the LSSR Criminal Code;
  2. Ona Pranskūnaitė, daughter of Jonas, born January 2, 1935, charged under art. 199-1 of the LSSR Criminal Code.

The court has determined:

During 1972-1976, 25 issues of the *Chronicle of the Catholic Church in Lithuania (Chronicle)* were illegally published in the Lithuanian SSR, duplicated and distributed. These *Chronicles* contained material of a biased or clearly slanderous nature, presenting a distorted view of USSR domestic policy toward the Catholic Church in Lithuania and attempting to prove so-called violations of freedom of conscience and the persecution of believers, thereby disposing readers against the Soviet government.

Collections of the *Chronicle* were relayed to anti-Soviet bourgeois emigrant centers abroad, which use the slanderous material in their disruptive activity against the USSR, by reprinting

and commenting on it in the U.S. — published *Darbininkas (Worker)*, *Draugas (Friend)* and other reactionary newspapers and broadcasting over anti-Soviet radio programs (Vatican and others).

### The Criminal Activity of Vladas Lapienis

For the purpose of undermining the Soviet government by spreading slanderous fabrications smearing the Soviet state and social order, during the years 1974 to 1976, Vladas Lapienis wrote republican and Soviet government and party organs statements of like context which he made public by having them printed in issues No. 9, 11, 15 and 23 of the illegal *Chronicle*. Later, this material was reprinted in reactionary newspapers published abroad.

In the spring of 1976, Lapienis provided (Mrs.) A. Ruzgienė with a typewriter and gave her the first part of Solzhenitsyn's *Gulag Archipelago* to copy. She made six copies on this typewriter. She gave one copy to Niurkaš (pastor of Utena) and five to Lapienis who distributed them.

On October 19, 1976, Lapienis took issue No. 24 of the *Chronicle* to K. J. Matulionis as well as twelve unbound typewritten copies of that same issue which, in preparation to distributing them, he proofread with Matulionis and corrected typographical errors. They did not have time to distribute them, for they were arrested on the spot.

For the purpose of agitation and propaganda, Lapienis had the following anti-Soviet slanderous literature in his possession: the *Chronicle of the Catholic Church in Lithuania* (12 copies), *Aušra (Dawn)*, issues of the *Chronicle of Current Events* (in Russian); copies of books and brochures published abroad: *Gulag Archipelago*, *Simas, Cultural Repression in Lithuania*, *Problems of the Lithuanian Character, Separation and Reunion*, *Present-Day Social Economic Systems and their Perspectives*, and also essays entitled "Reply to V. Trumpas", "Open Letter to Leonid Pliushch" and also an essay on a USSR Communist Party leader ["Michail Suslov—Second Muravvov Executioner" — Ed. Note].

Lapienis pleaded not guilty. He explained that he did not seek to weaken the Soviet government with slanderous fabrications. He claimed he raised religious questions in his statements for the purpose of defending the interests of the Church and believers, but did not submit them to the *Chronicle of the Catholic Church in Lithuania* and did not know who had submitted them to the

*Chronicle's* publishers.

It has been determined that V. Lapienis amassed anti-Soviet literature, collected material for the *Chronicle of the Catholic Church in Lithuania*, duplicated and distributed the *Chronicle* as well as other hostile literature. The goals of his activity are set down in the "Suggestions on How to Behave During Interrogations" found in his possession.

#### Criminal Activity of Ona Pranskūnaitė

Ona Pranskūnaitė systematically duplicated literature containing patently slanderous fabrications, demeaning the Soviet system.

Ona Pranskūnaitė pleaded guilty. She explained that in the spring of 1975 she made the acquaintance of a man from whom she received two typewriters and for whom she made five to six copies of issues No. 13, 14, 15, 17, 19 and 20 of the illegal *Chronicle of the Catholic Church in Lithuania* and about ten to twelve copies of issue No. 20. She also made copies for this man of the book *Problems of The Lithuanian Character*.

Large quantities of typewriter and carbon paper were also found in Pranskūnaitė's possession and in her apartment bathroom there was installed an electric copying machine which proves that she systematically made copies of illegal and anti-Soviet literature.

The following witnesses testified at the trial of V. (Iadas) Lapienis, O. (na) Pranskūnaitė and J. Matulionis: K. Šinkūnas, N. Kunaitis, J. Raškauskas, S. Pečkevičius, A. Ruzgienė, E. Lapienienė, B. Aleksis and J. Suktas.

#### NEWS FROM THE DIOCESES

##### Paringys (Rayon of Ignalina)

A new grave appeared on December 27, 1977 in the Papilis churchyard, the *Rayon* of Biržai. It sheltered the mortal remains of the late Rev. Antanas Mačiulis. A large group of the faithful gathered to pay their last respects to and pray for the soul of this noble laborer in the vineyard of Christ, as did Their Excellencies Bishops J. (ulijus) Steponavičius and R. (omualdas) Krikščiūnas along with 82 other priests. The late Rev. Antanas Mačiulis attained the priesthood after overcoming the great hardships placed in his path by government officials. The deceased was born in 1941, served as pastor of Švenčionys, Aušros Vartai (Gates of Dawn)

and the Paringys parish, from where the Lord called him after five years of ministry (he was ordained in 1972). Before dying, while fully conscious and aware of the consequences of cancer, he related the following:

"I graduated from the Papilis Middle School in 1959 and wished to enter the Interdiocesan seminary in Kaunas. But I could not enroll that year because I had to wait for the outcome of my military service problem. I began to work as a stockman at the Papilis MTS (Farm Machinery and Tractor Pool) and later as foreman at the land improvement department.

"After submitting the necessary documents to the seminary authorities and passing the entrance exams while I continued to work at the land improvement department, I waited during the summer of 1960 for the letter of acceptance from the seminary. A security agent once came to my place of work and ordered me to go to the *Pandėlys Rayon* militia department. Two persons whom I did not know were waiting for me there. They quickly flicked open their identification booklets but I could not read their names. I understood that they were security agents. They told me to sit at the table. One of them sat opposite me, while the other constantly paced behind me. The one who was seated spoke softly and kept writing something, while the other spoke less, but in a harsher manner. I was questioned about the past, about how often I used to visit the pastor, whether I brought books home from him, etc. They were very displeased at my negative reply. They inquired about my work at the warehouse, why I left, whether anything had been missing. Finally, they said they had heard about my wishing to enter the seminary. I admitted that I wanted to enroll there.

The seated man said: "Good. We need priests. But one sits in a small parish, another in a large one; one in the middle of swamp land, and another in a nice place; one rides a motorcycle, another a car. Good. We will help you, and you us."

I pretended that I did not understand anything. They again explained the reporting procedure which I should follow. I replied: "No! I will never be a traitor!" Then the "good one" became enraged and shouted: "As long as I hold this position, you will not be admitted to the Seminary!" and the "angry one" banged on the table with his fist.

They then demanded that I write what they dictated: "I, Mačiulis, Antanas, son of Vladas, will not tell anyone about the conversation which took place on (date, which I do not recall ex-

actly)." I had heard that it is alright to write something to that effect. But when I wrote this sentence, they ordered me to start a new line and dictated as follows: "And while at the seminary, and upon graduating . . ." Hearing this, I spoke up: "You've just told me that I will not enter the seminary, and now you tell me to write: 'And while at the Seminary and upon graduating'. What does this mean?" I crumpled the piece of paper on which I had begun to write and threw it in the wastebasket. The "good one" angrily retrieved it from the wastebasket, smoothed it out and ordered me to write a new one. I only wrote the first sentence, that is, that I would not tell anyone and then, without leaving any space so that nothing could be inserted, I signed my name. They then released me.

"I was not admitted to the seminary that year. I was not allowed to enter the following year, although I had submitted all the documents and again had gone to Kaunas. To top it all, I was written up in the *rayon* newspaper in 1961. I continued to work at the land improvement department. Some time later, I considered enrolling at the Riga Theological Seminary but they refused to register me in Latvia. During the summer of 1967, I was again sought by security agents both at home and at work, but fortunately they did not find me this time. I received a letter from the seminary that I was accepted and should come to Kaunas on September 1 to begin my studies.

"So, for eight years (1959-1967) I did not have the right to follow my chosen field of studies."

August 10, 1977

Anykščiai

To: Religious Affairs Commissioner K. Tumėnas

Copies to: Ministry of Health

Chancery of the Panevėžys Diocese

A Statement from: Rev. Petras Budriūnas

residing in Anykščiai, Šagalovo 8.

At the beginning of 1974, a request was forwarded to you via the Chancery Office of the Panevėžys diocese regarding interference with the administering of the sacraments to seriously ill believers at the Anykščiai hospital, and on March 2nd, to the Ministry of Health from which M. Zaikauskas, first assistant to the Minister, replied in writing on April 12, 1974 that he was forwarding my request to Anykščiai *Rayon* Executive Committee staff for a ruling on the questions raised.

Your efforts have not changed the situation. Believing patients continue to be denied enjoyment of the rights guaranteed by law and the clergy is not allowed to perform its duties.

Countless individuals have personally or at our direction asked Chief of Staff B. Šinkūnas for permission, but never received it. I cite some instances:

On November 27, 1974, (Miss) Marytė Sraurylaitė, and on the 30th, her sister attempted to receive permission to bring a priest to see their mother (residing in the *Rayon* of Anykščiai, Village of Kir-kiliškiai), at her request, but the Chief of Staff denied the request. Later I made the request by telephone, but all in vain, for upon hearing my request Chief of Staff Šinkūnas hung up on me.

On October 3, 1975 (Mrs.) Julija Senvaitienė (residing in Anykščiai *Rayon*, village of Navasadai) addressed the Chief of Staff on behalf of her husband and received the following reply: "If you want a priest, take him home where you can do as you please."

