



CHRONICLE OF THE
CATHOLIC CHURCH
IN LITHUANIA

No. 36, JAN. 6, 1979

CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA

No. 36

A Translation of the Complete Lithuanian Original,
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA No. 36
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. 36

Introduction

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

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

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

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

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

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

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

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

On June 15, 1941, 34,260 Lithuanians were packed off in cattle-

cars to undisclosed points in the Soviet Union. After World War II, the mass deportations resumed and continued until 1953.

Vincentas Borisevičius, Bishop of Telšiai, was arrested on February 3, 1946, and condemned to death after a secret trial. Before year's end, his auxiliary, Bishop Pranas Ramanauskas, was also arrested and deported to Siberia. Bishop Teofilius Matulionis of Kaišiadorys and Archbishop Mečislovas Reinys of Vilnius were deported to a Siberian labor camp. Archbishop Reinys perished in prison at Vladimir, November 8, 1953. By 1947, Lithuania was left with a single bishop, Kazimieras Paltarokas, of Panevėžys. He died in 1958.

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

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

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

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

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

Relaxation of pressure on religious believers soon revealed that the Lithuanian people were still deeply religious. It was decided in the mid-fifties to resume the attack. The principal means of attack would be unlimited moral pressure, since physical terror seemed only to strengthen and unify the faithful.

In 1972, the *Chronicle of the Catholic Church in Lithuania*, clandestinely published in that country, began to reach the free world at irregular intervals. Primarily intended to keep Catholics in Lithuania informed of the situation of the Church there, these Lithuanian *samizdat* also serve as a constant appeal to the free world not to forget the plight of a people struggling against overwhelming odds to defend their religious beliefs and to regain their basic human rights.

Rev. Casimir Pugevičius
Translation Editor

Read it and pass it on!
Appearing since 1972.

CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA No. 36

In This Issue:

Catholic Committee for the Defense of the Rights of Believers.....	3
Life of Catholics in Lithuania and the Soviet Union after the Election of Pope John Paul II.....	7
Surveillance of Church Activity.....	29
Our Prisoners.....	32
News from the Dioceses.....	33
In the Soviet School.....	43
Catholics in the Soviet Union.....	49
New Underground Publications.....	52

Lithuania.....January 6, 1979

CATHOLIC COMMITTEE FOR THE DEFENSE
OF THE RIGHTS OF BELIEVERS

On November 22, 1978, three priests—Alfonas Svarinskas, Sigitas Tamkevičius and Juozas Zdebskis—announced at a press conference for foreign correspondents that the Catholic Committee for the Defense of the Rights of Believers had been set up in Lithuania on November 13th. The reporters were introduced to the members of the Committee, its goals and four documents which it has drafted.

We reprint below the Committee's appeal sent to Lithuania's bishops and Soviet authorities and handed out to the foreign correspondents: ^

Catholic Committee for the Defense
of the Rights of Believers

Since the end of World War II the bishops, priests and believers of Lithuania have often encountered religious discrimination. The situation of other believers in the Soviet Union is similar. Believers do not have the rights which atheists enjoy in the state. The Soviet Constitution only proclaims the freedom of religion, but even this limited freedom is often restricted in actual practice. Most of the laws which regulate the affairs of believers are inadequate for conditions in Lithuania and contradict not only the Soviet Constitution, but international USSR agreements as well.

We Catholics have therefore resolved to found the Catholic Committee for the Defense of the Rights of Believers which will strive to attain for Catholics rights equal to those of atheists. Through our activity we hope to help the faithful, and once the legal and practical equality of believers and atheists is achieved, the prestige of the Soviet Union in the Christian West will increase considerably.

In striving toward this goal, we are resolved to:

- draw the attention of Soviet authorities to instances of discrimination against the Church and individual believers;
- inform Church officials, and if need be, society in general about the situation of believers in Lithuania and other Soviet Republics;
- seek that Soviet laws and their practical application, as regards the affairs of the Church and believers, not violate international USSR agreements;
- explain to priests and believers their rights and help defend them.

The Catholic Committee for the Defense of the Rights of Believers will act publicly and will not seek any political goals.

Although the Committee will primarily concern itself with the defense of the rights of Catholics, it will also attempt to help other believers who appeal to it.

The Committee for the Defense of the Rights of Believers declares its solidarity with the defenders of human rights in the Soviet Union and throughout the world, and is determined to cooperate

with all of them in defending human rights. We especially want to cooperate closely with the USSR Christian Committee for the Defense of the Rights of Believers. We will consider this cooperation to be our modest contribution not only to the defense of human and religious rights, but also to the eccumenical movement.

If any member of the Catholic Committee for the Defense of the Rights of Believers cannot perform his duties, he will be immediately replaced by a candidate selected in advance.

The Committee asks interested individuals to send their questions to any member of this Committee.

Addresses of the members of the Catholic Committee for the Defense of the Rights of Believers:

Rev. Jonas Kauneckas, 235610 Telšiai, Pionierių g. 51:

Rev. Alfonsas Svarinskas, Z34422 Raseinių raj., Viduklė, Šaltinio g- 1;

Rev. Sigitas Tamkevičius, 234290 Vilkaviškio raj., Kybartai, Darvino g. 12:

Rev. Vincas Velavičius, 235915 Skaudvilė, Tauratės g. 17;

Rev. Juozas Zdebskis, 234560 Lazdijų raj., Šlavantai.

November 13, 1978

The Catholic Committee for the Defense of the Rights of Believers did not select a chairman or secretary; all five members jointly draft documents and equally assume responsibility for the activity of the Catholic Committee.

In their first document, the members of the Catholic Committee for the Defense of the Rights of Believers appeal to the Holy Father:

Holy Father!

For a long time, even when the hardships of our faithful loudly cried out for help, when we were persecuted and fought back, we were considered the "Church of Silence." We greatly rejoiced upon hearing from Your Holiness' lips that henceforth the "Church of Silence" no longer exists because it will speak through the Pope's lips.

In the Church, the loudest voice heard is that of the successors of the Apostles, the bishops; but under conditions of militant atheism this voice is sometimes completely stifled. Aware of our

responsibility before God and the Church and also aware of the fact that objective information on the situation of the Catholic Church in Lithuania did not always reach the Apostles' Throne, we priests of Lithuania have decided to speak and defend the most sacred rights of the Church and the faithful, because our silence and waiting create the most favorable conditions to destroy the Church from within and without. With this goal in mind, we have formed the Catholic Committee for the Defense of the Rights of Believers.

Declaring filial love and unconditional loyalty to the Apostles' Throne, we ask Your Holiness to bless our resolve and work.

November 13, 1978

Members of the Catholic Committee
for the Defense of the Rights of
Believers:

(signatures)

The second document asks that exiled bishops Vincentas Sladkevičius and Julijonas Steponavičius be allowed to perform their pastoral duties.

The third document, addressed to the USSR Minister for Internal Affairs, asks that the Rev. Pranas Masilionis be permitted to visit his brothers who live in the U.S. The Soviet government has many times refused Father Masilionis permission to leave for the U.S., thereby brutally violating the Helsinki Final Act.

In the fourth document, addressed to Religious Affairs Commissioner Anilionis, the members of the Catholic Committee for the Defense of the Rights of Believers recount the punishment imposed on Fathers Jonas Zubrus, Alfonsas Svarinskas and Sigitas Tamkevičius for conducting All Souls Day processions and view this as brutal discrimination against the priests and the faithful. The document states: "We are convinced that it is necessary not only to rescind the above-mentioned punishment, but also to strike the Statutes on Religious Congregations (LSSR Supreme Soviet Presidium, 7/28/1976) which are unconstitutional and contrary to USSR international agreements and are used to discriminate against priests and the faithful. So long as these statutes are in effect, the Catholics of Lithuania will think of themselves as second-class Soviet Union citizens."

At the press conference, the foreign correspondents were also appraised in the letter addressed to Pope John Paul II, the officials of the Orthodox Church, the Primate of the Anglican Church, the World Council of Churches, the Christian Social Affairs Committees and President Carter. The letter was signed by the members of the USSR Christian Committee for the Defense of the Rights of Believers and the Catholic Committee for the Defense of the Rights of believers. The letter asks that efforts be made urging the United Nations to adopt the "Convention on the Fight Against Religious Discrimination" or a comparable document.

LIFE OF CATHOLICS IN LITHUANIA AND THE SOVIET UNION AT THE ELECTION OF POPE JOHN PAUL II

The election of John Paul II as Supreme Shepherd of the Church is an especially historical event which not only has great significance in the life of the Catholic Church in general, but is especially important to the Catholics of Eastern Europe as well.

For the first time in the history of the Church we see a representative of Eastern Europe in the Apostolic See. Our Holy Father Pope John Paul II is one who personally experienced the horrors of World War II, and saw the terrible sufferings and death of many innocent people. He himself had to experience the worker's hard lot, and to study for the priesthood underground.

He has had the opportunity to be acquainted not only with the western world but also to become well acquainted with the deceitful and tireless Marxist-atheist war developed by Moscow against the work of the Church.

. . . This is a great encouragement not only to the Polish nation, but also and especially to Lithuania, Ukraine, Belorussia, and to all Catholics and Christians in the Soviet Union. The new pope was received with enthusiasm also by those struggling for human rights in the Soviet Union. We all expect to receive strong support from the new pope. Hence hope has returned that in the future we shall not feel abandoned to the will of the atheists in the Kremlin.

Our hopes have been justified from the start. In his very first address, the new pope recalled those imprisoned for the Faith. We have been moved by the Holy Father's statement that half his

heart belongs to Lithuania, and that he thinks of us all the time. All Lithuanians felt themselves to be especially honored by the Holy Father, when during the inauguration ceremonies he spoke in Lithuanian and received our bishops in exceptional fashion, telling them that he is well acquainted with the affairs of the faithful in Lithuania. The faithful of Lithuania are full of hope that the new Holy Father will strongly support our battle for complete freedom of the Catholic Church and for human rights in the Soviet Union.

. . . We are and will remain obedient and disciplined children of the Church, completely dedicated to the Apostolic See; however, we feel the vital need to express frankly to the Apostolic See our thoughts on all questions regarding the critical situation of our faithful. On the right answers to these questions will depend the future of the Church in the Soviet Union and in our country. We hope we are understood and receive help at this difficult time.

The ecclesiastical province of Lithuania is the outpost of Catholicism in the Soviet Union, overrun by total atheism. In our current life-or-death struggle we need quick and effective help in order not to be completely destroyed morally and physically. We therefore consider it necessary to acquaint the Apostolic See and our brethren, the faithful of the world, with the present situation of the Catholics in Lithuania.

When the Red Army occupied Lithuania, the physical and moral destruction of the Lithuanian nation began. About one-third of the Lithuanian nation were the direct victims. Some were exiled, others were imprisoned, killed, etc. This terror continued right up to the end of the reign of Stalin.

After the death of Stalin, the overt physical extermination of Catholics was changed to a systematic destruction of the nation through the schools, atheistic propaganda, and administrative measures. This has continued to the present day. Diocesan chanceries are forced to become the indirect helpers of the atheists in the destruction of the Church. They have sent out letters forbidding the catechizing of children, the official annual visitation of parishioners by the priest, and the participation of children in serving at Mass.

Especially difficult for Lithuania were the years between 1946 and 1950. The policy of appeasing the government reigned especially during the days of Monsignor Juozas Stankevičius as administrator of the Archdiocese of Kaunas and the Dioceses of Vilkaviškis and of Kaišiadoriai.

During the past decade, the persecution abated somewhat,

but when the atheistic government became convinced that the Faith was reviving in Lithuania, the Praesidium of the Supreme Soviet of the Lithuanian S.S.R. confirmed on July 28, 1976 the regulations concerning religious groups, in complete disregard of the dogmas, morals, and canon law of the Catholic Church, and obliged clergy and faithful to carry them out against the dictates of their own consciences, and in contradiction to the Universal declaration of Human Rights and the principles of the Final Act of the Helsinki Conference.

The Catholic church of Lithuania once again faces difficult days. Only an energetic struggle by priests and faithful will help defend the freedom of religion.

Regardless of long persecution by the atheists, religion in Lithuania is still alive. The former Commissioner for Cult, J(uozas) Rugienis himself stated, "We plugged all the openings, so that the faith in Lithuania would suffocate, but we felt some kind of current of underground religious life, which we are unable to control."

