



**CHRONICLE OF THE
CATHOLIC CHURCH
IN LITHUANIA**

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**CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA, No. 62**

**A Translation of the Complete Lithuanian Original
LIETUVOS KATALIKŲ BAŽNYČIOS KRONIKA Nr. 62
Documenting the Struggle for Human Rights
In Soviet-Occupied Lithuania Today**

Translated by: Rev. Casimir Pugevičius

Translation Editor: Marian Skabeikis

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COVER:

The Church of Ss. Peter and Paul in Vilnius. Erected in 1668, it now contains the remains of Lithuania's patron, Saint Casimir, which were transferred from Vilnius Cathedral in 1953. The cathedral is now an art gallery.

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Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Bishop Vincentas Sladkevičius, consecrated in 1957, was kept under severe government restrictions until 1982. In 1965, Monsignor Juozas Labukas-Matulaitis was consecrated in Rome to head the Archdiocese of Kaunas and the Diocese of Vilkaviškis. Two new bishops were consecrated in 1969: Bishop Romualdas Krikščiūnas was appointed Apostolic Administrator of the Diocese of Panevėžys, and Bishop Liudvikas Povilonis was appointed auxiliary to Bishop Labukas, and succeeded him after his death in 1979.

In 1982, Bishop Sladkevičius was permitted to return to his diocese as Apostolic Administrator of Kaišiadorys. Father Antanas Vaičius was named bishop and Apostolic Administrator of the Diocese of Telšiai and the Prelature of Klaipėda.

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

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

Rev. Casimir Pugevičius
Translator

**Appearing since 1972
Read this and pass it on!**

This issue is dedicated to the 500th Jubilee of the Death of Saint Casimir, asking his protection for the Church in Lithuania and for all those suffering for religion and for truth.

**CHRONICLE OF THE CATHOLIC CHURCH
IN LITHUANIA, No. 62**

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**ECHOES OF THE CELEBRATION OF THE 500 YEAR
JUBILEE OF THE DEATH OF SAINT CASIMIR**

March 4, this year, marked 500 years since the death of Saint Casimir, Prince of Lithuania. Our nation is celebrating this great jubilee under the difficult conditions of atheistic oppression; in the words of Pope Pius XII, "In circumstances more tragic than any in the history of Lithuania," these words are confirmed by the rampaging of the atheists as the Jubilee of Saint Casimir approached.

It was difficult for Catholic Lithuania, under the oppression of Czarist Russia. At that time, also, the veneration of our national Patron, Saint Casimir, was restricted. The censors of the Russian Czar struck from the old hymnbooks a hymn about Saint Casimir which our people had sung for two hundred years:

*The land of Lithuania languished
For seven years in subjugation.
But God did her a great favor
Granting a patron ready to help her.
Saint Casimir came from heaven,
The soldiers saw him in the sky.
Afterwards, they beat the Russians so badly,
Rescued the weeping people from captivity...*

So sang our ancestors commemorating the Russian incursion of 1655 into Lithuania. In our days also, in preparation for the 500 Year Jubilee of Saint Casimir, when the bishops of Lithuania were officially allowed to publish a little Catholic Calendar, a booklet and a jubilee holy card, Soviet censors deleted from them a biography of the saint prepared by a neutral liturgical commission.

What were these latter-day censors able to find of an anti-Soviet nature in the biography of Saint Casimir? Why is the truth about Saint Casimir so feared? Clergy and faithful had hoped to see before the jubilee not only a little Catholic Calendar, but also a medal or holy card, especially since a postscript to the letter sent out by the bishops to the clergy had suggested using material from the calendar about Saint Casimir for sermons.

This calendar was sent to the publishers for printing in the summer of 1983, but its publication was delayed. The deadline for publication was postponed, and only a handful of priests received the calendar before the jubilee. For all practical purposes, they

were unable to use it for the feast day. It will probably be necessary to wait forever for a prayerbook to appear.

The priests in Lithuania received seventy Saint Casimir holy cards apiece, a few medals, a few-score calendars; that, in comparison to the numbers of the faithful, was less than a drop in the ocean. However, this was just the introduction to the atheists' running amuck before the jubilee.