On March 5, 1976, Povilas Strazdas (residing in Anykščiai *Rayon*, village of Giliai) was not only not granted permission, but his wife Teklė was insulted: "Some sanctimonious fool comes and makes requests!" mocked Šinkūnas. The father of Bronius Martinonis from the *Rayon* of Anykščiai, Village of Šlaitai, was turned down in a similar fashion on August 17, 1975, as were Klemensas Pukenis, from the *Rayon* of Anykščiai, Village of Liūdiškiai on January 10, 1976 and others. If necessary, I can produce affidavits hand written by the persons who made the requests.

On December 3, 1974, I spoke to Anykščiai *Rayon* Executive Committee Vice-Chairman J. Dailydė on this matter.

None of our efforts has yielded any fruit. By his actions, i.e., violating laws on religious cults, Chief of Staff Šinkūnas becomes the instigator of group offenses. We—priests, hospital employees, patients and their families—are drawn into these offenses. Convinced that it is impossible to summon us legally, they sometimes summon us in secret. This occurred on April 21st of this year when (Mrs) Gaidelienė, reluctant to leave her dying husband, summoned me through (Mrs.) I. Kazlauskienė. As I knew that the Chief of Staff would refuse me permission, as he had refused in other cases, I immediately went to see my friend J. Gaidelis (residing in Anykščiai *Rayon*, Village of Storiai) who soon died. As I was administering religious rites, Doctor B. Šinkūnas walked in and demanded that I immediately leave. He then lectured me: "Who invited you? Don't you know that you cannot come without my permis-

sion?" "I know, but I even have a written statement that you grant permission," I replied.

The doctor began to shout hysterically, "Get out! Get out! I will notify the government! I will discharge the nurse!"

I went to see the Anykščiai *Rayon* Executive Committee on April 23rd about the incident at the hospital. Chairman A. Budavičius defended the obstinacy of the hospital administration, "We have these traditions here and we will not change them."

I remarked, "Do not confuse violation of laws with violation of traditions."

In repeating my request, I ask you, Mr. Commissioner, to see to it that moral discrimination against believers not recur, that the Chief of Staff, and in his absence, the physician on call, allow a priest to be summoned for those who request the sacraments and thus remedy an unfortunate situation which has existed at the Anykščiai hospital for over fifteen years.

Anykščiai,  
April 26, 1976

Rev. P. Budriūnas,  
Assistant Pastor of Anykščiai

Anykščiai

To: His Excellency the Apostolic Administrator of the Panevėžys Diocese, Bishop Dr. Romualdas Krikščiūnas, and members of the Chapter.

I wish accurately to inform Your Excellency and the members of the Chapter of the sermon I preached at the second Christmas Day Mass. I am enclosing the full text.

Rev. Juozas Janulis,  
Assistant Pastor of the Anykščiai Church

A Merry Christmas to all! It is good to see this massive crowd which has assembled from all corners of the parish, despite the bad weather, wet and slippery roads. It is pleasant to see your happy and peaceful faces which are a reflection of your hearts. All of this once again proves that Christ is truly born, that He lives in your hearts.

I say it is good to see you happy because I have been working among you for a year and a half, this is the second Christmas, and over that time I have seen many of your sorrows and tears, which I cannot

forget even on this joyous day. I remember how upon arriving here I strolled the path between the churchyard and hospital property and saw an old and debilitated woman hiding in the hedge along the path and waiting for me. Tears were rolling from her eyes. Drawing near, she apologized and said: "I am very weak, but when I saw through the hospital window that you were walking here Father, I thought that I might have enough strength to come and ask, Father, when I am worse, please bring me the Sacraments."

I replied: "All right, but you must first receive permission from the Chief of staff for a priest to come to the hospital." "If only you agree, Father, I will ask permission," the old woman brightened. But she was not granted permission.

I cannot forget how during services, while I was sitting in the confessional, a very agitated woman ran right up to the front of the confessional and said: "Father, my husband has suffered an attack, the ambulance has taken him to the hospital, please come and give him the Sacraments while he is still alive." You can imagine her great agitation and sorrow. Although a priest does not always dare disturb another priest who is hearing confessions, nevertheless her tragedy did not allow her to wait for a convenient moment.

I replied: "Yes, I will come, but until you receive permission from the doctor, I will not be allowed into the hospital." The woman hurried out, but was not granted permission.

I remember how, walking along the rectory path, I was approached by a weeping man, who asked: "Father, what should I do, my wife is growing weaker in the hospital. I went to see the Chief of Staff to ask permission to bring a priest, but he replied: "Go see the priest yourself and go to confession in her stead." And I also did not know what to do, for it has happened more than once that the doors were locked right in the pastor's face as he went to see a patient without permission. The pastor can tell you hundreds of similar incidents. So, when you see and know all of this is it possible to remain silent?!

You have probably heard that on November 20th of this year (1977) a sermon was delivered in church on that subject. When I preached that sermon at the time, I knew I would be summoned as a consequence to the *Rayon* Executive Committee for an explanation. That is exactly what happened. About a week and a half later, I was summoned to explain, among other things, why I was slandering doctors. Only after I presented concrete proof did those who had summoned me calm down somewhat. Then other topics were broached:

the youth procession held during the St. Ann recollections, when our diocesan shepherd (administrator) came to visit the Anykščiai parish. I stated that since September 1st, the upper grade students who had participated in the procession, especially boys and their fathers, have been terrorized by their teachers. They have been threatened with especially unfavorable letters of reference if they attend church; they will not be admitted to any school of higher education, etc. *Rayon* Vice-Chairman Dailydė expressed astonishment, at least it seemed he did not approve of such tactics by the teachers, but Deputy Barkauskienė (the Vice-Chairman had introduced her as such, her real position is Secretary of the Anykščiai *Rayon* Communist Party for ideological work) expressed no surprise whatsoever, but clearly and haughtily assured me: "And the unfavorable letters of reference will be written, and they will not be admitted to schools of higher education."

My eyes were then opened: this is the root of all terror, this is why so many tears are being shed by innocent, unfortunate people—these are the fruits of ideological action . . . I had other things to say, but what was the purpose? what was the purpose of saying that Rita Žalaitė, a 10a-grade student at the J. Biliūnas School, was summoned by the school principal and assistant principals to their office and terrorized by all means at their disposal simply because she participated in the procession: Why isn't she a Communist Youth League member, why does she participate in church processions and so on. The first to lose her composure was Assistant Principal (Mrs.) Skairienė: "I can't even look at you because you are a believer . . ."

Assistant Principal Pavilanskienė raged even more: "How can you, a believer, even touch a school desk, let the priest buy you that desk. If you are a believer, you will not be admitted to any school of higher education." The principal continued: "Why are you still going to school? You won't graduate anyway and will not be admitted to any school of higher education." Although a very good student, the girl replied that she has no hope of entering a school of higher education, she will enroll in a trade school. "You will not be admitted to a school of higher education or a trade school," shouted the principal. "Then I will work as an ordinary worker, but I will still go to church," the student would not yield. Without accomplishing anything, the teachers ordered the girl to leave, and (Mrs.) Pavilanskienė again threatened: "You can count on being called in again."

If the principal and his assistants behave toward students in this manner, it is not surprising that believing students at the school are forbidden not only to speak, but also to remain silent about religion. Even parents of lower grade children have voiced complaints on the subject, but let us take, as an example, that same grade 10a. Homeroom teacher (Mrs.) Lesnikauskienė gave special orders to the communist youth league secretary that during the class program to be held on January 31, 1978, speeches on anti-religious subjects must be given by the believing students who had participated in the procession: Linas Ladyga and Rita Žalaitė. Is a greater mockery and degradation of a believing student possible?

Although art. 52 of the USSR Constitution guarantees citizens freedom of conscience, although art. 65 states that "a USSR citizen must respect the rights and lawful interests of other individuals . . ." but what does the Constitution mean to homeroom teacher Lesnikauskienė or other teachers who behave in such a way, if they have the backing of the assistant principals, the principal and finally the deputy herself—Communist Party Secretary Barkauskienė.

And this is still not all. When I left the Executive Committee, another "button" of ideological action was pushed. Several days later, as I was going to the post office, I met near the post office a student returning from school who told me the following: "Father, you probably don't know that at this very moment Algis Pipiras (11th-grade student at the J. Biliūnas School, who participated in the procession) is sitting in the children's room at the Militia." I asked what he had done? He replied: "What, Father, don't you know?! If you are summoned to the children's room at the Militia, the Security police are waiting there." That is exactly what happened. Security agent Chikelev summoned the students who had participated in the procession one by one: Algis Pipiras, later Valentinas Zaikauskas, Engenijus Šiaučiūnas . . . and terrorized them in various ways: if the youths attend church they will not gain admission to any school, they will not graduate . . . finally, they will be imprisoned, they will rot in jail. But even Chikelev did not succeed in breaking the youths. "If we are not admitted to any school, we will work with pitchforks," most replied. Although the boys displayed courage and strength, the intimidation affected them to such an extent that some could not sleep at night. But the fact that, as the first student was still sitting at the security office, the students at the school already knew that he had been summoned by the security police, is a clear proof

that this is not the first time the security police has used such methods.

If I preached first sermon knowing that I would be summoned to the *Rayon* Executive Committee, then in preaching this one I know that the Central Committee in Vilnius will hear of it. We will see what will happen next: will all these terrorists be disciplined, will another button of terror be pushed either against believers or against youth, or finally against me. If I am transferred from here, if someone is sent to stab me in the back, if a traffic accident is arranged in which I will die, or finally if some kind of case is fabricated against me and I am imprisoned—that will be a sign that the starting point of all this terror is not in Anykščiai, but in Vilnius.