Since the activity of bishops and administrators of dioceses has been paralyzed, the religious life of Lithuania is basically sustained by parishes led by courageous priests. Especially bold and zealous are the priests in small parishes. They are not afraid of transfers, of fines, nor of jails. It is difficult for the government to repress the priests and people, since persecution enkindles the spirit of the believers; then petitions and complaints are drafted, which often reach the press abroad. In event of a trial, documents remain which are most unpleasant to those responsible for the indictment.

In Lithuania especially is the adage true: *Quails pastor talis grex*, "A parish is as good as its pastor." When the atheists notice a religious revival in any parish, they try in some way to transfer the zealous priest out of there. Often they force the Ordinary to do so. Priests oppressed by the atheists often question the bishop why they are punished by a transfer, and they refuse to accept the bishop's appointment. Bishop Juozas Labukas has even obtained from the Holy See a dispensation enabling him to transfer priests without keeping to Canon Law.

Thanks to bold resistance on the part of priests, the enemies of the Faith have not attained the results desired by them. The chancery of the Diocese of Vilkaviškis and government officials had a lot of trouble forcing Father Longinas Kunevičius to leave the Parish of Didvyžiai. Even when he was drafted into the army,

he used to show up in uniform on Sundays at his parish to celebrate Holy Mass.

Earlier, the Soviet government tried to take away from the younger priests the right to perform their priestly duties in public. For example, in 1969 Father Sigitas Tamkevičius and Father Juozas Zdebskis were forced to dig ditches. After work, they used to conduct retreats, offer Mass and the like, in catacomb fashion. The atheists, fearing lest their catacomb apostolate spread, soon ordered them to be put to work in parishes. Similarly, Father Alfonsas Svarinskas was assigned to a parish so that he might not influence students in Vilnius.

Despite the persecution of religion until now in many cases Christian families have preserved the Faith. In Lithuania many families of the older generation are deeply religious. The atheists have almost no hope of wrecking their faith. Younger families, however, grown up in the Soviet system, even though inheriting the faith and traditions of their nation, nevertheless have a weaker grasp of their religion, and it is much more difficult for them to rear their children.

Even though the Soviet Constitution guarantees citizens freedom of the press, and religious or ethnic discrimination against citizens is forbidden, nevertheless Lithuania is experiencing a harsher publishing ban than during the czarist era, when they allowed the publishing of books only in the Russian alphabet. Freedom of the press is allowed only to spread the atheistic ideology, while the propagation of any other ideology is forbidden. In thirty-eight years, the Lithuanians have not had the right to publish any books with a religious content, except for the New Testament, the Psalter and the Documents of Vatican II.

In Lithuania, a modest underground press supports the Faith. Books most often have to be copied by hand or by typewriter.

The following underground periodicals of a religious nature are being published in Lithuania: *The Chronicle of the Catholic Church in Lithuania* (*Lietuvos Katalikų Bažnyčios Kronika*), *God and Country* (*Dievas ir Tėvynė*), *The Worrier* (*Rūpintojėlis*), *The Way of Truth* (*Tiesos Kelias*), (for priests) . . . Even patriotic underground newspapers: *The Dawn* (*Aušra*), *The Liberty Herald* (*Laisvės Šaukllys*) and *Perspectives* (*Perspektyvos*) regard the Catholic Church favorably, since they understand well that as long as the Catholic Faith is alive, Lithuania will not be Russified.

The underground periodicals go from hand to hand, like the

greatest treasures. Once again, book smugglers have appeared, new trials are scheduled, and jail sentences await those involved in the Catholic or nationalist press. It is difficult at present to evaluate their significance. However, it is clear that the nation has felt herself alive; under the influence of these publications, new religious and national movements are springing up.

The significance of the underground publications would be small if they were not publicized by the broadcasts of Vatican Radio and Radio Liberty, and if they were not distributed and reproduced abroad. The broadcasts of these stations and the reactions of Lithuanians abroad and of the foreign press inhibit the excesses of local atheists. Many active atheists do not want world notoriety, and fear to have their names mentioned in various languages, inscribed in documents as oppressors of their own nation, who have sold out to foreigners in the darkest days of its history. Perhaps their is the additional concern: Will they not one day have to answer for their crimes? It is unpleasant to receive letters from abroad inquiring about reports of persecution, or to hear criticism of their traitorous deeds.

Even though a great part of the Lithuanian intelligentsia has become indifferent and ignorant of their faith, still just a little more religious information and freedom is needed for at least half of them to become believers in short order. For many of them, just seeing the television broadcast of the inauguration of Pope John Paul II constituted a wonderfully moving experience.

The broadcasts of Vatican Radio are widely listened to by believers and non-believers. Lithuanians in the fatherland learn from them about current events, which are impossible to learn about otherwise. Hence the popularity of Vatican Radio broadcasts is growing yearly. The atheists of Lithuania tried to have the Vatican Radio limit itself to explanation of the catechism. We are very grateful that dishonorable concessions were not made.

Radio Liberty broadcasts are especially jammed, but when it is possible to hear them, they are always listened to with great interest.

The Catholic Church has come to understand what a powerful resource today's mass media constitute. They can be used not only to spread the faith, but also to defend it. Of unusual importance in defending the persecuted Church is the multi-lingual dissemination of facts and documents concerning persecution, whose credibility is beyond question.

For this we are grateful to the journalists of various countries,

writers, newspaper and radio editors, bishops, priests and faithful of various lands, who have shown a fraternal concern for their persecuted brethren, as well as those who try, by their letters, protests and demonstrations to stop the persecution. This greatly inhibits the excesses of the atheists of the Soviet Union. They wish to appear to the world as champions of liberty and progressive democratic people, but the truth concerning the persecution of religion undoes their propaganda and Soviet Communism shows itself as an even more terrible copy of fascism.

Recently, Russian Orthodox and Lithuanian Roman Catholic Committees for the Defense of the Rights of Believers have been formed. Their task is to proclaim publicly the facts regarding the persecution of believers. We are waiting for Lithuanians abroad and for the faithful of the entire world to support by all means at their disposal the activities of these committees and to react to the facts they report, with the most effective means at their disposal. We are grateful especially for the work of the Lithuanians in the U.S.A. They would perform a great mission if they could organize a world-wide association of believers in defense of persecuted believers, including with the Catholic Church the principal world denominations. A unified campaign would bring good results. There are various ways to inhibit the persecutors: Boycott their products, protests, diplomatic efforts, religious services, processions, days of fasting, etc.

The work of the Church operating openly in Lithuania is supplemented by priests and laity working in catacomb fashion. They are especially persecuted. Some of the faithful do not dare to go to church on Sundays publicly or to receive the sacraments. It is difficult for them to deepen their knowledge of the Faith, or to prepare children for confession and First Communion. These people are assisted by representatives of the Church operating in catacomb fashion.

There are not two Catholic Churches in Lithuania, nor is it possible to split up. The catacomb activity of the Church is still not very widespread, because it is too little appreciated or supported by Church leaders; too little attention still is paid to its wishes. Its work is difficult, but essential. The atheists are worried by this work whose fruits offer great hopes for the future, because it is impossible to control. The government is trying hard to destroy the catacomb activity of the Church at the hands of the Bishops and even of the Vatican. Some bishops of Lithuania have tried to obtain the

agreement of the Holy Father that no work be done without the permission of publicly functioning bishops, supported by the atheistic government. Thank God, the Apostolic See saw through this ruse.

Most persecuted are the secret disseminators of underground Catholic publications. The following zealous believers were killed under suspicious circumstances: In Kaunas, Paltanavičius, in Panevėžys, Kriaučiūnas (thrown into a well). Others were crowded into labor camps: Nijolė Sadūnaitė, Petras Plumpa, Vladas Lapienis and others.

The atheists are using every possible means to make the Lithuanian nation atheistic: propaganda by radio, the press, television, atheistic education of the youth from their earliest days: beginning in kindergarte, continuing in school, university and army; recruiting them by force for their organizations. Nevertheless, even today crowds of people take part in parish devotions, especially at Christmas and Easter

Religious celebrations at Šiluva, Žemaičių Kalvarija (the Calvary of the Samogitians), and Aušros Vartai (the Gates of Dawn) have become very popular. The atheists have tried in every way to interfere with the celebrations of these religious devotions: They would organize festivals; the Motor Vehicles Department would not allow the use of government automobiles, etc.; all, however, in vain.

Very many children in Lithuania are baptized: about 90% in the villages and somewhat less in the large cities.

The great majority of the faithful bury their dead with religious services.

No small part of the youth is married in church. Even Party members go to the priest in these matters, in remote village churches at midnight or in private quarters.

Parents and priests prepare the majority of the children (about 70%) in catacomb fashion for first confession and Communion.

There is no small number of dedicated priests, unafraid even of imprisonment or death, who encourage the faithful and zealously defend their rights.

The atheists avoid shedding martyr's blood: For the present, they want the Church to smother quietly, without crying out, without tears, deprived of new means of life, broken and demoralized. It is therefore our duty to struggle so that those things causing the decline of the life of the Church be destroyed, and that the

necessary assistance be given to the Church militant without delay.

The majority of those who are officially carrying out the duties of Ordinaries in Lithuania are not defending the faith in Lithuania. Pastoral work, in many cases is badly neglected. The basic responsibility for this falls to the president of the college of Lithuanian bishops, His Excellency Juozapas Labukas.

We understand well how unusually difficult are the duties of Ordinaries in our situation. Their fulfillment requires unusually alert and deep faith, great wisdom, spiritual strength, unafraid of ridicule, persecution, imprisonment or even death.

The Ordinaries of Lithuania find themselves between two contradictory poles: The rank-and-file clergy and faithful want the ordinaries to be ideal successors of the apostles, but the officials of the atheistic government demand that the Ordinaries deceive the Apostolic See, pressure zealous priests, ignore pastoral ministry, openly support the plans of the atheists; i.e., that they be not routine but special collaborators with the government. Recently, the Soviet Lithuanian Commissioner for Religious Affairs, Petras Anilionis, dictated to the Ordinaries of Lithuania how they must carry out the July 8, 1976 directives of the Praesidium of the Supreme Soviet of the Lithuanian S.S.R., urging them not to be afraid if they are called "red."

The faithful would like to see on the bishops' throne such men as the Servant of God, Archbishop Jurgis Matulaitis, Archbishops Teofilius Matulionis, and Mečislovas Reinys; government representatives would like to promote as bishops such appeasers as Msgr. Petras Žilinskis in Czarist times, and in our days Msgr. Česlovas Krivaitis, Msgr. Povilas Bakšys and others.

The greatest misfortune of the persecuted church is that through the mouths of the Ordinaries speaks untruth. For example, the prestige of the Ordinaries suffered badly when, at the orders of the atheists, they condemned the petition of 17,000 faithful defending the freedom of religion in Lithuania.

We do not wish in any way to demean the authority of the Ordinaries, or by critical remarks to add to their already heavy burden. The priests and faithful of Lithuania wish only to help their bishops: By their statements in writing, and in private conversations, they request them not to hurt the Church. The clergy take care that their critical remarks to bishops not find their way into the pages of the broadly circulated press. But when the above-mentioned measures fail, only one alternative is left: to raise these

questions in the underground press. Even though this way is painful and unpleasant, in some instances it has brought wonderfully good results.

We do not claim that the Ordinaries act unethically in all instances. The bishop is sometimes forced to take into account government officials and in certain circumstances he can make concessions, but not the kind which would be contrary to the Gospel and to essential Canon Law: in the areas of catechization, administration of sacraments and the like.

We trust that the Apostolic See will discipline or warn clergy on various levels who are overly zealous collaborators with the atheists.

The security police annually send to the seminary in Kaunas individuals who have compromised themselves morally—people of who it can more likely be expected that they will add to the ranks of these wrecking the Church. The numbers of those entering the seminary are strictly limited, and intelligent or well-educated young men are especially prevented from entering. The government prevents bishops from freely appointing the seminary administration or professors. Because of this, the educational level and discipline of the seminary suffers. Nevertheless, even in such circumstances some very exemplary priests finish the seminary. For this the atheistic government blames the bishops and the seminary and the seminary administration.

In Lithuania, along with zealous priests there are those who are lax, showing little concern for the catechization of the children, practical sermons, or individual pastoral care. They are satisfied simply with administering the sacraments to those who come to them. The administration of a diocese is made very much more difficult when the government interferes in the least details of clergy assignments. The bishop is often powerless when it comes to transferring a negligent priest, or one who has broken church law.