Even before the jubilee, a whole series of articles appeared in the periodical press, in which efforts were made to degrade the person of Saint Casimir, to insult him, and to distort the purposes of the jubilee itself. For example, "The Church has always used veneration of the saints for political and ideological warfare. Celebrations of Casimir's death and canonization are being organized by ultra right-wing activist bourgeois Lithuanian emigres and clerical extremists in the Catholic Church in Lithuania." (*Kalba Vilnius—Vilnius Speaking*, 1983, No. 10, p. 14).

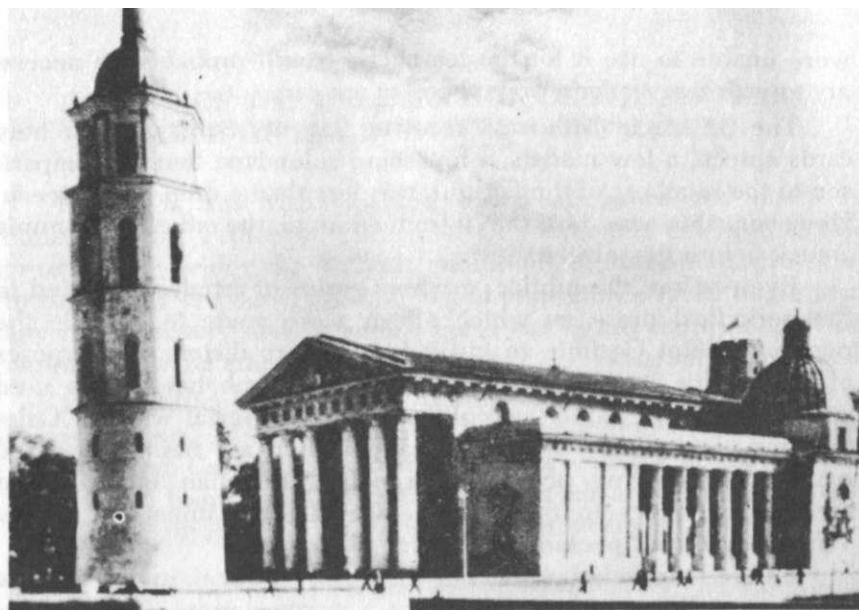
Before long, religion itself or the desire to speak in one's native **language** will be termed politics, or a manifestation of clerical extremism. For appearance's sake (or to deceive the Vatican), permission was given to organize a jubilee committee, which as it later became known, was lucky to meet a couple of times.

All of Catholic Lithuania prepared for the 500 Year Jubilee of the Death of the Lithuanian Prince, Saint Casimir, its only officially declared saint.

The principal solemn inaugural services were planned for March 4, in the Church of Ss. Peter and Paul in Vilnius, where the mortal remains of Saint Casimir rest. That day, worshippers from all over Lithuania gathered in the Church of Ss. Peter and Paul. The church and the churchyard could not hold the people, and a large portion of them stood outside the churchyard. From early morning, Polish and Lithuanian prayers could be heard.

The main services began at noon. Holy Mass was offered by Their Excellencies, Bishops Liudvikas Povilonis, Antanas Vaičius, Julijonas Steponavičius and Vincentas Sladkevičius. The sermon in Lithuanian was preached by the Administrator of the Diocese of Panevėžys, Father Kazys Dulksnys; Father Algirdas Gutauskas, Administrator of the Diocese of Vilnius, spoke to the Poles.

Nevertheless, in the faces of many of the faithful, one could see pain: A great number of them could not take part fully in the solemnities. In the churchyard, where a large crowd of the faithful were praying, silence reigned during the services that day—the



Vilnius Cathedral, converted by the Soviets to an art gallery in 1956. Three religious statues on the top of the cathedral were torn down in 1952, and the remains of Saint Casimir, Patron of Lithuania, were transferred to the Church of Ss. Peter and Paul in 1953.

loudspeakers were not working, even though for a whole decade now, the loudspeakers in that church have been working, even at the height of remodelling.