Whatever happens, you know that I speak the truth. And I know that if I called on the youth to witness to this truth, they would all say that it is true. If I were to call on you to witness to this truth, hundreds of thousands of you would be with me. And I say to you: It is better to wear the garb of a prisoner than to remain silent while wearing a cassock and seeing your tears; it is better that the shackles of a prisoner clang on my wrists than to bless you with the same hand and pretend that I don't see your anguish; it is better to rot in prison than to remain silent. And if I speak thus today, these are not my words. These are the words of those sleepless nights when the youth and their parents were in anguish, these are the words of those tears shed by patients and their families, finally, this is the cry of anguish of all the people who died without the Sacrament and that of their relatives.

But, my dear brethren, do not weep. Today is Christmas! The birthday of Christ reminds us that your suffering and tears flow into the suffering and tears of the Child Jesus. Christ is with us! He is protecting and defending us, He wipes away our every tear and leads us where there is no suffering or injustice, where there is eternal Christmas. Amen.

Anykščiai

Christmas, 1977

Kapsukas

On March 15, 1978, Janina Buzaitė, residing in Kapsukas, at Vaičiūčio g. 3-2, was summoned to the Kapsukas KGB department where security chief Vilkas and one of his assistants attempted to find out how information about Buzaitė had found its way several

times into the *Chronicle of the Catholic Church in Lithuania*. (Miss) Buzaitė was also ordered to sign a document (written by the security agents) stating that information printed about her in the *Chronicle* was false. Buzaitė confirmed that the information the security agents had read in the *Chronicle* was accurate, but did not know how it found its way into the *Chronicle*. The interrogation lasted three hours.

In February, while Buzaitė was in the hospital, "sanitation department workers" pulled up the floor of her apartment in search of the spot where "water had frozen" in the pipes, although flowers bloomed in the apartment. People think that this was an ordinary search conducted by security agents.

#### Telšiai

The Religious Affairs Commissioner sent the following reply to Šeduitkis, organist at the Telšiai Cathedral, in answer to his statement (see *Chronicle of the Catholic Church in Lithuania* No. 31) in which he sought help in preventing the demolition of the covered shrine erected next to his house:

"This is to notify you that it is not within the jurisdiction of this office to change rulings made by the *Rayon* People's Council of Deputies Executive Committee. If necessary, such rulings can be changed by the LSSR Council of Ministers."

#### Šiauliai

The Rev. A. Ylius was summoned on February 11, 1977 to the Šiauliai Prosecutor's office. LSSR Assistant Prosecutor J. Bakučionis "replied" to Rev. A. Ylius' statement in which he demanded that persons slandering him be prosecuted. In the opinion of the prosecutor, there is no basis to prosecute the authors of the books because the material was taken from Rev. A. Ylius' dossier.

The meeting was attended by security agent Česnavičius and Dean of Šiauliai, the Rev. L. Mažonavičius, who was brought in by the government officials to help them calm down Rev. Ylius.

"This no longer involves you personally. You have been registered. You should keep quiet and do your work," Dean L. Mažonavičius assured him.

"What do you mean this does not involve me?" Rev. Ylius asked in amazement. "At least three atheist propaganda books have been published since I've been promised I would no longer be slandered. These new slanders are giving me no peace. I therefore cannot

remain silent, I must defend myself."

The *Chronicle of the Catholic Church in Lithuania* feels that it is not fitting for the Dean to act as councillor to the godless prosecutor.

Šiauliai

On December 21, 1977, Juozas Šileikis left Šiauliai carrying a cross on his back and headed toward the Hill of Crosses. Because he was carrying the cross on a workday and the road surface of the highway was occupied in both directions by moving traffic, he had to wade with the cross through the snow-covered shoulder. Drivers using the road slowed down their vehicles and started at the sight. Along the road, one very astonished and weeping woman addressed Šileikis:

"My child, where did you find the determination and the courage to publicly carry a cross in broad daylight?"

"With a cross, it is not frightening to walk even into a group of demons," boldly replied Šileikis.

Immediately after leaving the city, Šileikis was passed by a Motor Vehicle Department car, then that same car passed again going in the opposite direction very slowly, observing the cross carrier. Once he turned into the road leading to the Hill of Crosses, the cross carrier was once again passed by the motor vehicle inspectors who came back and stopped. Stepping from the car, the motor vehicle inspector asked:

"Where are you dragging that cross?"

"To the Hill of Crosses, Mr. Inspector," replied Šileikis without taking the cross from his shoulders.

"And for what reason are you dragging it?"

"For a personal intention."

"And where do you live?"

"In Šiauliai," briefly replied the man.

In the vehicle sat another official who kept glancing disdainfully at the cross carrier. The motor vehicle inspector then said:

"Well, go ahead and drag that cross. Good luck!"

Šiauliai

M.(ečislovas) Jurevičius was summoned on June 17, 1977 to see interrogator A. Tručinskas who inquired why Jurevičius is not employed anywhere. Lieut. Col. Baziulis read an official warning about

a parasitic way of life and ordered him to sign it. Jurevičius refused to sign.

On July 19, 1977, Jurevičius was again summoned to see interrogator Tručinskas. He was berated for maintaining ties with foreign countries, thereby relaying news about himself. Militia or security police official Milišauskas sternly said: "You should be prosecuted, so you had better go work. You are rotten to the core. Go to church less and don't have any dealings with sanctimonious fools."

Upon learning that Jurevičius works as a sacristan at the Žarėnai church, militia officials stated on August 29th that the case against him is being dropped.

After this, Jurevičius was again summoned several times to the militia, but refused to go.

#### Deltuva (R a y o n of Ukmergė)

During the night of March 4, 1978, all the stations of the cross were stolen from the Deltuva churchyard.

#### Adučiškis (R a y o n of Švenčionys)

On October 15, 1977, the Rev. B. Laurinavičius, pastor of the Adučiškis parish, sent USSR Supreme Soviet Chairman and Secretary General of the Communist Party Leonid Brezhnev an open letter consisting of 73 large-size pages. The *Chronicle of the Catholic Church in Lithuania* is reprinting excerpts from this letter and certain ideas expressed therein. Some of the facts mentioned in the open letter have already been published in the *Chronicle*.

-o-

"The mass media in Soviet Lithuania is very often biased and inaccurate: on the one hand it portrays a distorted past of Lithuania, and on the other it slanders the Catholic Church, her priests and believers . . .

"For some reason, Lithuania's honorable past is being concealed in Soviet times. Graduates, receiving their diplomas, know practically nothing about it. . . Today, there is no mention of the fact that Lithuania's leaders were brave and able men and were capable of restraining their predatory neighbors. There is no mention of their character traits: they never forced foreigners to become assimilated—learn a foreign tongue—as is being done today . . .

-o-

"Today, when Lithuania's past is discussed, it is emphasized

that until 1940 she was a backward nation in every respect, and the reason for her backwardness was the former capitalist system and Christianity. That is not true. Lithuania was backward not until 1940, but until she regained her independence, i.e., until 1918. It is not the Church and the capitalist system which are to blame for the fact that Lithuania was backward until 1918, but her neighbors, whom no one condemns or even recalls the injury done Lithuania . . . From 1569 to 1775, she was oppressed by Polish Nobles, and from 1775 to 1915 by the Russian czars. The Russian czars incorporated Lithuania into their empire, they did not even mention, but in its place "Pribaltė (Baltic State), "Nemuno kraštas" (Land of Nemunas).

"When Lithuania regained her independence in 1918 she inherited neither money, weapons nor seeds, but, by worshipping God, accomplished and achieved much in 20 years.

-o-

"In independent Lithuania, under that regime so cursed and condemned by the Marxists, true freedom of the press flourished in the full and real sense of that word. Freedom of the press was enjoyed by all the inhabitants of Lithuania—all parties. We read in the June 2, 1976 issue of "Tiesa" (Truth) that political prisoners at the Kaunas forced labor prison published their own magazine "Kovotojas" (Fighter).

"And what is the situation of the freedom of the press in the Soviet Union today? It exists only in article 50 of the Soviet Union Constitution. Believers and those who have opposing views do not have any press . . . The freedom is only such, as Lenin said, that one can buy various Marxist and atheist publications whose aim is to ridicule the Church, believers, priests; to accuse and slander them, to spread their views which are beneath criticism and mislead the public.

"Here is an example of how Marxists deceitfully write for the purpose of misleading and slanting the public against priests and the Church. In the *Rayon* of Švenčionys, the Lithuanian Communist Party organ *Žvaigždė (Star)* published (April 2, 1974) an article entitled "Communion and the Automaton" which states: "Reactionary clergymen (...) energetically opposed socialist changes. S. Milkevičius, chancellor of the Vilnius archdiocese, urged that the newly formed state farms be burned down and state farm workers murdered." Such a chancellor did not even exist!

"All citizens pay taxes, a large portion of which is set aside

to subsidize the press, radio and television, and the use of these media is enjoyed only by Marxists and atheists. And the most painful part is that they very often use them only for evil.

-o-

"Peter Plumpa, being a sensitive man and seeing that the citizens of Soviet Lithuania lack prayerbooks and catechisms, printed some using very primitive methods. He harmed no one with his self-sacrificing work and had no personal gain, but was so harshly punished. It is not he who is guilty, but those who drafted the Constitutions of the Soviet Union and the Lithuanian SSR which guarantee freedom of the press. If these Constitutions had not mentioned or had denied the freedom of the press, P. Plumpa would certainly not have printed them.

"Nijolė Sadūnaitė did not agitate against the government and did not cry: "Down with . . .!", but only recorded the wrongs—actual facts—committed against the Catholic Church in Lithuania. She has been sentenced to three years in prison and exile for the simple recording of facts.