Pastoral ministry is especially neglected in the parishes in larger cities: especially in Vilnius, Kaunas, Klaipėda, with a few exceptions. A large percentage of clergy working in cities fails to distinguish itself by its courage or its zeal. Others are unable to carry out their duties on account of poor health or old age, and do not have the courage or the self-respect to resign from their duties. There are also some who when transferred by the bishop, appeal to the atheistic government to have the transfer delayed, in spite of a penalty of excommunication specially reserved to the Holy See.

As time goes on, there is a great increase in the number of parishes without priests or served by very elderly and ill priests. Clearly the pastoral activity of such priests is weak. It is especially difficult for priests to take care of several parishes.

Even though the Catholic catacomb and underground press performs an important function, nevertheless it is difficult for it to withstand the flood of printed atheistic propaganda.

Each year about seventy works with an anti-religious content are published. Large honorariums are paid for atheistic articles and books. Literature published during the era of Lithuanian independence has been destroyed in various ways (through the schools, confiscation during raids, etc.). The constantly repeated lying of atheistic propaganda arouses doubts and uncertainty in the younger generation.

A weak worldview is damaging to moral uprightness. Hence it is not surprising that many residents of Lithuania not only know little about religious questions, but their attitudes toward God, the Church and morality are completely wrong. The atheists' favorite themes are to smear the clergy, and raise the shortcomings of their moral life, not excepting even cardinals or popes. In this regard, they do not hesitate to make use of lies and deceit.

The undermining of the foundations of faith has had its effect on national morals. Its first fruit is the constantly growing breakdown of the family. A broken family cannot rear children properly. The number of juvenile crimes is growing, as well as moral laxity, especially in the trade schools and dormitories, and alcoholism and other vices are spreading.

All this adds greatly to the already heavy burden of pastoral work.

At this time in Lithuania the fundamental propagator of the atheistic worldview and wrecker of Christian morality is the school. For long ages teachers were the closest cooperators with spiritual leaders in the religious and moral training of youth. In some schools the teachers themselves used to teach religion. The situation changed with the annihilation of the partisans in Lithuania.

Since 1944, more than 2,000 teachers went into other professions on account of intolerable working conditions, especially the constant pressure to lie, deceive, and to mislead the innocent children of their fellow-countrymen. In teaching Lithuanian history, teachers are forced to denigrate their own nation, to suppress or distort its honorable past and to pay homage to its oppressors. They must promote the so-called brotherhood of nations, whose purpose is to

russify Lithuania. About one-third of the teachers in Lithuania are members of the Party. Some of them are fanatical in their hatred of religion and of religious believers. They are obliged to carry out carefully all instructions sent them by the Party and by Moscow and to use the whole educational system to wage war on religion. Teachers are forced to tear children away from the influence of religious parents by taking up their leisure time, and especially Sundays. They require the children to dance and sing during Advent and Lent, to memorize atheistic poems, to sketch anti-religious pictures, to participate in atheistic plays, to ridicule the Church, God and the clergy.

However, the atheists cannot rejoice over the results of such education: In school, respect for the teacher's authority has disappeared and juvenile delinquency is on the rise, in quantity and scope, especially drunkenness and sexual promiscuity. The plight of a large portion of Lithuanian youth is such, that their Christian faith has been wrecked, but atheism has not taken hold. But even among such youth, patriotic attitudes survive. The students are interested in Lithuanian history, but they are unable to appreciate the significance of Christianity in the Lithuanian nation's past, present and future. It would not be difficult to win many of them for God, if only they received more religious information.

At the present time there are more churches open and priests active in Lithuania than in the entire Soviet Union, but on account of government interference and the submissiveness of members of the hierarchy, Lithuanian priests have become little involved in missionary work in the Soviet Union. The six dioceses of Lithuania have 715 priests, but only three priests are working beyond the borders of Lithuania.

Father Albinas Dumbliauskas was even threatened with suspension by the administrator of the Archdiocese of Kaunas when he wanted to engage in apostolic work in Siberia.

Only with the greatest difficulty did Father Kazimieras Žilys win from the chancery of the diocese of Kaišiadoriai permission to go to Ukraine for apostolic work.

Father Feliksas Baliūnas still cannot obtain permission to go to the Catholics of Armenia, when there is not a single priest in Armenia, and the Apostolic See was very concerned to obtain a priest for the faithful of that country.

In this way great harm is being done to the Catholics of other nations, and the missionary ideal and religious enthusiasm

is being diminished. This is an unpardonable error which the Apostolic See should take effective measures to correct.

Even though according to the Constitutions of the Soviet Union and of Lithuania, the Church is separated from the state, nevertheless the civil government interferes in the smallest details of Church activity. Without government permission, a priest may not invite a neighboring priest to a religious celebration; he may not even drive a nail in the wall (so stipulate the government officials).

Their latest plans to wreck the Church are clear from Order No. IX-748, of July 28, 1976, which is intended to paralyze religious activity completely. Parish executive committees are required to make new contracts with the government, in which they oblige themselves not to object when churches are closed. The atheists want to arrange that regardless of essential Canon Law of the Church, parishes would be controlled by executive committees selected from the laity, which would be packed with KGB collaborators.

The atheists in Lithuania seek to take over completely the finances of the Church. Their purpose is to profit from the sacrifices of the faithful and to bankrupt the smaller parishes. In these cases the atheists introduce the completely unnecessary paid positions of Executive Committee Chairman, Treasurer, etc. The salaries must be paid by the religious group. If its income is small, it is forced to dissolve. This is a new way of ridiculing the faithful. They are forced to support with their own money atheist officials who restrict the work of the Church.

Parishes are likewise required to appropriate money to the peace fund, a political propaganda organization led by atheists. These were the methods used to destroy the Russian Orthodox Church.

The new Commissioner for Religious Affairs in Lithuania, Petras Anilionis, has said that he intends to "straighten out" in a year and a half the mistakes his predecessor Kazimieras Tumėnas made in five years; i.e., failure to destroy the *Chronicle of the Catholic Church in Lithuania* and to disorganize parish life.

From these facts it is clear that the Catholics of Lithuania and with them all the Catholics of the Soviet Union are waging a life-or-death struggle with atheism. To win it, we need the effective support of the Apostolic See and of our brother and sister Catholics.

We are happy with the beautiful resolutions of the Vatican II Council, which touch upon the suffering Church, urging special

love for the persecuted bishops, priests, and believers, and the carrying of the light of the gospel there where it is least known, without fear of suffering or sacrifice.

These views of the Church were more than once emphasized, illuminated by the Holy Father Paul VI in his speeches. It was emphasized that diplomacy must serve pastoral needs; not vice versa. Various organizations were formed, which devote themselves to helping the suffering Church; and there was prayer for the suffering Church. The voices of our brother Catholics defending us are heard as becoming even stronger, though the Apostolic See during the last few years has not interceded for us energetically. The Catholics of the Soviet Union have felt especially misunderstood, left to the mercy of the atheists.

The so-called Ostpolitik of the Apostolic See was incomprehensible to us, especially in regard to the Soviet Union. In many instances we held it to be harmful to the Church — even ruinous. Because of it, pastoral work in the Soviet Union has been thwarted. We ourselves did not show the necessary activity and inventiveness. When various sects: Jehovah's Witnesses, Fundamentalists, Adventists and Pentacostals won many new members during the past 30 years, the Catholics and the Russian Orthodox were waiting for some kind of better times. It looks as if the leaders of the Russian Orthodox Church were able, at the order of the Kremlin, to convince the leaders of the Catholic Church that the best way for Catholics to maintain themselves in the Soviet Union is not to demonstrate any activity and to wait for better days. Meanwhile, the atheistic government of the Soviet Union acted with all its might and deceit, relentlessly destroying religion.

In our opinion, the yielding disposition of the Catholic Church to the government of the Soviet Union has proved harmful to the evangelization of the Soviet Union since World War II. There are many Catholics within the borders of the Soviet Union — Germans, Poles, Ukrainians and others. A significant part of them consists of Lithuanians. The Soviet government is trying to strip these ethnic minorities of their faith, knowing that the annihilation of their faith is the best means of russifying them and of breaking their spirit. That is why it is not surprising that besides the introduction of a Communist government in the Soviet Union, the atheists are also waging a steady and persistent battle against religion, using all physical and moral means to destroy the faith.

Since there are a good many Catholics in the Soviet Union, it is not surprising that the Catholic Church sought all sorts of ways of safeguarding believers in these countries, not excluding diplomatic activity. All the more, since life these days raises questions of importance to the world's believers and non-believers. The Church's stand on this question is illuminated by the decrees of the Vatican II Council inviting believers and atheists to serious dialogue.

How did the atheists of the Soviet Union respond to this invitation? They do not refuse to visit the Pope, to send condolences and letters of congratulation; they might even want to establish diplomatic relations, but at the same time they try to have the Apostolic See not to interfere in their destruction of Christianity — to remain silent while they persecute believers, put them in prison and kill them.

There was a time, when the Catholic Church protested publicly and supported persecuted Catholics in every way. Marxist atheism was even condemned in a special encyclical, *Divini Redemptoris*. For that reason Pope Pius XI was sentenced to death *in absentia* by the atheists of the Kremlin. However, the authority of the Roman pontiff had risen among the believers of Russia, especially in the eyes of the Russian Orthodox. Average believers according to the writer Rudzinsky, said: "Our real father is the pope, because he alone feels our pain, he prays for us and speaks out in our behalf."

Our Holy Father, Pope Pius XII, continued the line of Pius XI, granting various privileges to persecuted bishops, priests and believers.

Beginning with the rule of the Good Pope John XXIII, a new line was begun, the so-called Eastern Diplomacy. At this time in separate cases sympathy was shown to the believers of the Soviet Union, but the believers did not receive new concrete incentives to spread the teachings of Christ and new necessary legal authorization. The believers of the Soviet Union felt left to their fate, doomed to die a slow, quiet death. In place of public persecutions, imprisonments, banishments or labor camps, a quiet, but consistent stifling of religion started.

The diplomats of atheistic states began to visit the Vatican, and representatives of the Apostolic See — bishops and cardinals — the Soviet Union. They were received warmly, graciously, but conditions for believers did not improve; they even worsened,

because the atheists reached the level at which religion was being demolished at the hands of some Catholic hierarchy, executing the instructions of the atheists and not showing them the necessary resistance.

In our opinion, such tactics were used by the Apostolic See in an effort to safeguard the believers of the Soviet Union from physical destruction; however the results obtained have been sad. In the eyes of the Soviet Union's inhabitants, the Catholic Church has lost its charm and the Holy Father's authority has fallen. One has taken to looking at the activities of the Apostolic See as being those of a secular action institution. The sectarians began to proclaim that the Catholic Church has begun to keep company with the devil. Many inhabitants of the Soviet Union became charmed with the various sects, which were bravely fighting with militant atheism.

General phrases saying that there are countries where believers are persecuted, and that the Church resolutely condemns persecutors, did not upset Moscow's atheists. They recognize only strong moral and physical force, mass protests, demonstrations and the like. They know the power of the Catholic Church, but until now that power has not been used ably.

The overly great trust placed in the representatives of the Moscow Patriarchate has a very negative effect on the believers of the Soviet Union. The Catholic Church, for ecumenical purposes, kept friendly ties with the Moscow Patriarchate, which represents the Soviet Union's atheistic politics more than the affairs of believers. We think that ecumenism would be far better served, if the Pope's authority was restored in the eyes of Russia's Christians as their zealous defender.

For years and years, the persecuted believers have not heard concrete words of incitement, on how to carry out evangelization as well as catechization in these countries, on how to prepare priests for mission work within the Soviet Union; no appropriate directions, instructions or new privileges were published. The priests of the Soviet Union, especially the younger ones, did not know if they have any kind of jurisdiction upon leaving the bounds of their diocese or how to solve many other problems.

Many of the young priests of Lithuania do not know what privileges arrested, exiled or fugitive priests have; nevertheless they are known by Lithuanian security workers. The Curia of Lithuania remains silent about them, in some cases even tries to forbid the

use of those privileges. Besides, one can see from those privileges that they were written by individuals with feeble knowledge of Soviet living conditions. For example, according to them, Holy Mass is prohibited in the bedroom. Can one find a room in the Soviet Union, especially in prison, which is not used for sleeping?

We should learn from the atheists, communists and others, how they help their persecuted members operate. Risking their lives, they prepare propagandists, give them detailed instructions on how, where and when to act, prepare their ideological battle, plans. It is reminiscent of the gospel scene — Judas on the look-out, prepared to betray Christ, while Christ's apostles sleep.