It appears that the loudspeakers stopped working the day before, at the behest of the committee which had inspected the church. The sermons were inaudible not only to the crowd of faithful in the churchyard and beyond, but even to the priests in the sanctuary. One is led to think that this is no coincidence by the fact that this year, in Marijampolė, during the commemoration of the Honorable Servant of God, Jurgis Matulevičius (A candidate for beatification—Trans. Note), the door to the pulpit "accidentally" slammed shut, and no one could find the keys, so that the sermon had to be preached to the packed church from the altar steps.

All of this was the harbinger of sad events. It was not without the interference of the atheists that the main services for the Jubilee of Saint Casimir were held simultaneously for the Lithuanians and the Poles, even though, from time immemorial, they have taken place separately, and especially on those occasions when neither

the Lithuanians alone nor the Poles alone can be accommodated in church.

As a result, less than half the people had the opportunity of participating intelligently in the services. The worshippers crowded in the churchyard and the street were actually the objects of derision. One wonders where those ordinary people found so much patience to watch for three hours and see nothing, to listen and not hear anything—and the devotion to pray individually in silence—for the most part, the rosary.

During the opening ceremonies of the Jubilee, the telegram of Pope John Paul II, sent to the bishops and to all participants in the solemnities, was not read. Someone "accidentally" saw it that Bishop Povilonis would not receive it until he returned from the services, and it was not proclaimed during solemn services the next day.

On the eve of the Jubilee, in the Church of Ss. Peter and Paul, where many worshippers were already gathered, not a single sermon was preached, and not a word was mentioned about the next day's solemnities. Permission was not given to invite more priests to hear confessions. People were inconvenienced in lines at the confessionals, not only the day before, but also on the day of the jubilee celebration: Some of them stood in line before the confessional from 10:00 AM until 5 or 6:00 PM. The priests of the Archdiocese of Vilnius received no announcement concerning the ceremonies March 3, inaugurating the jubilee.

Nevertheless, in spite of the dearth of publicity, many priests came to the celebration; however, after the main services, not one of them was allowed to celebrate Mass in the Church of Ss. Peter and Paul. Everything was done to prevent the young people who had come for the solemnities of March 3, from praying together. In the old town, at the Church of Saint Casimir (Now a museum of atheism), militia and security forces stood constant guard. The atheists constantly racked their brains for ways to de-emphasize the Jubilee of Saint Casimir. Sad to say that it was not only the rank-and-file laity from whom they received assistance.

Since the children and youth were in school March 3, and could not participate in the ceremonies, they gathered on Sunday, March 4, to pray at the Tomb of Saint Casimir in Vilnius. Throughout Lithuania that day, for fear that the youth might go to Vilnius or participate in solemn services in their own parish, various attempts were made to keep them in school. At the time of the prin-

cipal Mass, different activities were organized in the schools: quiz games, hikes, etc., in which it was compulsory for all students to participate, and they were threatened that if they stayed away, they would have to write explanations.

In spite of all the interference, at about 6:00 PM, in the Church of Ss. Peter and Paul in Vilnius, at the Tomb of Saint Casimir, hymns and poems rang out:

*Our nation promises you, Saint Casimir,
On the tombs of our heroes and the blood of our martyrs!
On all the castle ruins we will light a new flame!
Lithuania will not give in to any oppressors!
The Nemunas (river) was silent for ages in chains,
The Nemunas longed for freedom and for storms...
Let the lightning split the black night of despair!
Let the rains come and wash away the silt of our faults!
Our nation promises you, Saint Casimir,
To stand firmly under the cross,
And await the dawn...*

The believing youth of Lithuania, gathered from various places, prayed. The program took about two hours, after which, asking Saint Casimir to protect their homeland Lithuania, all knelt down for the rosary. During the program, overt and covert KGB agents murmured in church and scanned the praying youth with angry stares.

Outside the Church of Ss. Peter and Paul, the parking lot was full of militia cars. Concerned, the people said to each other, "They're probably going to arrest people... but for what? Surely it's not forbidden to pray freely?"