-o-

"After suffering 15 years in exile, His Excellency (Bishop) Julijonas Steponavičius wrote a statement to the Council of Ministers of the LSSR, in which he pointed out the wrong done him—his unjust expulsion from the position which was his by right. The statement not only did not accelerate his rehabilitation, but angry threats were heard: "Why did he write? Now everything is finished!" What kind of crime is this? He wrote to Soviet organs, didn't he? Did imprisoned Marxists remain silent and are they silent now? No! They write, ask, demand. It is not His Excellency Bishop Julijonas who should be accused, but those who exiled him unjustly and "forgot" about his case.

-o-

"When the Russians came, Lithuanian school, libraries and nursery schools were closed down in Belorussia. Although art. 45 of the Soviet Union Constitution states that "teaching in schools is conducted in the native tongue," Lithuanian children, to whom Russian and Belorussian are foreign because they have spoken Lithuanian since birth, must study in a language which they do not understand.

"Preserves are being set aside in the Soviet Union. Efforts are being made to keep frogs, small reptiles and animals large and small from becoming extinct, but in Belorussia Lithuanians are condemned to a loss of national identity.

"A nationalist is not one who loves his native tongue, uses it and defends its rights, but one who hates those who speak other tongues, forces others to forget their native tongue and imposes his own language.

-o-

"In the Soviet Union a kilowatt of electricity is sold to ordinary citizens at 4 kopecks, but church committees must pay as much as 25 kopecks for that very same unit.

"Upon reaching the age of 60, citizens of the Soviet Union no longer pay taxes, but has anyone heard of an old priest, unable to work, or of a church employee enjoying this privilege.

"Citizens receive pensions upon reaching a certain age. But was a pension ever granted a priest or church employee? But they still paid taxes. They paid more than ordinary citizens. Priests and church employees pay taxes under a special rate.

-o-

"The Soviet press writes that, in certain capitalist states, racists avoid travelling in the same vehicle with blacks, do not go to meetings attended by blacks.

"L. Adomėlis, a student at the Lithuanian Agricultural School, died on December 7, 1975. His father came and asked that I bury his dead son. A teacher at the Agricultural School said to the father: "If a priest is present at the funeral, we will not attend." Isn't this a racist attitude, covered by a cloak of atheism?

-o-

"We can justify demolitions for projects which are absolutely necessary, but whom did the landmark Three Crosses—which stood since 1613—disturb in the city of Vilnius. These crosses had been continually restored for 256 years, and only in 1869 did the Russian czar forbid their repair. Once the czar fell from power, the people of Vilnius rebuilt the Three Crosses, but the Marxists demolished them.

"Whom did the three statues—St. Helen with the Cross, St. Stanislaus and St. Casimir—which stood on the facade of the Vilnius Cathedral disturb? They did not interfere with traffic, but they were torn down because the Marxists did not like them.

"When the Rev. V. Černiauskas, pastor of the Mielagėnai parish, for the sake of convenience replaced a window with a door in the old rectory, a tremendous uproar was heard, but not a single word was heard from anyone when the Vilnius Cathedral was damaged.

"On January 6, 1976, I was driven to see ailing K. Purlonas, residing in the village of Narkevičiai, eight miles on a motorcycle when it was -23 degree C (-9 degrees F). The request of a zealous and conscientious worker of the Soviet Union, working on a state farm, was rejected: no car was provided to bring a priest. Did not the sick man, who worked on the state farm for free and later for only a few kopecks earn the use of a car to have a priest brought to him?

-0-

"When I wished to acquire a Lithuanian grammar and a Lithuanian language textbook, I visited all the bookstores of Vilnius and many other *Rayons*, but did not buy any: none were available. It is equally impossible to obtain the works of Valančius, Šatrijos Ragana, Baranauskas, Simas Daukantas and other earlier Lithuanian writers. Their works were given minuscule printings, while atheist publications, which arouse little interest unless one is interested in perusing Marxist ignorance, are given massive printings—for instance, *Tales of a Rabbit*, was printed in 50,000 copies. The title is nice, but the contents are a collection of horrible nonsense. Copies of *Tales of a Rabbit* were brought and handed out to children as "gifts" at New Year's parties. So, if citizens do not buy atheist publications of their own will, they are thrust upon them by force.

-0-

"Having ridiculed and debased belief in God, Marxists have themselves begun to establish and forcibly instill a new, extremely disciplined and dogmatic belief.

"We only believe in the infallibility of the Pope, but Marxists believe that every Communist is infallible.

"Having rejected the Bible, Marxists have submitted their perhaps even "holier" books—the writings of Marx, Engel and Lenin.

"Marxists laugh that the Church promises heaven to the poor, but Marxists urge common laborers to work to the best of their ability "for the good of a bright and happy Communist era."

"Marxists ridicule the rites of the faithful, they call these rites superstition, but themselves create their own rites and force everyone to observe them.

"The faithful conduct processions with flags and pictures of the saints, but Marxists hold parades with flags and pictures of their leaders. The faithful sing hymns in honor of the True God, but Marxists sing hymns in honor of the Party and their leaders.

"Marxists mock believers who kneel before the cross and kiss it,

while they themselves also kneel before flags and kiss them.

"The faithful used to observe days of abstinence. Having abolished Friday abstinence, the Marxists have imposed abstinence on Thursdays.

"In earlier times, believers visited holy places, but having abolished these places, Marxists have begun to establish their own and visit them.

"Believers pray for success, inspiration and blessing at the altar, while Marxists do the same at the mausoleum.

"When Marxists spy a cross, scapular or medal around a believer's neck, they laugh that believers believe in talismans, but they themselves wear all kinds of talismans: Pioneer "Little Stars", Communist Youth League pins, and when they reach adulthood wear all kinds of pins and symbols. Marxists cannot bear to see a cross. Midwife Valodzhkina tore a medal during labor from Marijona Malec, residing in the village of Luki, *Rayon* of Pastoviai, in the Belorussian SSR.

-o-

"Soviet propagandists say that the state does not interfere in Church internal affairs, but in fact it is interested in the smallest detail.

"The Rev. A. Čiuras related that Ignalina *Rayon* Executive Committee Vice-Chairman Vaitonis wanted to attend a church committee meeting.

"In 1973, the most conscientious members of the "committee of twenty" (parish council — trans, note)—E. Vaitekėnas, M. Raginis, (Mrs.) C. Burokienė—were not confirmed in the Adutiškis parish.

"If the Church is separate from the state, then why does the state demand the most detailed information from diocesan chanceries, on how many were baptized, married, buried, how many sacristans, janitors, choir members and the like?

-o-

"Marxists charge that the Church used to list certain books in the so-called "Index of Forbidden Books." But just ask where and how a book on a religious topic can be obtained in the Soviet Union?

"Just ask who will evaluate and count the art masterpieces destroyed when churches, monasteries and Orthodox churches were closed and liquidated? Marxists do not have the right to accuse the Church of destroying works of art.

-o-

"The Church is very often charged in the press, over radio and television with inquisitorial atrocities. On November 22, 1976,

the poetess, Miss Šulcaitė read her verses about the Inquisition in the Middle Ages over Vilnius television. I am certain that she well remembers the times when our countrymen were charged and departed to frigid Siberia without any foundation. What crime did the Aželionis family, residing in the village of Verseka, the *Rayon* of Šalsčinskai, commit? I still see that terrible sight which will never face from my memory, when several small half-naked children were placed in a wagon and taken to exile in Siberia. In the Middle Ages, victims were burned, they suffered one or two hours, but in the 20th century, victims had to suffer for years hunger, thirst and loneliness until death.

"The authorities of independent Lithuania are accused of paying the salaries of army and school chaplains who taught religion. But there were very few of them, while today how many various pioneer leaders, political leaders, secretaries; propagandists and the like are there who do not speak for free. There are 32,300 inhabitants in the *Rayon* of Joniškis and 63 party organizations (therefore, that many secretaries), 153 propagandists, 900 political officers, 530 speakers of the Žinija (information) Society.

"Churches in the countryside are half-empty, but that is not surprising. The number of families is falling. The villages are growing old. Schools are becoming empty and closing. Of the several schools within the boundaries of the Adutiškis parish, only three remain: in Adutiškis, Svirkai and the vegetating village of Kackoniai. Churches are not the only ones half-empty, so are stadiums. If film theaters, which sometimes have only three customers, and various so-called cultural agencies were not subsidized by the government, they would quickly close. The Church, without receiving anything from the state, covers all her expenses and pays the highest taxes.

-0-

In this statement, Father B. Laurinavičius cites many of the evils of present-day life: terrible drunkenness, growing crime rate, break-up of families, the legal murder of unborn children, and points out that these are not anachronisms of the past, but the results of compulsory atheist upbringing. "Experimentation is allowed and acceptable only using guinea pigs and other animals, but it is forbidden to experiment with society by forcibly inculcating atheism."

Klausučiai (R a y o n of Vilkaviškis)

On March 16, 1978, VI. Žemaitis, party organization secretary

at the Rumokai experimental farm, and other party members invited people to the cultural center hall, saying that the bishop would come to resolve the problem of returning the Žalioji church. The entire hall filled with people. Actually, volunteer speakers came from the Vilkaviškis Sewing Factory, as did Vytautas Starkus accompanied by four persons. When the former priest was introduced to the people, they began to leave the hall in groups and a mere 20 remained.