The appointment of bishops excessively yielding to the atheists is harmful to Lithuanian religious life. Under our conditions, a bishop has to be a firm support for priests and faithful in the defense of freedom of religion and Church rights. It is an especially big misfortune if the bishop, the leader of a heroic struggling nation and clergy, yields excessively to atheists, hampering the combative nature of his believers. This makes believers and priests pessimistic, raises disappointment to anger with those, who unknowingly or insensitively recommend such weak-willed individuals for the Bishop's See, and with those upon whom the bishop's appointment rests. One of the characteristics of a bishop to the Baltic region before his appointment was "*optinius ex pessimis*". We are glad that finally our voice has reached the Apostolic See and the atheists of the Soviet Union were unable to promote their proposed candidates. The news that the new Holy Father is not prepared to appoint new public bishops for Lithuania until the government lets exiled bishops — His Excellency Julijonas Steponavičius and Vincentas Sladkevičius—assume their responsibilities, upon reaching us brought us even more joy. The Holy Father feels our expectations. Appointment of new bishops in place of exiled bishops would be like a condemnation of Bishop Julijonas Steponavičius, who defended Church rights, and Bishop Vincentas Sladkevičius, appointed without the consent of the atheist government.

Some of Lithuania's Ordinaries are no support to their priests, but rather a cause for scandal. One of the biggest misfortunes for the work of the entire Catholic Church is the incomprehensible faithful execution of instructions of the atheistic government by some members of the Lithuanian hierarchy.

One Lithuanian bishop, repeatedly warned in writing by priests of Lithuania and after a show of mistrust in him by the Apostolic See, once again recommended to the Apostolic See candidates for the bishopric in 1978, sycophanter individuals, available to the atheists as if they were their own chosen candidates, when in reality (he himself has said this) they were chosen by the atheists. Among them there was one for whom there were canonical impediments to ordination as a priest.

The bishop affirmed that a high official of the Apostolic See had asked him to announce to the Soviet administration, that a bishop's appointment without the consent of Soviet authority was a great mistake by the Apostolic See, which would never recur in the future. If this is the truth, then such a concession of the Apostolic See would be a refusal to fight for the Church's inalienable right to manage its own affairs independently from the government, let alone from the officials of the atheistic authority. They agree after all, to the candidacy of only those bishops, among whom they hope to have obedient assistants in destroying the faith. How painful it is for believers to have such leaders appointed by the Apostolic See, and to pledge them obedience, as required by Canon Law. What a terrible position this puts priests and believers in!

We are sure that the present Holy Father understands well the sad reasons for the division among our clergy and will, by warning the wayward and encouraging the faithful, do everything to enable us together to defend the freedom and rights of the Church.

The conferral of religious promotions on priests appeasing the government is destroying the religious fervor of believers and priests.

About 600 Lithuanian priests have been in Soviet jails and labor camps. Not one of them has been acknowledged with a promotion by the Church for his suffering and loyalty. The honorary title of Monsignor was bestowed upon Fathers Česlovas Krivaitis, Povilas Bakšys, Bronius Barauskas, Juozas Stankevičius, known to the (faithful) as subservient to the politics of the Soviet atheists. One gets the impression that the Apostolic See consents, as it were, to the pro-government line of these clergymen, as if the sacrifice of martyrs and suffering for the faith is of no use to the Church.

The Polish priest-martyrs were treated quite differently. Even though there were fewer of them in Soviet labor camps than there were Lithuanians, Cardinal Wyscziński procured the title of

Monsignor for the honorable Fathers — Br. Dzepecki, VI. Bukovinski and J. Kuchinski.

Naturally, struggling priests do not seek honorary promotions. Nevertheless, honoring them appropriately would sustain the spirit of the struggling priests and faithful and would reaffirm the correctness of their actions.

Thank God, our voice has been heard here also. Lately, cowardly and negligent priests have not been receiving honorary titles; nevertheless, the struggle of the zealous has not been supported correspondingly. This psychologically disarms the struggling young priests and scandalizes the faithful, who consider such a policy to be one of submission to those in power and disregard for the suffering and the struggling.

News has reached us that one who has suffered and has been loyal to the Holy See has been chosen as a prospective cardinal of Lithuania. This news greatly raised the spirits of the Lithuanian people. It is held to be an appreciation of the long struggle for God and Church in Lithuania, and as compensation for the many sacrifices and sufferings. But a simultaneous concern arises, that for such an honorable post a candidate be chosen deserving the respect of the whole nation, such as our bishops in exile.

Often our brothers abroad are also unable to help us. They complain that their efforts often come up against some kind of magical wall of insensitivity. Sometimes it is even worse — in their desire to help, they do harm instead, interceding on behalf of various questionable clergy in Lithuania.

One more of our sad problems: The administrators of the Vilnius and Kaišiadorius dioceses have angered believers in Lithuania and abroad for years and years with their behavior. Diocesan administrators have lost credibility. Is there no power in the Catholic Church which would decisively block the way for these offenses, with which our College of Ordinaries sees no reason to fight, or more likely is unable to. How can the persecuted faithful be allowed to be destroyed in the country where rank-and-file priests and Catholics suffer, and clergy sycophantic to the atheistic government live lavishly, irresponsibly squandering funds donated for Church purposes?

Vatican diplomats should not consider it a victory if they obtain from the atheists the right to appoint a new bishop, bound to serve their directives.

What has diplomacy achieved by this appeasement? In the whole

of Soviet Russia, where there are millions of believing Catholics — Ukrainians, Poles, Germans, Lithuanians — beginning with Moscow and ending with Sakhalin, within a 10,000 km radius there is not one Church, not one publicly functioning Catholic priest left. The Churches of Moscow and Leningrad can be said to be dying, designated as showpieces for members of foreign and Vatican delegations. Here ceremonial rites of the Catholic Faith can still be performed, but only under the watchful eye of atheistic puppets.

One or the other active Catholic church can be found in the vast Soviet stretches of the South Asia, where Catholics have, with great difficulty, won the right to have Mass, often in very modest quarters.

Even worse, sychophantic diplomacy lulls the militancy of believers. With no churches, priests or catechization, a major part of the youth, born of once Christian families, has grown up as atheists or indifferent individuals, now very difficult to catechize.

If bishops and priests of Lithuania are allowed to yield without restraint to the government, and the resistance there does not receive successful support from the Apostolic See and the world's believers, then the same fate awaits Lithuania.

In an effort to avoid such a fate, our task is to fight for the cessation of deceitful and subtle Church persecution in the Soviet Union, that at least elementary rights be granted to the faithful not on paper, but in real life.

Should diplomats not take measures to end once and for all the insolent Moscow atheist-sponsored stifling of believers? If even now crosses and medals are ripped from the necks of tourists at the Moscow airport, if their suitcases are searched carefully for hours, so that no Bible or other books of religious content be brought into the Soviet Union, why talk of believers in the far corners of Siberia, whose cries of help cannot reach Rome, nor the believers of Lithuania? And now they are demolishing churches built by the faithful, putting disseminators of the Catholic press in jail, crowding people into psychiatric and venereal hospitals for daring to pray without permission.

And this is going on in that state which claim to have the "most democratic constitution", by which her citizens are said to be safeguarded from religious discrimination, where freedom of religions worship is guaranteed — where the Universal Declaration of Human Rights and the Helsinki Final Act have been signed,

and where there is a clamor against human rights violations in other states?

What are these talks and signatures worth? When they are reproached for restricting and persecuting believers, they say that this is interference in their internal affairs. Meanwhile when they interfere in the affairs of many other states, and even in the most minute affairs of the Church, they regard this as permissible. They understand well, that the Catholics of the Soviet Union in essence are not enemies of the socialist system. Many Catholics work conscientiously in factories and collective farms. They know that Christianity is no brake to socialist progress, that the Church is not a supporter of exploiters, but is fighting in the front lines for human rights. The leaders of the Soviet Union themselves know well that the Church, having more freedom, could be a better assistant in fighting with the ever-increasing amoral phenomena here.

The Soviet government should not only recognize, but also in practice not restrict at least the essential human rights as well as the rights of the believers.

That is why the Catholics of Lithuania are not asking for any sort of privileges for the Church, but are demanding at least these elementary conditions in which it could survive and not be gradually annihilated.

. . . The Soviet Government must not only acknowledge but in practice stop suppressing at least basic human and religious rights.

Thus the Catholics of Lithuania do not ask any kind of privileges for the Church, but demand at least these most elementary conditions in which it would be able to survive, instead of being gradually destroyed.

Our basic demands of the atheistic government:

— To repeal without delay, and not to enforce, anti-constitutional, anti-humanistic laws which completely disregard the Christian world-view and morality — laws which are contrary to international obligations of the Soviet Union. Particularly important among these are the decrees of the Praesidium of the Supreme Soviet, dated July 28, 1976 and June 12, 1966, whose carrying out requires both Catholic clergy and the faithful to sin seriously against their conscience and against the requirements of Church Law.

— Not to forbid the catechization of children.

— Not to interfere with the ministration of sacraments to the sick and the dying.

— Not to interfere with the performance of religious ceremonies or with the administration of sacraments beyond the boundaries of the church providing the service.

— To stop interfering with the functioning of the seminary, so that it might freely accept candidates on its own. To allow the bishops freely to appoint suitable professors to the seminary. To cease demoralizing the seminarians by seeking to recruit them as agents for the KGB; to stop interfering with the expulsion from the seminary of students unsuitable for the priestly state. To stop interfering in the appointments of bishops and priests.

— To open churches and allow priests to work freely in those places where there are Catholics: e.g., Novosibirsk, Omsk, Tomsk, Irkutsk, Minsk, and other places in the Soviet Union.

— In Lithuania, at least the following churches of historical and pastoral importance must be opened: The Cathedral of Vilnius, Šv. Kazimiero, Kauno Įgulos, and the church in Klaipėda.

— To allow the erection of churches in newly developed sections of the larger cities of Vilnius, Kaunas, Panevėžys, Šiauliai, and Elektrėnai.

— To allow Catholic publications: Catechisms, books of a more important religious nature, and Catholic newspapers, without crippling the contents by censorship.

— To allow the faithful to go to church and to receive the sacraments freely.

— Even if these essential rights cannot be won, the Catholics of the Soviet Union and of Lithuania have but one alternative: to operate in catacomb fashion.

— In a desire to crush the pastoral activities of the Church operating in catacomb conditions, the Soviet government may once again take extreme measures: arrests, trials, imprisonment and murder. Then they will be forced to show their truly inhuman face. Obviously such behavior on their part will be condemned not only by the religious believers of the world, but also by Communist Parties of the West which have not lost their humanity.

We wish peace based on justice. However, the Church of its nature cannot live at peace with moral evil, untruth, or hatred, of God. We feel very keenly that peace treaties with evil and with untruth are treaties bringing the silence of the grave. To struggle against evil by all means possible is Christ's command to us all.

The Catholics of Lithuania have learned to struggle against the

atheists. Even in Lithuania, when they meet with unswerving resistance on the part of priests and faithful, they are forced to back down.

The priests and faithful of Lithuania earnestly hope from the Apostolic See:

That it not give in to atheistic governments when they interfere with pastoral work.

That the affairs of the faithful of Eastern Europe be assigned to persons who know and understand better the living conditions of the faithful in the Soviet Union.

That the Church operating in catacomb fashion as well as the Church operating overtly be supported in every way—that they be given all the privileges and rights which the persecuted Church had in the early centuries, especially that the Church of the catacombs be assigned hierarches.

That there be no appointment of bishops who appease the atheistic government and that the present Ordinaries be obliged to defend the rights of the Church and not to make any concessions not in keeping with the Christian worldview, morality, and Canon Law; that those who transgress Church Law or hurt the Church be discharged from their duties or suitably punished according to canonical norms. In choosing candidates the exiled bishops should be consulted.

That the faithful of the entire world and people of good will be invited to defend more energetically, unitedly, and in better organized fashion with all effective means the persecuted believers of the entire Soviet Union.

The atheistic government of the Soviet Union appreciates the moral force of the Catholic Church and the significance of Catholic solidarity.

. . . This analysis of the relationship between the Soviet Union and the Catholic Church and this appeal to the Apostolic See, to Catholic Bishops, the faithful and all people of good will throughout the world we wrote and edited not sitting peacefully in some library, but expecting at any moment to be raided, arrested and tried. We trust that our voice will be heard and receive a favorable response. We are and remain faithful to Christ, the Church and the Holy Father. In our constant prayers we will ask strength for His Holiness to carry out successfully the mission given him by Divine Providence . . .