Žalioji (R a y o n of Vilkaviškis)

Several Catholics of the Žalioji parish, who had signed a statement addressed to Leonid Brezhnev, were summoned on February 22, 1978 to see Vilkaviškis *Rayon* Executive Committee Vice-Chairman J. Urbonas. The people who came to the *Rayon*—T. Kaminskienė, B. Gudaitienė, B. Kardauskas, B. Mickevičius, A. Nešukaitytė and A. Anskaitienė—were told by Vice-Chairman Urbonas that the *Rayon* government had decided not to reopen the Žalioji church, for it had been closed legally in 1963 by decision of the Council of Ministers. The faithful asked to see this decision, but Urbonas did not present it.

Žalioji (R a y o n of Vilkaviškis)

To: V. Kuroyedov, Chairman of the USSR Council for Religious Affairs;

J. Maniušis, Chairman of the LSSR Council of Ministers.

A Statement from: The believers of the Žalioji parish, in the *Rayon* of Vilkaviškis, Lithuanian SSR.

We, believing Catholics of Žalioji, demand that our church, which Vilkaviškis *Rayon* Executive Committee Vice-Chairman S. Rogovas closed in 1963 against our will without a ruling by the Council of Ministers, be reopened. It now houses a mill established in 1977.

Encouraged by the USSR Constitution, we protest such arbitrariness on the part of the local government and ask that our rights, so brutally violated, be redressed.

March 16, 1978

Believers of the Žalioji parish  
(Signed by 149 persons)

-0-

To: V. Kuroyedov, Chairman of the USSR Council for Religious Affairs;

J. Maniušis, Chairman of the LSSR Council of Ministers.

A Statement from: The believers of the town of Klausučiai, *Rayon* of Vilkaviškis, Lithuanian SSR.

At the decision of the Vilkaviškis *Rayon* government, the Žalioji Catholic parish church was closed in 1963 against our will. We, believers, have no place to pray. We ask you to restore our rights, which were guaranteed us by the Constitution newly promulgated by the Soviet government. The rights of believers were explained by our *Rayon* newspaper *Pergalė (Victory)* and by Religious Affairs Commissioner K. Tumėnas himself. We do not want a mill which was established to our outrage at beginning of July 1977, but a church. We will not rest until the church, which rightfully belongs to us, is returned.

March 19, 1978

Catholics of the town of Klausučiai  
(Signed by 144 persons)

-0-

Telšiai

Joint efforts are being made in an attempt to slander, compromise and accuse Rev. Kauneckas and organist Šeduikis. They are openly followed. People demonstratively come listen to the sermons of Rev. Kauneckas with tape recorders. They come not one, but four at a time, to the Telšiai Cathedral and the church at Viešvėnai. In addition, the security police chief has recently personally been summoning choir members, students who attend church and their parents. The Security police is attempting to use the discord which exists among the faithful, urging that complaints be lodged against priests and the like. It would appear that justice and legal standards no longer exist in Telšiai. The faithful are publicly threatened by the security police and the militia. And those threats are carried out.

The Viešvėnai area received special material on Rev. Kauneckas: documents, photographs and the like. A special meeting was called at the *Lenino keliu (Lenin's Path)* state farm at which the faithful were ordered to sign a document against Father Kauneckas, but all refused. By means of thus gathering some sort of "indictable" evidence, security agents will probably find communist

youth league members and Communist who will condemn and convict Rev. Kauneckas, thus taking revenge for his sermons on atheism.

This is what the new Constitution has brought to Telšiai!

#### Raudėnai (R a y o n of Šiauliai)

The pastor is not allowed to accompany deceased believers to the cemetery in Raudėnai.

#### Kvėdarna (R a y o n of Šilalė)

A tall oak cross decorated with artistic ornamental carvings used to stand near the former Kvėdarna rectory. On January 17, 1978, Šilalė *Rayon* Executive Committee Vice-Chairman P. Baguška sent Kvėdarna District Chairman Aloyzas Toleikis three hoodlums who had been sentenced to two weeks in prison—Zigmas Kebłas, Antanas Armonas and Arvydas Lapinskas—who cut down the cross, threw it into the car os Stasys Diglys and dumped it along the cemetery fence.

The public and barbaric destruction of this artistic cross is an example of the "humane" treatment being accorded the faithful and their beliefs.

The Kvėdarna church committee sent a letter of protest to the Religious Affairs Commissioner.

#### Kvėdarna (R a y o n of Šilalė)

The beautiful Drungeliškiai chapel, approximately 6 m. by 7 m. (18' by 21') in size, stands in the woods within the boundaries of the Kvėdarna parish. Inside, there is a smaller chapel, approximately 3 m. by 3 m. (9' by 9'). The Drungeliškiai chapel is well loved and often visited. People make solemn vows there and traverse the inside of the smaller chapel on their knees.

On January 4, 1978, this chapel was burglarized and all the statues stolen:

- 1) Jesus of Nazareth (life size), dated 1840.
- 2) St. Barbara — about 70 cm. (27") high.
- 3) Virgin Mary — about 80 cm. (30") high.
- 4) Virgin Mary — about 40 cm. (15") high.
- 5) Three angels — about 50-60 cm. (20"-23") high.
- 6) Four candelabra — about 40 cm. (15") high.
- 1) Crown of Jesus of Nazareth, which was hung separately the wall.

All the statues were wooden.

On February 22, 1978 it was determined that this chapel had been burglarized by residents of Kvėdarna—the Žebrauskas family. Both parents are party members and the son, Vladas, is a member of the Communist Youth League. The father works as a driver at the MSV, the mother is chief technician at the Kvėdarna dairy and chairwoman of the Kvėdarna Women's Council, the son is an lib-grade student at the Kvėdarna Middle School. The Žebrauskases invited their neighbor's son— Arturas Stanevičius, also an lib-grade student and Communist Youth League member—to help them and went to the Drungeliškiai chapel in their *Volga*. The people of Kvėdarna are amazed and greatly outraged that the government is not punishing them.

### Mažeikiai

The faithful of the Mažeikiai parish have often had occasion to send letters to the Telšiai diocesan chancery. The situation at this large urban parish (about 30,000) is abnormal. The church is neglected, falling into disrepair. There is not a single young choir member or altar boy at the church. During processions, flags are carried only by old men and flowers are strewn by old women. The Dean of Mažeikiai, Msgr. Miklovas, will not permit, young people at the altar, and has chased away young girls who came to adore the Blessed Sacrament. Many people refuse to receive Holy Communion from the Monsignor's hands and travel to neighboring parishes. Children are not given any religious instruction and are often permitted to receive First Communion without being examined.

The Telšiai chancery is aware of all these facts and many others. The administrator claims that there is nothing he can do or that it is not within his jurisdiction.

### Širvintos

The government of the Širvintos *Rayon* demanded at the end of 1977 that district executive committees collect data on how many baptisms, marriages, funerals and other religious services were performed in churches. Chairmen who are more candid have said that the *Rayon* committee needs this data which will be used to determine the results of atheist work and future work plans.

### Širvintos

Vice-Chairman D. Tverbutas of the Širvintos *Rayon* demands that

permission be obtained from the *Rayon* government for priests to come for devotions, retreats and priests' retreats.

Priests have boycotted this demand in most *Rayons* and *Rayon* governments have refused to enforce this provision. It is time for the remaining *Rayon* priests to do likewise.

## IN THE SOVIET SCHOOL

### Telšiai

The intensive persecution of believing students which was launched in Telšiai in 1977 is still continuing. Despite the fact that teachers, school inspectors and even principals have been interrogating students, often ridiculing them in front of the entire class (this is how art. 52 of the Constitution is enforced here: not to foment hatred in connection with religious cults), despite threats that believing students would be given such references that no school of higher education would admit them, the students were not intimidated and continue to attend church.

Such behavior is an anti-government crime. Students who attend church daily, are handed over to government security organs. Security agents weekly interrogated 10th-grade student V. Mėmis from the 4th Middle School, 9th-grade students Remeza, Juškaitė and others from the 5th Middle School. If they refused to report to the security police, they were forcibly taken directly from class. All this occurred with the knowledge of educators! The security agents did not make any serious charges, they simply frightened the young people, ordered them to spy on their friends and to report on the conversations of fellow classmates.

The KGB's efforts to recruit students as spies is one of the most serious crimes which damages the morals of adolescents.

### Telšiai

On February 16, 1978, Assistant Principal Andrijauskas of the 4th Middle School summoned Nurse Želvienė to the school to discuss her son's behavior and threatened to hand him over to the security police because he smiles during his atheist lectures and serves at Mass in the Cathedral.

The mother inquired whether her son behaves well in school. The inspector replied: "He is noted for his good behavior, but in life, he will not achieve anything important if he is a believer.

Take yourself, what have you attained with your faith?" the teacher concluded on a mocking note.

On February 20, 1978 9th-grade homeroom teacher Slivinskaitė forbade her students to attend the funeral of the mother of their classmate Zeniauskaitė. During services, the homeroom teacher sat on the bus with the students. Several students disregarded the teacher's order and attended the services. Only after the rites had been concluded, did the homeroom teacher go with the students to take the wreaths.

During an open meeting of the Communist Youth League (which all students had to attend) Teacher Andrijauskas stated that the students who were in the church during the funeral or served at Mass dishonored the school and violated school regulations. The School Principal, (Mrs.) Adomaitienė came to the 9th grade and berated the students who attended the services. Homeroom Teacher Slivinskaitė complained that she cannot sleep nights because she has to write a letter of explanation about this "offense."

Teacher Andrijauskas constantly intimidates students telling them they cannot attend church because law-breakers are employed there, etc. For example, in the middle of February, in grade 8b of the 4th Middle School, he began to explain during a health class that Cathedral organist Šeduikis is a criminal, that Father Kaunecas is mentally unbalanced and that documents are being drawn up to commit him to a psychiatric hospital. (This is not news, USSR security agents often deal in this way with persons they detest.) In December, Andrijauskas himself used security police methods in interrogating students and in the meantime he neglects his direct duties—teaching.