SURVEILLANCE OF CHURCH ACTIVITY

All city and district executive committees have received the following document and have been ordered to assemble the required information and secretly forward it to their *Rayon* executive committee:

..... *Rayon* Peoples' Council for Deputies
Executive Committee
12/8/1978 No.

By January 2, 1979, please submit (personally) to the *Rayon* Executive Committee information on the status of religious associations of all denominations, the state of religiousness in the district, area, city, clerical activity and the work of the district, town or city executive committee in enforcing laws on religious cults throughout 1978.

The information must include answers to all the questions enumerated in the memorandum. Moreover, the enclosed forms No. 1 and No. 2 must be filled out accurately.

Questions which must be covered in the information submitted:

Memorandum

I. Status of religious communities of all denominations and the state of religiousness.

1. How many houses of worship per individual denomination.
2. Number of clergy in religious associations.
3. Current condition of houses of worship, their maintenance and repair.
4. When inventory was taken of state property in houses of worship. Condition of state property.
5. Outline the activity of religious community executive bodies (positive and negative examples).
6. State of religiousness as well as receipts and expenses as listed in enclosed forms No. 1 and 2.

II. Outline and Clerical Activity

1. Who manages the physical plant and finances of the religious community, collects donations.

2. How the clergy observe the laws; typical violations of the law.
3. Do priests interfere in the affairs of families, groups, schools; if there are such instances, give concrete examples.
4. Who teaches children catechism, how is confirmation organized, the names of ministers of cult who violate the laws in this respect, with concrete examples.
5. How extensively and in what churches children serve at mass and church services (number of altar boys).
6. Methods used by the clergy to revive religious life (work with the youth, parents, women, the intelligentsia), main directions and trends of their work with the same categories of inhabitants, how this affects believers and other inhabitants of the district, town and city.
7. How many sermons were preached and heard during the year. General content and nature of sermons:
 - were there instances when the reality of Soviet life was distorted in sermons, when sermons were used for political and other ends.
 - include a summary of the Christmas sermon (on a separate sheet).
8. Give an account of the more important religious feasts—details of recollections, which were held in the district, town, city; number of participants, steps taken by the clergy to attract more people, active participation of believers in this feast over the past years—give comparisons.
9. Were there instances when priests organized processions of believers on religious feasts, in violation of art. 50 of the Statutes on Religious Associations
10. Living conditions of priests: Do they have communal apartments, live in parish houses, rent private apartments (apartments with conveniences or without them), is there a telephone, do they have private cars, motorcycles for their personal use."

At the end of 1978, all pastors in Lithuania were required to fill out questionnaires sent out by the diocesan chanceries and executive committees. Questionnaire No. 1 included the following questions: Does the religious association have "holy places?" How many school-age children were baptized? How many adults? How many received First Communion? How many were confirmed?

How many Easter confessions? How many unregistered ministers of cult?

In Questionnaire No. 2, answers to the question of how much was spent on "repairs to the house of worship," must include all types of expenditures: real estate taxes, church taxes, insurance payments, expenses for electricity (25 kopeks per Kw), for fuel and other community services. It seems that the atheist government is planning to use these artificially inflated figures for propaganda purpose: See how churches in Soviet Lithuania are being repaired! And as for taxes—there are none!

Some Lithuanian priests have begun to refuse to answer these questionnaires. In such cases, Deans or Chancery officials "out-do" themselves and fill these questionnaires from their own heads, merely to curry the favor of the Religious Affairs Commissioner.

It is high time for the chanceries to stop performing this shameful work and for more priests to stop returning godless questionnaires and also stop providing the Republic's atheist council and the KGB with information they need.

To: The Chancery of the Kaunas Archdiocese

This year, as every year, we received a questionnaire (No. 2) from the Chancery. It appears that the questionnaires received from the *Rayon* executive committees are identical in wording. They are therefore drafted by the atheists and are sent out through the Religious Affairs Commissioner via two different routes. A question arises: Why waste time and paper which is in such short supply for everyday needs.

Each year, these questionnaires contain new questions. This year the brazenness of the atheists is truly boundless—they have even begun to intrude into matters of conscience, demanding data on how many believers made their Easter confession. Moreover, the questionnaire is an insult to priests by calling them ministers of cult. I am a priest and not a minister of cult. I am therefore not obliged to listen to insults, be discriminated against and at the same time submit information on the spiritual state of the Church to the atheists. Such information serves atheist propaganda and the destruction of the Church.

Last year, the atheists of Raseiniai wanted to prosecute me for examining children for First Communion. This year (June 29th) I did not escape the "concerned" surveillance of Raseiniai District Security Committee Chief V. Gardauskas when I pose with children at the

main doors of the church on the occasion of their First Communion. Is it really necessary after such and like incidents to report to the atheists how many children receive first Communion.

During my first years of pastoral work in Viduklė, high *Rayon* officials continually slandered me by word of mouth and in the press, forbade me to preach at Šiluva, prohibit priests from inviting me to recollections. Some officials have become obsessed with the pastor of Viduklė.

The atheists are also attacking believing children and their parents. Teachers Vaicekauskas, Mockus and others terrorize children to prevent them from serving at Holy Mass and participating in processions. Viduklė District Chairman A. Zigmantas threatened Česlovas Marcinkevičius (whose wife recently died leaving two minor children): "If you don't stop singing in the church choir, the professional union committee will not allot you any assistance." The Director of the Viduklė State Farm, E. Zaikauskas, is planning to dismiss a fireman simply because his son serves at Holy Mass.

Moreover, the 50-ruble fine leveled against me this year for leading a procession of believers to the cemetery on the eve of All Souls Day clearly shows the atheists' true aims, as well as their tactics.

I will therefore, refuse this year and in the future to fill out questionnaires sent by the chancery or the executive committee. The church committee will submit information on the financial activity of the church to the *Rayons*. Every Sunday atheists send their observers to our church, let them gather the information they need.

All in all, it is amazing that the Chancery does not protest such questionnaires and sends them out to priests. In the final analysis, limits which no one is allowed to cross must be set.

Viduklė, December 26, 1978

Feast of St. Stephen

Rev. Alfonsas Svarinskas,
Pastor of Viduklė.

OUR PRISONERS

Boguchany

Nijolė Sadūnaitė is in poor health and is often sick. There is no one to relieve her, therefore she must go work even when ailing. In the fall, she suffered an entire month from acute bronchitis and

intestinal inflammation. Only on October 18th did she return to work.

Ulyanovsk

There has been no recent contact with Ona Pranskūnaitė, who is still serving in Ulyanovsk. It is assumed that she was taken from Ulyanovsk elsewhere at the end of her sentence. The KGB often does this. (Translator's Note: Since this was written, Ona Pranskūnaitė, has been released).

NEWS FROM THE DIOCESES

Vilnius

Before Christmas 1978, two members of the Krakow Chapter brought and presented to the Merciful Mother of Aušros Vartai (Gate of Dawn) in Vilnius the cardinal hat of Pope John Paul II. Up to now this news has been kept secret from the faithful of Lithuania.

Religious Affairs Commissioner Petras Anilionis has asked Bishop Liudvikas Povilonis whether the pope may elevate someone to the rank of a cardinal without the knowledge of the Soviet government. Could he name an emigrant bishop or ordinary priest cardinal? The bishop confirmed that the possibility does exist in all three instances.

The Commissioner's concern aroused both joy and fear in Lithuania: It would truly be a great victory for the Catholic Church in Lithuania if she were to have a cardinal similar to the Polish Primate Cardinal Wyszinski, but it would be tragic if a collaborator of the atheist government were appointed to this high church post.

Speakers from the "Žinia" (Information) Society have mentioned in their public lectures that the pastor of the Immaculate Conception Church in Vilnius, the Rev. Stanislovas Lidys, is a good friend of Pope John Paul II; Father Lidys himself is attempting to secure an invitation from Lithuanian priests living in Rome in order to visit Italy. Father Lidys has already visited the U.S., Poland, Portugal and is known as a close collaborator of the atheist government who maintains broad ties with emigrant Lithuanians.

Kaunas

On December 24, 1978, Vice-Commissioner for Religious Affairs Raslanas (an old chekist) escorted to the Kaunas Theological Seminary a Portuguese journalist who is planning in the very near future to write a lengthy article on the situation of Catholics in Lithuania. Raslanas introduced this journalist as a Catholic. Then, the security agent took the Catholic journalist to a "Catholic" family to spend Christmas Eve.

If the Portuguese journalist is really a believer, he cannot write an accurate article about Lithuania with the assistance of security agent Raslanas. Raslanas is directly responsible for the slaughter of innocent people in the forest of Rainiai. Any foreign journalist will learn a hundred times more about Lithuania from reading the *Chronicle of the Catholic Church in Lithuania* than from seeing it through a KGB car window.

Kaunas

In connection with the general census to be conducted on January 17, 1979, a seminar was held for census takers at the Kaunas militia headquarters on November 22, 1978. The seminar was conducted by a representative from Vilnius (Mrs.) Aldona Simutienė. Among various questions, it was explained how a minister of cult (priest) should be recorded. To the question where employed, the answer should be "Is not employed" and should be marked on the census form as unemployed. The educational level should be marked "average" in no case high. Other ministers of cult, such as organists and sacristans are not included in those questions.

Klaipeda

Telšiai Diocesan Chancery
Telšiai, November 14, 1978
No. 404.

To: Lithuanian SSR Commissioner for Religious Affairs under the USSR Council of Ministers.

With regard to complaints received from the believers of Klaipeda, you requested that I visit Klaipeda so as to be able to report to you on the situation with on the spot information.

I later received from you the complaint itself from the Klaipeda believers with your request that I submit my opinion by November 17, 1978.

1. As per your request, I visited Klaipeda. I spoke with the Dean

of Klaipeda, pastor Jonas Baikauskas, and the vice-chairman of the Klaipeda City Executive Committee.

From these discussions, I gained the impression that the Klaipeda City Executive Committee is inclined to permit only improvements to the existing house of worship, i.e., allow fans to be installed, install heat and the like. They are not considering expanding the building. The pastor of Klaipeda, the Rev. Jonas Baikauskas, is of the same opinion.

Regarding your request that I submit a written reply on the Klaipeda matter, I can report the following:

In life, reality in matters of economics and ideology is sometimes kept hidden from top government levels. This constitutes pure deception of leaders and an indirect push into error. In fulfilling your request, I will therefore attempt to be completely honest. I ask that you view my report in this light.

The question of the Klaipeda church (now the philharmonic) is not limited to the Telšiai Diocese, but affects all the dioceses in the Republic. The church in Klaipeda was built with the donations of all the republic's believers, even priests. All the faithful and priests who contributed, including Bishop Liudas Povilonis, are still living.

Although the complaints are written and discontent is publicly voiced by only a small part of believers, but regardless of who you ask, be he priest or lay believer, all reply that the church should not have been confiscated: The government gave permission to build it, allotted material; the faithful donated money, worked. Why was the believing community punished? Such a view exists not only in the Telšiai Diocese.

When the question was raised to expand the existing house of worship, it became apparent that few were impressed by the idea. For everyone hopes and expects the church which was built to be returned. Moreover, there are quite a few who hold that an expansion would be an official renunciation of the confiscated church, and the expanded portion might be taken away . . .

I feel that, in light of such views, an expansion project would not be popular.

And the existing house of worship really is too small for Klaipeda.

The city has grown incredibly and is still expanding. The number of believers is also growing.

Some believers are forced to either completely renounce going to church or travel to neighboring churches, because the Klaipeda

house of worship is stifling in summer and in the winter people cannot kneel on the muddy cement floor. Because of a lack of space, there are no pews for the elderly and ailing to sit down.

Those who come for baptisms and weddings are often forced to line up outside, holding infants in the cold damp sea air and wait their turn to be ministered to. The auxiliary facilities are also too small.

During important feasts, the assembled believers cannot fit inside. They stand in the tiny yard and even out to the street corner. Youngsters climb fences. When the weather is bad, they return home sad without attending services. Those who do manage to get inside often suffer the loss of buttons in the shoving crowd of people. People faint, the grates which separate the faithful from the altar are knocked down.

After an old house which stood next door was demolished, the view opened up and the remaining old warehouses which stand next to the house of worship, in line with the main altar, are an eyesore.

I feel that all the above constitute the main reason why some of the faithful write letters of complaint, expressing the discontent of the majority here with both the church and the civil government.

(signed) K.A. Vaičius
Administrator of the Telšiai
Diocese of the Klaipėda
Prelature.

Šakiai

Šakiai *Rayon* Executive Committee Vice-Chairwoman (Mrs.) Donata Noreikienė summoned priests from the *Rayon* to the Executive Committee on December 27, 1978. Of nineteen priests only six came, and this greatly upset the vice-chairman.

Militia official Zhaleniak told the priest that crime is declining in Lithuania, banditry and the making of home-brewed alcohol have disappeared. *The cause of all current crimes is alcoholism*

It is unfortunate that Zhaleniak did not explain who is responsible for current drunkenness and the daily crime increase.

The failure of the priests of the Šakiai Diaconate to come to the *Rayon* is an excellent example for all of Lithuania's priests of how such meetings should be ignored.

Upninkai (R a y o n of Jonava)

On August 25, 1978 vandals entered the small church of Upninkai through a window and stole small candlesticks, statues of angels and a small cross.

Deltuva (R a y o n of Ukmergė)

During the night of November 4th to 5th, 1978 thieves tried to break into the Deltuva church, but someone came upon them and the evil-doers fled.

Kėdainiai

The Kėdainiai *Rayon* local government called together priests on October 17, 1978 and informed them of the most recent "latest instructions." After the lecture, the opinion of the majority about these "instructions" was voiced by Labūnava pastor, the Rev. Steponas Pilka:

"We will not do this! We will not place a noose around our own necks."

Videniškiai (R a y o n of Molėtai)

Molėtai *Rayon* Executive Committee Vice-Chairwoman (Mrs.) Danutė Genčierienė summoned the pastor of Videniškiai, Canon Jonas Jonis, on October 26, 1978 in Alunta during the annual Rosary devotions.

Furthermore, she berated him because in certain parishes children are given instruction, serve at Holy Mass, participate in processions, and priests are invited to devotions without the *Rayon's* permission.

The pastor of Molėtai, the Rev. Ignas Milašius, the Alunta church committee and others were also summoned and accused of the same offenses.

Palomenė (R a y o n of Kaišiadorys)

A funeral procession was conducted on November 1, 1978 at the Palomenė cemetery where predominantly believers are buried. Despite the fact that the civil ceremony for the dead was not disrupted, the procession of believers was viewed as a violation of the law, and the Kaišiadorys administrative Commission fined the Rev. Jonas Zubrus, pastor of the Palomenė parish, 50 rubles.

Father Zubrus wrote a statement to the Kaišiadorys *Rayon* People's Court, demanding that the unjustly imposed fine be

lifted. The statement cites the rights and freedoms guaranteed by the USSR Constitution, as well as international agreements.

Despite the weighty arguments, the Kaišiadorys *Rayon* People's Court upheld the fine imposed on Father Zubrus.

Pajūralis (R a y o n of Šilalė)

During the night of November 19th to 20th, fifty crosses in the Pajūralis cemetery were turned over on the graves of believers.

The saddened and pensive parishioners gathered Monday morning at the cemetery and wondered at the unprecedented event. This is a new deliberate campaign by the atheists, this is a new atheist method of offending believers by desecrating their dead.

Plungė

During the night of November 12th to 13th, about thirty crosses and gravestones were demolished by godless vandals at the old Plungė cemetery. The pastor notified the militia, but it is powerless to do anything.

Lately, a new form of vandalism has emerged in Lithuania—ideological vandalism.

Upyna (R a y o n of Šilalė)

During the dark and windy night of September 11th to 12th of this year, wrongdoers entered the church through a window and stole the Blessed Sacrament with the entire tabernacle-safe. To date, we have no further news on this event.

On October 15th, the pastor, Father Adolfas Pudžemys, led a service of atonement. A large number of people attended, especially the youth who made the Stations of the Cross and said the Rosary. Father Alfonsas Svarinskas celebrated a Holy Mass of atonement and preached a suitable sermon.

Viešvėnai (R a y o n of Telšiai)

At the demand of the *Rayon* government, Religious Affairs Commissioner P. (etras) Anilionis has, through the diocesan chancery, forbidden the Cathedral assistant pastor the Rev. Jonas Kauneckas, to minister to the Viešvėnai parish. No reason was given for the interdiction. It seems that the *Rayon* government is displeased over the fact that the bell tower has been repaired, the church painted and spiritual life renewed.

Teachers at the Viešvėnai Primary School are displeased that some believing students attended the church, serve at Holy Mass and participate in adoration services. They complain that this makes atheist work impossible.

On Sundays, candles at the Viešvėnai church (services here are held only on Sundays) are lit by World War I disabled veteran Savickis. And even this is viewed as an offense: In October he was summoned three times to the Telšiai military commissariat where security agents awaited him. The ailing disabled veteran was so tormented during the interrogations by various accusations, questions and threats that he used to be seriously ill for at least three days after returning home.

Šiauliai

Vera Zhabarovskaya, Director of Production at the Bread-Pasta Plant in Šiauliai, summoned (Mrs.) Ieva Gintautienė who works as a doughmixer in the rolls division and roughly ordered her to produce a picture of herself for the honor roll board. On November 5th, Ieva Gintautienė was awarded Stakhyoite pin along with a book and a 20-ruble prize.

On November 10th, (Mrs) Gintautienė was again summoned by the plant director and berated for causing her much unpleasantness: She had posed for her photograph wearing a cross around her neck. Because of this photograph, the director was summoned to the *Rayon* party committee and severely reprimended. Mrs. Gintautienė calmly replied that she is a believer and cannot understand how she caused offense. And so her picture did not appear on the honor roll.

Raseiniai

During the night of May 5th to 6th, 1978, the Raseiniai church was burglarized. The thief was caught by the militia, it was Eduardas Pocius, son of Povilas, residing in Raseiniai, V Grybo 10. Besides the church, Eduardas Pocius had also burglarized two stores, one in Raseiniai, the other in the Ukraine.

The thief took two unique cultural treasures—the gilded crowns from the picture depicting the Blessed Virgin Mary and the Child Jesus.

The faithful rejoiced over the possibility of recovering the stolen treasures. Unfortunately, they were not able to secure their return.

The interrogator claims he did not have a chance to interrogate

Pocius: he was immediately taken by the medical commission and certified mentally ill and not liable for his actions.

Why are the physicians showing the thief so much mercy, why was his interrogation interrupted before it was completed? Why is everything being whitewashed? Because Pocius is a member of the Communist Youth League.

If the accused is mentally ill, then how did he manage to complete middle school, why was he admitted to the Communist Youth? In his file, his thoughts are lucid, even logical. He managed to show how he committed his crimes, and there is no indication that he could not be interrogated to the end.

Pocius' file contains entire pages on the burglary of the stores, but only several sentences on that of the church.

Expert testimony and the trial were protracted six months. It is interesting to note that some of the articles from the stores were recovered, but those from the church were not.

Instead of helping the church recover the valuables or at least coming to see the pastor, Pocius' parents kept running to lawyers.

The very night the court's ruling was handed down, the window through which the thief had entered was again broken.

The church in Raseiniai is a cultural monument, registered and protected by the state. The picture which was vandalized is also under the protection of the state. But in this case, the state was interested in protecting the Communist Youth-thief rather than cultural treasures.

The trial of Pocius was held in secret and people who came to attend were not allowed into the courtroom.

The circumstances in the case and the secret trial session give reason to think that it conceals deceit. Apparently it was feared that unfavorable circumstances might come to light and the names of other offenders revealed. Therefore, Judge Z. Andruškevičiūtė, counselors A. Šaipokaitė and P. Batvinas and Prosecutor V. Patrauskaitė saved the situation and the honor of the Communist Youth League by ruling Eduardas Pocius to be a schizophrenic and confining him for a time to a psychiatric hospital.

Salos (R a y o n of Rokiškis)

The wooden Gothic-style church of Salos, built in the 19th century and seriously damaged during World War I, has not yet had any major repairs. After being transferred to Salos as pastor, the

Rev. Petras Nykštus began to work on making repairs to the church. Money was needed for the work. After he asked the parishioners to support the project, a campaign of various slanders was launched. While the church repairs were still in progress, local atheists used various forms of blackmail against the faithful who supported the pastor. For example, they imposed a fine on the driver who dared bring lumber for the church. On Sunday, when the pastor was summoned the church committee for consultation on the repairs to the church, committee members were accompanied to the sacristy by Mykolas Bagdonavičius, father of Director Bagdonavičius of the agricultural school, who demanded that the pastor stop the repair work.

The atheists of Salos began to spread untrue rumors that there used to be a pure gold monstrance at the Salos church, that the pastor had sold it for 30,000 or 50,000 rubles and built himself a house, bought a car, etc.

On October 27, 1978, the Salos District People's Board summoned the entire church committee and demanded that it compel the pastor to produce the monstrance. Chairwoman (Mrs.) Baronienė of the Salos District Peoples Board and members of the church committee—Gimbutas and Kaušakis—went to the rectory. The pastor demanded to see papers stating who had sent them. Mrs. Baronienė claimed that Rokiškis *Rayon* Rayon Vice-Chairman Firo had telephoned her and ordered her to conduct this inspection. When the pastor hesitated, (Mrs.) Baronienė threatened: "If you refuse to allow us to inspect it, the investigations will be conducted by the security police." The pastor explained that she could examine the monstrance only with the bishop's permission. The pastor allowed the investigator just to look at the monstrance, but they were not allowed to touch it.

Žalioji (Rayon of Vilkaviškis)

Wishing to pay Christian respect to their dead on All Souls Day, the faithful of Žalioji and Klausučiai went to the pastor of the Didvyžiai parish, the Rev. Antanas Lukošaitis, asking him to celebrate Holy Mass at the cemetery chapel. For the occasion, the parishioners erected a frame for a tent to keep the altar dry in the event of rain. Many believers attended the requiem services.

On November 10, 1978, the custodian of the Didvyžiai church (Miss) Dvylytė was interrogated by Vilkaviškis *Rayon* Executive

Committee Vice-Chairman J. Urbonas. He questioned her on various details: Who erected the altar at the Žalioji cemetery, where did the priest change, who brought him, from where were the carpets obtained, etc. at though the greatest crime had been committed. After tormenting the custodian for a long time, they began to ridicule her, until she ran out of patience and left.

Žalioji (R a y o n of Vilkaviškis)

The faithful of the Žalioji Catholic Parish read in the newspaper *Gimtas Kraštas (Native Land)* (11/21/1978, No. 38), which is aimed at Lithuanians living abroad, an article entitled "In the Fight for Peace and Disarmament", and learned from it that the presidium session of the European Berlin Catholic Conference was being held in Vilnius at that time. On September 22nd, they send statements to four of its participants: The Vice-Chairman, Rector of the Kaunas Theological Seminary Professor Dr. Viktoras Butkus, Bishop Coadjutor Liudas Povilonis, Religious Affairs Commissioner Petras Anilionis and Vice-Chairman of the LSSR Council of Ministers, Algirdas Česnavičius. Among other things, the statements which 103 believers signed declares: "We have written many statements, signed by hundreds of believers who want to regain their rights to the confiscated church, to the highest agencies of the Soviet government, but all in vain. All our statements found their way into the wastebasket of Vice-Chairman Urbonas of the Vilkaviškis *Rayon* Executive Committee. And so we remained Soviet Citizens with no rights. Help us regain our rights to the church which we repaired under such difficult circumstances during the postwar years so that we might pray there in peace after finishing our daily work. Otherwise, every time we look at our church which has been converted into a mill, we will carry the ever festering wound of the violation of the freedoms of belief and conscience."

After drafting the statement, all of them impatiently awaited a reply, hoping that perhaps this time their voice would be heard especially since an Italian participant of the session, U. Zapuli had said: "I would like to stress, that seen through Italian eyes, the situation of Roman Catholics in Soviet Lithuania is very good . . . and believers have all the conditions enabling them to fulfill their obligations."

A month and a half after writing the statements and not receiving a reply, the believers decided to go personally to Vilnius on December 14, 1978 and seek justice and help from the Communist

Party Central Committee. At the Central Committee the faithful had difficulty finding anyone to listen to them. Finally, they were received by Central Committee employee Kraujelis. After hearing out the believers' request, he explained that he could not help them and they must appeal to the Religious Affairs Commissioner or Supreme Soviet Präsidium. Petras Anilionis promised the faithful who went to see him that he would review everything and let them know.