On March 23, 1978, Birutė Ribiskaitė, a regular churchgoer, was summoned to the Telšiai security police. Security agents had visited her parents earlier and had threatened them: "What will you do when your daughter lands in jail?" The only charge against this believing young girl is attendance at church services.

#### Kvėdarna

On January 20, 1978, Kvėdarna Middle School Principal Aldona Dulcienė and teacher Janina Krasnickienė terrorized the following students: Rolandas Šneideris (grade 4a), Gintaras Bernotas (grade 5), Algis Račkauskas (grade 5b), Aloyzas Stasytis (grade 5a) and Rimas Rupšis (grade 4a). They were questioned about why

they attend church and why they serve at Mass? Are they instigated by the pastor and what does he give them for serving at Mass?

Regina Bernotienė, the mother of 5a-grade student Gintaras Bernotas, went to the Kvėdarna Middle School on January 23, 1978 to see Principal A. Dulcienė and teacher J. Krasnickienė and sternly protested any further intimidation of her son Gintaras for attending church and serving at Mass. Teachers Dulcienė and Krasnickienė explained that pioneers cannot attend church. The mother was outraged and stated that her child cannot be enrolled in the pioneers without her knowledge and demanded that her son be withdrawn from the pioneers because she will always take him to church and allow him to serve at Holy Mass.

Viešvėnai (R a y o n of Telšiai)

Believing children are being persecuted at the Viešvėnai Grammar School. In the second grade, primary-grade teacher Kurapkienė scolded student Urvakis in front of all the children for attending church. In order to punish the student, the teacher changed his seat and placed him among poor students (he is a good student). Students Armonas and Rubinas were also scolded for going to church and were ordered to tell who else attends church.

Teacher Jurevičienė intimidated children, telling them that a list has been drawn up of those students who attend church.

The funeral of (Mr.) Bumeliauskas was held at the Viešvėnai church on February 13, 1978. His two grandchildren were to attend the services and their classmates wanted to attend also. The school principal did not permit the students to go to the church. The students brought their wreaths to the church and left, and after the services again came back in to get them.

Assistant Principal Raišutienė ordered all the students to write statements about whether or not they believe in God. Every student was obliged to write such a statement. Most students wrote that they doubt. They did not dare write the truth, because students who attend church receive lower subject grades in this school. Such methods are used to intimidate students, and an atmosphere of fear prevails. Even parents are intimidated. Parents' meetings called by Assistant Principal Raišutienė and teacher Leinartienė have caused the parents to be outraged: "Little is said about the upbringing of the children, school matters and other educational problems, but atheist propaganda is spouted for hours."

Principal Stancelienė of the Viešvėnai Grammar School sum-

moned (Mrs) Liaugaudienė (at the beginning of February 1978), the mother of several children, and berated her because her children attend church. The principal threatened her son Petras:

"If you go to church we will give you a lower department grade."

"I will still go," the child boldly replied.

"We will then expel you from school!" the teacher shouted.

"When you expel me from school, I will then go to church day and night."

#### Sartininkai (R a y o n of Tauragė)

Funeral services were held on December 4, 1977 at the Sartininkai church at which Sartininkai Grammar School teachers Kazlauskienė, Rušinskienė and others were present. The teachers noticed on that occasion that student Egidijus Stoncikas assisted the priest who was conducting the funeral service. The following day, teacher Rušinskienė called on student Stoncikas to answer in class and ridiculed him in front of the entire class for serving the priest. In addition, he receive a lower department grade. During a class meeting, the student asked the homeroom teacher why his department grade had been lowered, since he had committed no offense. The homeroom teacher again ridiculed Stoncikas and threatened that the priest would be fired, and the student would have to bring his parents for an explanation. After class, the homeroom teacher took the student to the principal's office. She again ridiculed the believing student in the teachers' room. Teacher Rušinskienė called the student the most ignorant student in the entire school.

"You probably want to be a priest?" asked one of the teachers.

"And why not? Four of my uncles are priests," Egidijus boasted.

Presently, the teachers are attempting to involve student Stoncikas in atheist work, but also never miss a chance to ridicule him.

#### Vilkaviškis

Former priest Vytautas Starkus arrived with his entourage at the Vilkaviškis Middle School on March 16, 1978. In his lecture, he debased priests, the Seminary, etc. In his opinion, all priests are immoral and do not believe in God. Starkus feels that Nijolė

Sadūnaitė spoke at her trial the way she did because she was in love with the pastor of Svėdasai (Msg. Raudas — Ed. note) and the Rev. Sigitas Tamkevičius.

The students presented Starkus with many written questions, but his "entourage" read them first and passed only some of the questions on to Starkus.

Starkus also spoke in the same vein at the Kybartai Middle School.

### Žemaičių Kalvarija

Middle School Principal Šatikienė summoned students from class to her office and asked who forces them to attend church, sing in the choir, serve at Mass and how much they are paid? The students replied that they do not go to church for money. The principal then stated: "No one does anything for nothing! How can anyone possibly sing and serve at Mass for nothing?" Principal Šatikienė demanded that they promise to stop going to church. She threatened to hand those who disobey over to the *Rayon* government. Student Jolanta Vaitkutė replied: "I promise ... to go!"

The church organist, (Miss) S. Vaitiekaitytė was summoned by the district council where Vaitkus and Šatikienė suggested that she not allow students up to the choir loft: "Let them sing downstairs."

In this school, believing students are ridiculed, especially by teachers Skyrienė, Neniskis, Mikalauskas, Mikalauskienė and others.

### Širvintos

The Catholics of Širvintos are disturbed because the Education Department is not giving the necessary attention to the moral education of students. Middle school students are already learning to use not only ink, but also alcohol. Dances are held Saturday nights, lasting until dawn; half-drunk students roam the streets. It is not unusual for even homeroom teachers to be quite drunk at these dances.

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

Diocese of Kaišiadorys

I. Priests Murdered by Russian Soldiers in 1941:

1. The Rev. Andrius Juknevičius, Dean of Merkinė — taken from his home and shot in the fields.
2. The Rev. Matas Lajauskas, Dean of Molėtai — taken from his home, murdered and his corpse hidden.
3. The Rev. Jonas Daugėla, pastor of Stirniai — taken from his home and shot by the lake.
4. The Rev. Jonas Tutinas, pastor of Palomenė — bayoneted in the churchyard and disemboweled. After the soldiers left, the martyr died.
5. The Rev. Valentinas Balčius, Pastor of Pusnė — taken with his brother from his home and shot.

II. Priests Who Perished in Russian Prisons:

1. The Rev. Petras Liutkus — sentenced to 25 years, died in Vorkuta in 1946.
2. The Rev. Steponas Rudžionis, pastor of Gegužinė — sentenced to 25 years, died in Vorkuta.
3. The Rev. Donatas Linartas — sentenced to ten years, died in 1947.
4. The Rev. Zenonas Baužys, pastor of Kernavė — sentenced to 4 years.
5. The Rev. Vladas Mironas — former Prime Minister, died in 1952 in the Vadimir Prison (murdered).
6. The Rev. Juozapas Gustas, Salesian Father, former Pastor of Saldutiškis — returned from labor camp in 1956 and of his own will again returned to the Krasnoyarsk District for pastoral work. He died there (people say he was poisoned) 3/13/58.
7. The Rev. Adolfas Stasevičius, pastor of Krivonys — sentenced to 10 years, died in November 1949 in Vilnius.
8. The Rev. Juozapas Rakickas, Marian Fathers — died in 1946 in In'v

III. Priests who Returned from Labor Camps with Broken  
Health and Have Since Died:

1. Archbishop Teofilius Matulionis — three times served in

Bolshevik labor camps. The last time, he was sentenced to 7 years. He returned from Mordovia 5/6/56 and was exiled to Šeduva where he died 8/20/62.

2. Msgr. Bernardas Sužiedėlis, Diocesan Administrator — sentenced to ten years, returned an invalid in 1955, died in 1967.

3. The very Rev. Matas Cijūnaitis, Dean of Žasliai — returned from labor camp in 1949 and governed the diocese until his death in 1955.

4. The Rev. Zigmas Neciunskas, Pastor of Nedzingė — sentenced to ten years, from 1956-1958 conducted pastoral work in the Krasnoyarsk District.

5. The Rev. Pranas Cibulskis, Pastor of Kalviai — sentenced to 25 years, returned from labor camp in 1956.

6. The Rev. Kazimieras Liesevičius — sentenced to ten years, returned in 1955.

7. The Rev. Jonas Mikučionis — returned in 1955.

8. The Rev. Vaitiekus Želnia, Pastor of Nemunaitis — sentenced to ten years, returned in 1956.

9. The Rev. Juozapas Stasiūnas, Pastor of Rylišķiai — sentenced to ten years, returned in 1955.

10. The Rev. Petras Jakulevičius — tried twice, the second time sentenced to 25 years, returned in 1969.

11. The Rev. Antanas Mažeika, Pastor of Joniškis — returned in 1957.

12. The Rev. Stasys Čelkus, Pastor of Skudutiškis — sentenced to ten years, returned in 1956.

#### IV. Priests Sentenced to Prison and Labor Camp:

1. Bishop J. Matulaitis-Labukas — sentenced to 10 years, returned in 1955.

2. The Very Rev. Stanislovas Kiškis, Chancellor, tried twice, served a total of 14 years.

3. The Rev. Liudas Puzonas, Pastor of Čiobiškis — sentenced to ten years.

4. The Rev. Jonas Zvinys, Pastor of Viliūnai — sentenced to 25 years, returned in 1956.

5. The Rev. Jonas Jonys, Pastor of Birštonas — sentenced to 4 years, returned in 1960.

6. The Rev. Marijonas Petkevičius — sentenced to 10 years, after serving his term ministered in Russia and was again sentenced to two years (1929-1961).