Shortly, Anilionis sent out a letter telling the faithful of Žalioji that their church was closed legally and that surrounding churches minister to the needs of the faithful.

How beneficial it would be for the Italian U. Zapuli who attended the Berlin Conference presidium session to come to the Žalioji parish and see what rights and freedoms Catholics really have, how they are mocked, how they are persecuted and cannot complain to anyone. And if only Zapuli had gone to Klaipėda and seen how people with small children pray outside because there is no room for them inside the small chapel, and the church, they themselves built has been converted into a philharmonic hall.

IN THE SOVIET SCHOOL

Palomenė (Rayon of Kaišiadorys)

To: The Religious Affairs Commissioner

A Statement from: Rev. Jonas Zubrus, residing in the
Rayon of Kaišiadorys, Palomenė.

Like last year, students in grades five through eight at the Palomenė Primary School were ordered by their homeroom teacher in October 1978 to fill out questionnaires on their religious beliefs. The behavior of some teachers is contrary to both ethics and justice.

After writing the question on the blackboard, fifth-grade homeroom teacher Ona Renkevičaitė began to explain to the students how they should answer. All students must write that they don't believe; to the question "Why don't you believe" they should write: "Because science has proven there is no God"; to the question "Do you attend church of your own will or at the behest of your parents" write "At the behest of my parents." Those who, despite the order to lie, had the courage to write as dictated by their conscience that they believe, were told by teacher Ren-

kevičaitė: "Talk your mothers out of forcing you to attend church because the school requires that you not believe and not attend church."

Sixth-grade homeroom teacher Julija Pilkienė gave her students similar instructions. Students who did not know how to reply to the question "What atheist books have you read", were told to write *Už vienuolyno sienų (Beyond Convent Walls)* and *Nenoriu dangaus (I Don't Want Heaven)*. When the students explained they had not read these books and could not answer if someone were to ask what was written in them, the homeroom teacher assured them: "No one will ask you." Some of the students did not reply to the question "Do you believe." They and student Vidas Žižliauskas who wrote "I believe" were ordered by the teacher to recopy everything from the beginning and write "I don't believe." She was particularly vehement against student Janonis who wrote "I believe" and who answered the question "Why do you believe?" with "Science has proven that God exists."

From this we can see that such behavior by teachers is not only poor pedagogy (at other times they preach truthfulness and sincerity, but negate it all by their actions), but also violates the individual and the law. It is an offense against students by violating their consciences; it is an offense against their parents by trampling what they instill in their children; it is an offense against society by teaching the young generation to be hypocritical, to be conformists, to follow the dictate of need and career over that of conscience. Finally such behavior by teachers violates the LSSR Constitution, the Universal Declaration of Human Rights and the Helsinki Final Act.

Rev. J. Zubrus

November 18, 1978.

Josvainiai (Rayon of Kėdainiai)

On September 28, 1978, the chairman of the People's Board at the Josvainiai Middle School, teacher Apolonija Jurevičienė, ordered fourth-year students Dalia Viprikaitė, L. Valaitytė and Lijana Šilkaitytė to stay after school. Teacher Jurevičienė scolded and ridiculed them so extensively that the girls shook like leaves and then ordered them to bring their mothers because they attend church and sing in the choir. Teacher Elena Dovydienė also intimidated students Daiva Salagubaitė, Roma Bernatavičiūtė and Rasa Urbelytė. Grade 4a homeroom teacher Kaminskienė

threatened to give much lower deportment grades to students Dai-va Vasiliutė and Genutė Brigytė for believing and singing in the church choir.

The mothers who were summoned explained that they go to church and want their children to grow up religious. The mother of Šilkaitytė who works at the Josvainiai district office and the mother of Valaitytė who is employed at the Josvainiai Cultural Center were threatened with dismissal from work if they continue to allow their daughters to attend church.

Teacher Valaitienė scolded and warned the mothers about "ruining" their children. If they want their children to continue attending school, they must renounce the Church. The following students were also warned: Aušra and Jūratė Maziliauskaitė, Rasa Banderdorfaitė, Dalia and Aušra Vinntrikaitė.

Šiauliai

On October 17, 1978, teacher (Mrs.) Lipnickienė of the Fifth Middle School in Šiauliai ordered a group of her grade Ia students to stand in the corner by the wastebasket because they came to school without their "Little Octobrist" pins. Teachers usually enroll all first-grade students into the Little Octobrists without asking either their or their parents' permission. This is a typical example of Soviet education. In Lithuania, not a single official student organization has a Lithuanian pin.

Telšiai

In June 1978 Mr. Mockevičius died in a tragic accident. His children were left orphans. Barely two months after the funeral, (Mrs) Mockevičienė who is employed as a nurse in the children's ward of the Telšiai hospital was threatened by ward director Tsirovka that she would lose her mother's rights if her children continue to be allowed to serve at Holy Mass. And Head Nurse Krupova threatened to telephone the Kaunas Medical Institute to have the dormitory privileges of her son who is studying there withdrawn. In October, (Mrs.) Mockevičienė was again summoned to see hospital chief-of-staff Janulis to justify herself. The Mockevičius children who attend the Žemaitė Middle School were given lower deportment grades. "We simply cannot give exemplary deportment grades to students who attend church," stated the school's Principal Rūkas. Although atheists greatly boast of their humanity, they have no qualms whatsoever in exploiting even the

greatest misfortune of man—death—to force a renunciation the faith.

The funeral of Grade 3c student Kibelkyte of the Fifth Middle School in Telšiai was held on September 18, 1978. Homeroom teacher Moščinskiene told the parents: "If you give her a church burial, we won't allow a single pupil to attend the funeral."

On October 6, 1978, Principal Adomaitienė of the Fourth Middle School in Telšiai summoned eighth-grade student Alina Stonkutė and began to interrogate her: "Why haven't you joined the Communist Youth? Why do you keep others from joining? Why do you come to school wearing the Eucharistic Society pin?" (In Telšiai students are forbidden to wear the pins depicting a wayside shrine which are manufactured by Soviet industry and openly sold at booths for 17 kopecks.) At the conclusion of the discussion, the principal stated: "All this must remain just between the two of us, for otherwise that priest will again publicize it in his sermon."

Several days later, homeroom teacher (Mrs.) Staniene kept (Miss) A. Stonkute and other students who did not join the Communist Youth after school and ordered them to justify in writing why they do not join . . . Stonkutė wrote: "I do not join because Communist Youths are not allowed to go to church." The following day, homeroom teacher Staniene ridiculed this explanation in front of the entire class.

When she graduated from middle school, Alina's sister, Genutė Stonkutė, was not given a letter of recommendation which is required for entrance into another school for an entire month. She was told to go ask the pastor for references. When she finally did receive the letter of reference, the principal had verified in writing that the student had categorically refused to join the Communist Youth League.

Since the very beginning of 1978, choir members and the parents and acquaintances of altar boys and children who kept vigil at the Blessed Sacrament have continually been summoned to the Telšiai security police (KGB). Even teenagers who are schoolmates or friends of believing students are summoned for interrogation. They are usually questioned by Security Chief Laskutov. Even non-believing students and Communist Youth members were often summoned to the security police for this same reason. At first, security agents come to the school. The next time, they summon the teenager to the agent on duty at the militia or to some other militia office. The usual questions: "Are you a believer? Do you know any believers? Do you attend church?" The security agents even agree that one may go to church, but in church one must keep an eye

out for certain things. Young people are thus given the task of following those who attend church and reporting conversations with them, relating every little detail. Security agents are very interested in what books believing students read and where they obtain them. With this in mind, tenth-grade students Romas Perminas, Ignatas Vygantas, Augaitis and Sigitas Kotilius from the Middle School No. 4 were summoned many times to the security police, as were Middle School No. 5 students Činskis and Daugelis, and Peitekis and Šileikis, who work in industry, and many others.

In Telšiai, believers are kept under surveillance like dangerous state criminals.

Gargždai (R a y o n of Klaipėda)

Grade 2c teacher (Mrs.) Papievienė of the Gargždai Middle School persecutes students who attend church and serve at Holy Mass. Upon learning that students Linas Vainius, Remigijus and Nerijus Zekis and Kuprelis serve at Holy Mass, she mocked them harshly: "Why do you go to that church, there is no God there. (. . .) Churchmice salivate on the cross and then you kiss it. I repeat, there is no God, Lenin took care of everything." Dumbraitė was berated for keeping vigil at the Blessed Sacrament. She was threatened with receiving a failing department grade.

Digressing from the subject being taught, grade 4b teacher (Mrs.) Platušienė ordered the students who serve at Holy Mass to stand up. Saulius Norvilas and Saulius Benaitis stood up. The teacher began to ridicule them, but the students had already become inured to constant threats and no longer became upset: "Let them lower our department grades, but we won't renounce the church."

Kretinga

On December 22, 1978, ninth-grade homeroom teacher Radžiuvienė of the Kretinga Second Middle School began to tell her homeroom: "The Constitution guarantees every citizen the freedom of conscience; you may believe, you may not believe. Now, will those of you who believe in God honestly confess and raise your hands." Most students raised their hands. "Now those who do not believe, raise your hands." Out of 40 students in class, not a single hand went up. The teacher became angry: "You, Alma, are the secretary of the Communist Youth League, and you, Danguolė, her assistant, do you also believe in God?"

"Teacher, you've just said that the Constitution guarantees free-

lom of conscience."

"But you are a member of the Communist Youth!"

"What could we do, your forced us," the students explained. Finally, the teacher lost her self-control: "Then I cannot work with such students."

Kretinga

Eighth-grade student Antanas Puškorius of the Second Middle School is constantly berated by homeroom teacher Raguckas: "Because of you, I've made the chronicles . . . and Vatican Radio talked about me."

Vytautas Šimkus, a student at that some school, was told by his teachers that because he serves in church he won't be permitted to graduate from middle school. When he completes all the grades, he will be diverted to a trade school. The teachers also told the student's mother the same thing.

Palanga

On November 20, 1978, teacher Vytautas Kusas of the Palanga Middle School noticed a cross hanging on a chain around the neck of grade 4b student Valdas Sudintas, tore it off in the presence of all the students and ordered him to take it to his homeroom teacher. Valdas' mother, a believer, wrote a letter of complaint to the Palanga Executive Committee and the Education Ministry.

Raseiniai

During a funeral at the church held on November 10, 1978, two teachers—Grikštienė of the Raseiniai Middle School and Žirniienė of the Tytuvėnai Agricultural Trade School—chased from the church believing students who were forced in the street until the services ended. Who gave the teachers the right to do as they please in church?

Kapsukas

At about 9:00 P.M. on the evening of November 10, 1978, unknown godless individuals shattered the statue of the Virgin Mary which stood in a niche on the outside wall of the Kapsukas church, back against the main altar. Two weeks prior to this incident, students from the boarding school located next to the church splattered the church with mud.

Gižai (R a y o n of Vilkaviškis)

Student Ilma Golubovskaitė was to be given a religious burial on October 20, 1978. Principal Savickas and the teachers of the Gižai Middle School demanded that the parents bury their daughter in a godless manner. The parents were warned that if a priest presides at the funeral, people will not be allowed to leave work to escort the deceased to the cemetery and they would suffer other unpleasantness. The believing young girl was given an atheistic burial.

Druskininkai

It's the end of the 1977-78 academic year. The graduating class is taking physics exams. The exam is being conducted by school principal Bazys. Graduating student Žilionis approaches the examiner. Spying a cross on the youth's chest, the principal assails him:

"Remove the cross right away!"

"I will not remove it," boldly replies the youth.

"Remove it," sternly shouts the principal.

The stubborn and courageous youth did not obey the principal. The thoroughly enraged disseminator of atheism then trips up the graduating student who had a good scholastic record with tricky questions and gives him an unsatisfactory grade. The youth's future is ruined, he is prevented from enrolling in a school of higher education.

Biržai

In the spring of 1978, sixth grade student Vilius Meškauskas of the Biržai Middle School refused to sing an atheist song. Because of this, he had to bring his parents to school, he was discussed at a class meeting and two students were assigned to follow him.

CATHOLICS IN THE SOVIET UNION

Belorussia

Žaludka (District of Gardinas)

A 50-ruble fine was imposed in 1978 on Sakel, the chairman of the Žaludka parish religious community, because children had participated in the Easter procession. Two months after the feast, Sakel was summoned to the *Rayon* (Ščučin) and was informed that

he was being fined fifty rubles for violating laws of cult. The *Rayon* government ordered state farm authorities to deduct this fine from Sakel's wages.