7. The Rev. Juozas Voveris, Pastor of Joniškis — sentenced to 8 years, returned in 1955.

8. The Rev. Jonas Kaušyla, Pastor of Pivašiūnai — returned from labor camp in 1955.

5. The Rev. Alfonsas Šatas — sentenced to ten years, returned in 1956.

10. The Rev. Zigmas Komaras — returned in 1956.

11. The Rev. Alfonsas Ažubalis, Pastor of Musninkai — shot by the Bolsheviks in 1941 but survived, sentenced to 10 years.

12. The Rev. Bronius Bulika, Pastor of Zibalai — sentenced to ten years, returned in 1955.

13. The Rev. Petras Valatka, Pastor of Paparčiai — sentenced to five years, returned in 1951.

14. The Rev. Kazimieras Pivariūnas, Pastor of Kernavė — sentenced to ten years, returned in 1956.

15. The Rev. Česlovas Kavaliauskas — returned in 1956.

16. Father Jonas Danyla, S.J. — returned in 1956, was again interrogated in prison for a half year 1962-1963.

17. Father Petras Lygnugaris, S.J. — sentenced to ten years, after completing his term he did pastoral work in Siberia and was again sentenced to three years, returned to Lithuania in 1970.

18. Father Antanas Šeškevičius, S.J. — returned from labor camp in 1956, then did pastoral work in Siberia and was again sentenced to seven years, sentenced a third time to one year in strict regime labor camps from 1970 to 1971 for instructing children.

19. The Rev. Juozapas Čaplikas — sentenced to ten years, returned in 1955.

20. The Rev. Česlovas Zažeckas, Pastor of Kuktiškiai — sentenced to 25 years, returned in 1956.

#### V. Exiled Outside the Diocese:

1. Bishop Vincentas Sladkevičius.

2. The Very Rev. Juozapas Meidus, Administrator of the Diocese.

#### VI. Churches Burned Down by the Bolsheviks:

1. Wooden church of Varėna.

2. Wooden church of Ryliškiai.

3. Wooden church and chapel of Dubingiai.

4. Wooden church of Kiaukliai.

5. Masonry church of Aukštadvaris, built in 1518 by King Sigismund (Demolished).

VII. Six Parishes in the Diocese Have no Pastor.  
All church building and rectories have been confiscated.

The *Chronicle of the Catholic Church in Lithuania* requests information on the repression of priests in the Kaunas Archdiocese, the Vilkaviškis Diocese and the Vilnius Archdiocese.

#### NEW UNDERGROUND PUBLICATIONS

1. *Aušra (Dawn)* No. 9 (49);
2. *Rūpintojėlis (Suffering Christ)* Nos. 3 and 4;
3. *Tiesos Kelias (Way of Truth)* Nos. 6 and 7;
4. *Dievas ir Tėvynė (God and Country)* No. 6.

Fellow Lithuanians, remember the following:

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

#### SITUATION OF CATHOLICS IN MOLDAVIA

Kishinev, Moldavian SSR

Kishinev, the capital of Moldavia, has many churches, and all of Moldavia once numbered about 200 Catholic churches, with as many priests. Presently, the only church in Kishinev (On October 25th Street) has been closed for over ten years and in its stead the faithful have been given the cemetery bell tower (Azovskaya No. 11). Moldavia used to have churches in Bel'stry, Rybnitsa, Roshkovo, Orgeyev, Bendery, Soroki and other cities and villages. Now all are either closed or demolished. The entire republic has only the cemetery bell tower and only one priest—Vladislus Zavalniuk (born 1949, graduated the Riga Seminary in 1974 and directly assigned to work in Moldavia).

The faithful of Moldavia have to bear many hardships because of unsuitable conditions at the bell tower: because of the large crowds and tight quarters, people must often stand out in the street, and even those who manage to get inside cannot pray because they

often faint from poor ventilation and heat. Such incidents occur nearly every Sunday.

The local government often imposes various punishments on the priest because he often ministers to the faithful without permission from the government. To visit a sick person, a certificate is required from the physician stating that the patient is truly ill, as well as certificates from the local government, from the Kishinev *Rayon* Committee Chairman and from the Religious Affairs Commissioner. In practice, no one has yet been able to obtain all these certificates. There are many instances when the sick die without a priest. The priest has many times been detained on the road and his taxi driver many times punished by a suspension of his license for driving the priest.

130 km (80 miles) from Kishinev is the Village of Ivanovko. Many Catholic Poles live there. The militia arrived while the priest was hearing the confessions of old and sick people, dispersed everyone and forbade the priest from entering the *Rayon* of Rybnitsa.

Considering the priest too zealous, the government decided to rid itself of him: He was drafted. He had not been drafted into the military as a student because of poor health. The medical commission of the Kishinev Military Commissariat ruled that the priest was healthy and fit to serve in a work detail. He was ordered to report to the induction center on May 15, 1975 with a "small bag of things."

And so, farewell services are held on May 15th. The entire parish, about 1,000 persons, tearfully escorts its only priest to the army. The priest joins the formation wearing his cassock and the faithful pray behind the fence. One woman approaches the Major and pleads:

"I have two sons. Take them, only leave us our priest."

The young priest in his cassock draws everyone's attention. The officers begin to feel uneasy. One Major approaches the priest's mother and asks:

"Tell your son to remove his cassock, so the doesn't draw everyone's attention to himself."

"He is a priest," replied the Mother. "You are drafting him only because he is a priest, he therefore goes dressed as a priest. I myself would not allow him to remove the cassock."

After lengthy consultations and to the great joy of the parishioners, the priest was released. The faithful practically carried him to the

church. The Catholics had regained their shepherd, but persecutions did not cease.

In 1977, just before the Wednesday of Holy Week, Father Zavalniuk was detained in car and spent the entire night at the Rybnitsa City Militia. Government officials thus disrupted Holy Thursday services. The government began a more intensive campaign to keep the priest from ministering to the sick and dying. The government forbids the priest to enter the village of Krikovo, 12 km. (7 miles) from Kishinev, where many Catholic Germans reside, without a handful of permits. Executive Committee Chairman Cilka Grigori responded as follows to the Catholics' petition: "What! You want us to be written up in *Krokodil*? The Religious Affairs Commissioner told them to seek permission from the Executive Committee, which in turn sent the people to the *Rayon* Executive Committee and so forth. In the meantime, the woman died without the priest. The priest was not even allowed to come for the funeral.

#### Novo-Andrijashevsk Village (Slobodzeisk Rayon)

Novo-Andrijashevsk is 120 km. (70 miles) from Kishinev. Catholic Germans live there. Many transfers must be made to reach the Kishinev church, the trip is long and difficult; it is therefore impossible for the sick and the old to reach the priest. People often die here without the Sacraments. The faithful are continually demanding permission for the priest to come. Finally, Religious and Cult Affairs Commissioner Vikonskis granted permission for the priest to visit the village of Novo-Andrijashevsk once a month. But this permission was soon rescinded, on the pretext that there are no suitable facilities. The Catholics tried to gain the use of the Orthodox church (Ukrainian SSR), but the Odessa Metropolitan did not grant permission for the Catholics to use their church just once a month.

#### Bel'tsy

The Catholics of Bel'tsy are continually asking that a house of worship be certified them, because their church has been closed and converted into a sports facility. There are many Catholics Poles and Germans in Bel'tsy. One Catholic, Chaikovski, is willing to donate his house, but the government refuses to certify it as a house of prayer and does not allow people to assemble there. The faithful have gone to Moscow, and petitioned the Red Cross, but all in vain. Father

is not allowed to come here. The militia has recently confiscated his car and circulated the rumor that the car was allegedly stolen.

#### Village of Sloboda-Rashkovo

This is a village 170 km. (110 miles) from Kishinev where most of the residents are Catholic Poles. In earlier times, Sloboda-Rashkovo had its own church, which today stands closed and neglected. Overcoming great difficulty, Catholics travel to the Kishinev church, but due to the large number of people and overcrowding they do not always have the opportunity to confess and receive the Sacraments.

The priest has tried to find a solution to the difficult situation: At the request of the faithful, he began to minister particularly to the old and sick at their place of residence, travelling throughout the large parish. It is then that all kinds of obstructions were imposed. The government demanded countless permits, punished taxi drivers who attempted to drive the priest. The people then began to demand that the former large Kishinev church be reopened, so that once the difficult trip to Kishinev has been made, it is possible to pray. The efforts of the faithful were in vain. The statement of the Catholics of Moldavia requesting that the old church be reopened received a reply from the Kishinev Executive Committee Secretary Kobeleva, stating that the old church belongs to the Cultural Ministry, and the faithful must content themselves with the bell tower in the cemetery.

Then, the faithful of Sloboda-Rashkovo began to demand permission for the priest to come to their parish. The Catholics wrote to various agencies, made ten trips to Moscow, until they finally obtained such a permission. But the people had no place to assemble for joint worship. Believers offered to convert their homes into a church. From all the offers, the government chose the house of Valentina Oleinik. People gathered from neighboring villages and cities whenever the priest came to this house of worship. Although permission had been granted the priest to come, government officials nonetheless persecuted them. Devotions to St. Martha were to be held on July 29th. The Catholics of Rashkovo received permission from the government to pray on that day at the home of Valentina Oleinik. Many people assembled to mark this important occasion and waited for the priest to arrive. Aware of the feast, the government stationed the militia on the road on the pretext that a quarantine was in effect and the priest

must not be allowed to pass. After long negotiations, the priest was allowed to proceed on foot to Rashkovo (about 3 km.—1.8 miles) but his car was turned back. The priest arrived at Rashkovo tired and very late.