Žaludka (District of Gardinas)

On June 13, 1978, the Rev. Anton Chanko solemnly celebrated his first Mass at the church of Žaludka. A large crowd of people assembled since this was the first time since the war that a first Mass celebration was being held in Belorussia. On the day of the first Mass, a loudspeaker was set up 20 meters from the church at the order of the school principal to prevent people from hearing anything. Members of the church committee requested that the loudspeaker be disconnected, but no one paid them any heed. Only later when the outraged people threatened to complain to Moscow about this disruption of prayer, was it disconnected immediately before the solemn High Mass.

Senosios Vasiliškės

A year after the death of the pastor Rev. Prišmontas, the *Rayon* government closed down the church which is one of the most beautiful in Belorussia. For a long time the people wrote and travelled to Minsk and Moscow asking that the church be reopened. In Moscow, they were told to form a religious community committee and present the list to the *Rayon*. In the event the *Rayon* refuses to confirm this committee, they should again appeal to Moscow.

The parishioners of Senosios Vasiliškės wrote to the *Rayon* — Ščucin—wrote to their district—Gardinas—government, wrote to the capital—Moscow—but have not as yet received a reply from anywhere . . .

Semetovščyzna (District of Vitebsk)

On October 30, 1978, the pastor of Šemetovščyzna, the Rev. Kučinskas, was summoned to Minsk to see the Religious Affairs Commissioner. Zalevskij and Ponamorev told him that there is no need for a seminary in Belorussia because one already exists in Riga. He was also reminded that there are no applicants in Belorussia. But it is a well known fact that the applications of 6 candidates were rejected . . .

Moldavia

The only priest in Moldavia receives from all corners telegram

after telegram with heart-rending requests: "Come hear the confession of and minister to the dying." The Soviet government just mocks such requests.

When the priest does risk ministering to the dying without government permission, he is detained, fined and threatened. The *Rayons* of Kamenka and Ribnitsa are especially "zealous" here. And so on November 21, 1978, the priest went to Ribnitsa to minister to an ailing old woman after being summoned by her granddaughter. Near Ribnitsa the priest noticed that he was being followed. As soon as he entered the town, the priest hardly had time to leave the car when the militia which had followed the car arrested the driver, took him to the militia and probably forbade him to drive the priest in the future.

Sloboda-Rashkovo

November 25th of this year (1978) marks one year since the Soviet government demolished the church and dispersed the people. But despite this, people gather every evening to pray in common in a small room and even under the open sky, because all of them cannot fit into the tight quarters. Rain, snow and the cold do not deter them from praying. More than the bad weather, it is District Chairman Bogorozh who disturbs them. He always arrives drunk and disperses the children. Between November 1st and 15th, Bogorozh arrived drunk three times, brutally chased the children from the room and interrupted the common prayers of the believers. After bursting into the room during prayers on November 13, 1978, the chairman chased out the children, dragging them outside one by one. In addition to the adults, only two teenagers remained in the room: tenth-grader Svetlana Pogrebnaya and eleventh-grader Stanislavas Malčiuk. Bogorozh rushed up to Svetlana and tried to drive her out by force. The girl calmly replied: "When I finish praying, I will leave." The enraged Bogorozh turned to Stanislovas Malčiuk and asked him to leave voluntarily. The teenager completely ignored his pleas. Bogorozh screamed in a rage, "I will settle accounts with you in school!"

There is another thorn in the side of the Rashkovo district chairman. It is the candle which burns like an eternal flame and is guarded by the Catholics of Rashkovo at the spot where the demolished church altar once stood. The candle flickers in the middle of a field, day and night, in good weather and in bad, reminding everyone that in this spot there once stood the tabernacle of Almighty

God, Jesus in the Eucharist, which was destroyed by brutal hands.

When the people of Rashkovo appeal to the central Committee or the Religious Affairs Council in Moscow seeking permission for the priest to visit the sick or dying, the letters are sent back to Kishinev which, having ordered the local government to keep the priest out, sends some such reply: "In reply to your letter addressed to the Soviet Union Communist Party Central Committee, we are informing you that due to the fact that there is no registered Catholic community or priest in the *Rayon* of Kamenka, the question of summoning a priest from another *Rayon* must be decided by the local government." Signed by Assistant Commissioner for Religious Affairs, A.I. Raneta.

NEW UNDERGROUND PUBLICATIONS

Aušra (The Dawn), No. 13 (53). This issue writes about Lithuania's floundering in alcohol, about the activities of the Soviet Mafia—the KGB and many other topics. The issue came out in October 1978.

Rūpintojėlis (The Suffering Christ) No. 7. Appeared at the very end of 1978 and is dedicated to Virgilijus Jaugelis, a former prisoner jailed for making copies of the *Chronicle of the Catholic Church in Lithuania* who has now attained the priesthood through underground channels. The forward states:

Father Virgilijus:

From early childhood you nurtured the dream— "I'm going to be a priest." But you did not know how many obstacles you would meet on this road. For many years, the hand of the KUB closed the seminary doors to you. That same hand shoved you into a labor camp merely for loving Your Motherland and the Church. The torturers feared you would die at their feet and threw you back half-dead at the gates of your home.

And yet even then you did not lose the hope—"I am going to be a priest!" And here you are at the Lord's altar. You place into Christ's Chalice of suffering your own days of suffering and offer them up.

All believing Lithuania congratulates you and wishes: Offer up

both your own and Christ's sacrifice for the future of us all.

N.B. The Rev. Virgilijus Jaugelis publicly offered his first Holy Mass on November 1, 1978 at the church in Kybartai.

Perspektyvos (Perspectives) No. 5 and 6. Both issues appeared almost simultaneously at the end of 1978. They contain many current articles written in a discussion form.

Dievas ir Tėvynė (God and Country) No. 9. Most of the issue is devoted to the story *Naktis (Night)* which touches on many sensitive current-day problems.

Fellow Lithuanian, Don't Forget!

P.(etras) Plumpa, N.(ijolė) Sadūnaitė, S.(ergei) Kovalev, O.(na) Pranskūnaitė, V.(ladas) Lapienis, B.(alys) Gajauskas, V.(iktoras) Petkus and others who bear the shackles of prison so that you might freely live and believe!

INDEX OF PERSONS

Adomaitienė, 46
Andriuškevičius, Z., 40
Anilionis, Petras, 6, 14, 18, 33, 38, 42, 43
Bagdonavičius, Mykolas, 41
Bakšys, Msgn. Povilas, 14, 23
Baikauskas, Rev. Jonas, 35
Baliūnas, Rev. Feliksas, 17
Barkauskas, Msgn. Bronius, 23
Baronienė, 41
Batvinas, P. 40
Bazys, 49
Bernatavičiūtė, Roma, 44
Benaitis, Saulius, 47
Benderdorfaite, Rasa, 45
Bogorozh, 51
Brigytė, Genutė, 45
Butkus, Rev. Viktoras, 42
Carter, Jimmy, 7
Čėsnavičius, Algirdas, 42
Chamko, Rev. Anton, 50
Činskis, 47
Daugelis, 47
Dovydienė, Elena, 44
Dumbliauskas, Rev. Albinas, 17
Dumbraltė, 47
Dvylytė, 41
Firo, 41
Gajauskas, Balys, 53
Gardauskas, V., 31
Genčienė, Danutė, 37
Gimbutas, 41
Gintautienė, Ieva, 39
Golubskaitė, Ura, 49
Grikštienė, 48
Janonis, 44
Jaugelis, Rev. Virgilijus, 52-53
Janulis, 45
Jonis, Rev. Jonas, 37
Jurevičienė, Apolonija, 44
Kaminskienė, 44
Kaneckas, Rev. Jonas 5, 38
Kaušakis, 41
Kibelkyte, 46

Kotilius, Augaltis, 47
Kotilius, Sigitas, 47
Kovalev, Sergei, 53
Kraujalis, 43
Kriaučiūnas, 13
Krivaitis, Msgn. Česlovas, 14, 23
Kučinskas, Rev., 50
Kunevičius, Rev. Longinas, 9
Kuprelis, 47
Kusas, Vytautas, 48
Labukas, Bishop Juozas, 9, 14
Lapienis, Vladas, 13, 53
Laskutov, 46
Lidys, Rev. Stanislovas, 33
Lukošaitis, Rev. Antanas, 41
Malčiuk, Stanislovas, 51
Marcinkevičius, Česlovas, 32
Masilionis, Rev. Pranas, 6
Matulaitis, Archbishop Jurgis, 14
Matulionis, Archbishop Teofilis, 14
Maziliauskaitė, Aušra, 45
Maziliauskaitė, Jūratė, 45
Meškauskas, Vilius, 49
Milašius, Rev. Ignas, 37
Mockevičius, 45-46
Mockus, Donatas, 32
Moščinskienė, 46
Noreikienė, Donata, 36
Norvilas, Saulius, 47
Nykštus, Rev. Petras, 41
Paltanavičius, 13
Papevienė, 47
Paul II, Pope John, 7, 11, 33
Perminas, Romas, 47
Peteikis, 47
Petkus, Viktoras, 53
Petrauskaitė, V. 40
Pilka, Rev. Steponas 37
Pilkienė, Julija, 44
Platušienė, 47
Plumpa, Petras 13, 53
Pocius, Eduardas, 39-40
Pogrebnaya, Svetlana, 51
Povilonis, Bishop Liudvikas, 33, 35, 42
Ponamorev, 50

Pranskūnaitė, Ona 32, 52
Prišmontas, Rev. 50
Pudžemis, Rev. Adolfas
Puškorius, Antanas, 39, 48
Radzluvienė, 47
Raguckas, 48
Rashkovo, 51
Renkevičaitė, Ona 43-44
Raslanas, 34
Reinys, Bishop Mečislovas, 14
Rugienis, Juozas, 9
Rūkas, 45
Sadūnaitė, Nijolė, 13, 32, 52
Šaipokaitė, A., 40
Sakei, 49-50
Salagubaitė, Daiva 44
Savickas, 49
Šileikis, 47
Šilkąitytė, Ljiana 44-45
Šimkus, Vytautas, 48
Simutienė, Aldona, 34
Sladkevičius, Bishop Vincent 6, 22
Stalin, 8
Stanienė 46
Stankevičius, Msgn. Juozas, 8, 23
Steponavičius, Bishop Julijonas, 6, 22
Stonkutė, Alina, 46
Stonkutė, Genutė, 46
Sudintas, Valdas, 48
Svarinskas, Rev. Alfonsas, 3, 5, 6, 10, 32
Tamkevičius, Rev. Sigitas, 3, 5, 6, 10
Tsipova, 45
Tumėnas, Kazimieras, 18
Urbelytė, Rasa, 44
Urbonas, J., 42
Vaicekauskaitė, 32
Vaičius, Rev. K. A., 36
Vainius, Linas, 47
Vaintriuškaitė, Aušra, 45
Vaintriuškaitė, Dalia, 45
Valaitienė, 45
Valaitytė, L. 44-45
Vasiliūtė, Daiva, 45
Velavičius, Rev. Vincas, 5
Viptrikaitė, Dalia, 44

Wyszinski, Cardinal, 23, 33
Zarkauskas, E., 32
Zalevskij, 50
Zapuli, U., 42-43
Zdebskis, Rev. Juozas, 3, 5, 10
Zekis, Nerijus, 47
Zekis, Remigijus, 47
Zhaborovskaya, Vera, 39
Zigmantas, A., 32
Zilinskis, Msgn., Petras, 14
Žilionis, 49
Žilyš, Rev. Kazimieras , 17
Žirniënė, 48
Žižliauskas, Vidas, 44
Zubrus, Rev. Jonas, 6, 37-38, 43-44.

INDEX OF PLACES

Biržai, 49	Plungė, 38
Deltuva, 37	Raseiniai, 39-40, 48
Druskininkai 49	Šakiai, 36
Gargždai, 47	Salos, 40-41
Gižai, 49	Šiauliai, 39, 45
Josvainiai, 44-45	Telšiai, 45-47
Kapsukas, 48	Upninkai, 37
Kaunas, 34-36	Uryna, 39
Kėdainiai, 37	Videnišķiai, 37
Klaipėda, 34	Viduklė, 32
Kretinga, 47-48	Viešvėnai, 38
Pajuralis, 38	Vilnius , 33
Palanga, 48	Žalioji, 41-43
Palomenė 37-38, 43-44	