The priest was not allowed for the very same reason to leave Rashkovo for the August 2nd devotions in Kishinev. And this is how recollections were obstructed in Kishinev.

As the priest was travelling by bus to Sloboda-Rashkovo on September 11, 1977, he was again detained on the road. The militia held the Rev. V. Zavalniuk until late evening and suggested that he return to Kishinev. But since it was night and no means of transportation was available, and Kishinev was 170 km. (110 miles) away, militiamen on night duty at headquarters allowed the priest to go spend the night in Rashkovo after a lengthy telephone consultation with their superiors. Once more there was no Holy Mass on Sunday. It is difficult to count all such incidents. The faithful assemble, the house of worship overflows with people, but the priest does not arrive. The Catholics of Rashkovo tried to secure permission to reopen the former Rashkovo church, but upon receiving a stern reply from the government, found another solution: they began to build their own house of prayer. They used the most primitive building methods, they worked at night because during the day they had to work on the state farm. The government tried V. Oleinik three times for giving her house to the faithful.

On October 24, 1977, V. Oleinik and V. Pogrienuju were arrested by the local government and security agents on the road near their homes and were thrown into a vehicle with such force that V. Oleinik became unconscious. They were secretly driven to the Kashenko *Rayon* where they were charged with hooliganism and sentenced to 15 days in a strict security prison. These elderly retired women are charged with allegedly writing anonymous letters and slandering Chairman Kozhuchar of the Kamensko *Rayon*. In addition, they were charged with brutal behavior against government officials. Upon releasing them from prison, *Rayon* Executive Committee Secretary Kozhuchar threatened the women: "We had no trouble taking care of exploiters, we used repression and no one said anything; we will have no trouble hanging you also. You have ruined two large parcels of fertile land with your construction! We will demolish everything!"

Wishing to recompense the government, the faithful offered their own meager property, just to secure permission to continue building

the church. The parishioners built this house of prayer at a great personal sacrifice in rest, money and other conveniences. All pensioners worked, children worked carrying stones and sand in bags. People brought a pail of cement, stones, some gave their own bricks. The people pasted together their nest of prayer like swallows. At night, electric lights were often disconnected, so they had to work by candlelight.

When the people turned to government officials for all types of daily living matters, they always received the same reply: "Go see the priest and let him give it to you." The faithful tried to go complain to Moscow, but, on their way, they were forced to get off the train by the militia and were taken to the security police.

Valentina Oleinik, exhausted by the endless ridicule and hardship, wanted to leave her property to her daughter and went to the notary office. Upon learning that the citizen was from Sloboda-Rashkovo, the notary furiously opened his office door and shouted: "Get out."

On November 24, 1977 the Sloboda-Rashkovo militia confiscated all hunting rifles. Children were ordered to assemble in school one hour earlier the following day. Twenty of the most active believers were summoned to the *Rayon*, allegedly for the purpose of certifying the church committee. A non-entry zone was established 2 km. (1.2 miles) from the village: no one was allowed to either enter or leave the village. And at about 9:00 A.M. the village of Sloboda-Rashkovo resounded with countless vehicles. Approximately 500 militiamen arrived with dogs and the house of every believer was surrounded by 3 to 5 militiamen to prevent anyone from attempting to leave. Fifteen government officials and militiamen kept the school surrounded all day, not even allowing the children to use the toilet to prevent them from escaping to the church. V. Oleinik and seven other women were driven half-naked and barefooted to the Ukrainian SSR and released in the field. Only that evening was a war dispatched to bring them home.

Countless vehicles drove into the village: about 15 buses with people on board, about 25 passenger cars, 40 first aid vehicles, 2 bulldozers, 2 excavators, 4 tractors and one fuel truck which provided the vehicles with fuel. The militia was called in from four *Rayons*: Rybnitsa, Kamenko, Rezino and Dubasar. The army stood by the woods and a helicopter flew overhead watching for any possible disturbance.

Activity continued frantically from 9:00 to 4:00 P.M. All

church articles were thrown into vehicles—pictures, vestments, rugs—and were taken to another village and thrown into a stable. The tabernacle with the Blessed Sacrament was thrown unceremoniously into a car and also taken to the stable. The consecrated hosts were scattered in the stalls and the chalice was taken to the state farm office.

The church which was nearing completion was replaced by a plowed field, next to which "heroes of the operation" struck various poses for pictures.

The church committee which had been summoned to the *Rayon* was kept there all day for nothing. The deceived and exhausted parishioners were forced to walk 25 km. (15 miles) home because orders had been issued not to drive them home. On the way, three of them hopped aboard a mail vehicle, but the militia which patrolled the entire road, stopped the mail truck and ordered the women out. On their return home, the faithful saw the remains of walls, planks, stones, etc. sold along the road like so much firewood. The entire village wept when they saw such a catastrophe. Later, everyone gathered at that holy spot, like the Jews at the temple in Jerusalem, and lying prostrate in the form of a cross, kissed the ground and prayed for God's mercy. The children returned from school crying.

The people's greatest anguish was to learn where the Blessed Sacrament had been taken. At first they were sent from person to person without being told the truth. On November 29th, V. Oleinik was summoned (because the government did not allow the priest to come take care of the Blessed Sacrament) to take back the church articles. In the filthy and stinking stable, vestments were hung on posts, holy pictures were propped against the walls, and everything else was thrown into a pile. The tabernacle was open and the hosts were scattered on the ground. The people threw themselves on the ground and weeping picked up the hosts.

*Rayon* Executive Committee Secretary Vorona stated: "We must maintain order everywhere. I cannot allow my daughter to suffer on my account. She works in Cuba as a translator." She therefore continues to use all sorts of methods of intimidation to prevent people from seeking the truth and making the terrible facts public.

Today, the Catholics of Rashkovo pray in and outside a former small kitchen. New people coming into the village are constantly checked and suspicious ones are turned back. The priest has probably been forbidden to enter that village.

School Principal Aleksandr Fiodorovich personally visits the

cafeteria on Fridays and forces believing children to eat meat. The weeping children hide the meat and try to use cunning to avoid being forced.

Beginning October 7, 1977, at the order of the Religious Affairs Commissioner, the sick, the dying and other believers can be ministered to only upon receipt of a permit. Since the permit must be obtained from different agencies, the people have begun to complain to higher authorities. When this matter reached Cult Minister Kuroyedov, and it was pointed out that no one has the right to demand such permits, the Moldavian Religious Affairs Commissioner, V. Vikonskis, began to blackmail the priest, Rev. V. Zavalniuk, asserting that the government has never demanded such permits and that the priest himself invented the permits and refuses to minister to the faithful without them. In order to rid itself of the only priest in Moldavia, the government is trying to build a case against him for slandering the Soviet government by fabricating the permits.

Catholics from all Moldavian villages and towns are sending telegrams asking for spiritual support: confession and Communion, under pressure by the faithful, the Commissioner is changing tactics: he does not demand permits, but whenever anyone wishes to summon the priest, a telegram must be sent to the church committee chairman who must first check with the Commissioner and receive permission from him. Only then can the priest go see a patient, but only on the condition that he ministers only to that one patient, although in such instances many elderly and sick persons assemble at the home of the one the priest has been summoned to see.

Commissioner V. Vikonskis is strongly urging the Rev. V. Zavalniuk to get a change of "climate", i.e. leave voluntarily, otherwise, he threatens to prosecute him.

## INDEX OF PERSONS

Budriūnas, Rev. Petras 18-20  
Buzaitė, Janina 24-25  
Černiauskas, Rev. V. 38  
Gražulis, Antanas 9  
Janulis, Rev. Juozas 18-24  
Jurevičius, Mečislovas 26-27  
Krikščiūnas, Kastytis 9  
Lapienis, Vladas 10, 12-16  
Laurinavičius, Rev. B. 27-32  
Mačiulis, Antanas 16, 17-18  
Matulionis, A. 15  
Oleinik, Valentina 49-52  
Plumpa, Petras 28  
Pranckūnaitė, Ona 12, 14-16  
Pūkas, Vytautas 5, 10  
Ražukas, Petras 5, 9-10  
Ribickaitė, Birutė 39  
Sadūnaitė, Nijolė 29  
Senovaitienė, Julija 19  
Sraurylaitė, Marytė 19  
Steponavičius, Bishop Julijonas 29  
Strazdas, Povilas 19  
Vitkūnaitė, Marytė 7-9  
Ylius, Rev. A. 25-26  
Žalaitė, Rita 22-23  
Zavalniuk, Rev. Vladislus 46-52

## INDEX OF PLACES

Adučiškis, 27-33  
Anykščiai 18-24  
Deltuva, 27  
Kapsukas 24-25  
Klausučiai 33-34  
Kvėdarna 36-37, 39-40  
Mažeikiai 37  
Paringys 16-18  
Raudėnai 36  
Sartininkai 41  
Šiauliai 25-26  
Širvintos 37-38, 42  
Telšiai 25, 35-36, 38-39  
Viešvėnai 40-41  
Vilkaviškis 41-42  
Žalioji 34-35  
Žemaičių Kalvarija 42

TO HELP THE CHURCH IN COMMUNIST-OCCUPIED  
LITHUANIA OR TO OBTAIN FURTHER INFORMATION,  
SEND YOUR TAX-EXEMPT DONATION, OR WRITE TO:

Lithuanian Catholic Religious Aid, Inc.  
351 Highland Boulevard  
Brooklyn, NY 11207



Places mentioned in the **CHRONICLE OF THE CATHOLIC CHURCH IN LITHUANIA NO. 32**