After the evening Mass, the young people dispersed to their homes. Every participant was watched by the vigilant KGB all the way to the station, where they waited until everyone boarded trains or buses, and departed.

Not only the Church of Ss. Peter and Paul, but also every parish, prepared to commemorate as fittingly as possible, the Jubilee of its Patron, Saint Casimir. Although the celebration of Saint Casimir could be held only in church, nevertheless, any celebration of the jubilee in a more solemn fashion still looked threatening to the atheists. Unable to ban the commemoration of Saint Casimir, they tried by various advance warnings, directives or direct restrictions, to see that the jubilee celebrations in the churches would

be as low-key as possible.

In February, the Commissioner for Religious Affairs, Petras Anilionis, sent the Chairpersons of *Rayon* Executive Committees and to those responsible for ideological work, communications in which ways and means were spelled out for spying on jubilee celebrations in individual parishes. *Rayon* Executive Committees were required to promulgate a special instruction for the so-called Committees of Twenty of religious associations, or at least to their chairpersons. In some *rayons*, parish committee members were told that the celebration of Saint Casimir had to be purely religious in nature, without any national overtones. It was emphasized that priests from other parishes, or those who had matriculated from the correspondence-course seminary, were not allowed to participate in the celebrations.

Along with all the directives to the Chairmen of *Rayon* Executive Committees or their assistants for ideological work, separate individuals were appointed who were supposed to spy on religious services, March 4, in all churches, and even churchyards.

Alytus Rayon

On February 23, 1984, Vice Chairman Makštutis of Alytus *Rayon* summoned the priests of the *rayon* to give them instructions on how to celebrate the Saint Casimir Jubilee in the churches. The Vice Chairman warned them that the day of the celebration, there were to be no demonstrations or parades, hence, not even a procession. He urged them to adhere strictly to the advice of the bishop given generally to all parishes, not to do anything on their own; and he reminded them that the government knew well that on the feast day, priests would have to read the bishops' letter to the faithful in church.

Garliava (Kaunas Rayon)

On February 16, 1984, some officials with written orders visited Šidiškis, a resident of the Village of Mastaičiai, and hauled away a statue of Saint Casimir, which was being prepared for erection in the churchyard.

Prienai

On March 1, 1984, *rayon* church committee chairpersons, district chairpersons and their representatives were summoned to the Prienai *Rayon* Executive Committee. *Rayon* Executive Committee Vice Chairman Morkvėnas told them how the Saint Casimir Jubilee

was supposed to be celebrated, forbade them to allow outside priests into church, to organize processions or parades.

The faithful of the parish of Prienai were preparing to erect an oak statue of Saint Casimir in the churchyard, in commemoration of the 500 Jubilee Year of Saint Casimir. The *rayon* government, arguing that the statue was allegedly unartistic, would not allow it to be erected in the churchyard.

Igliauka (Kapsukas Rayon)

On February 23, 1984, the Vice Commissioner for Religious Affairs, Jozėnas, told the pastor, Father Vytautas Urbonas, how the Jubilee of Saint Casimir was supposed to be celebrated. He demanded that there be no "excesses or placards" in the ceremonies, because all that, in his words, was simply the legacy of Father Alfonsas Svarinskas.

Raseiniai

On March 4, 1984, the children and young adults of the Raseiniai *Rayon* were required to provide an honor guard at the urns, so that they would be unable to participate in the Saint Casimir celebration.

Varėna

On March 4, 1984, at noon, a compulsory hike into the woods was organized for the pupils of four schools in Varėna. That day, only the boldest came to church.

Žiliniai (Varėna Rayon)

During the principal Mass, March 4, in Žiliniai, a track and field day, compulsory for all schoolchildren, was organized.

Linkmenys (Ignalina Rayon)

Parents were warned that on March 4, they should not allow their children on the altar because they would be under surveillance. The parents, frightened by the threats, did not take their children to church.

HOLY PATRON OF LITHUANIA, we the children of our Catholic homeland, seeing the raging of the atheists during the days of your jubilee, understand that the path you broke to sanctity, your spiritual testament—to be loyal to the holy Catholic Faith—are especially appropriate in the difficult trials of the Twentieth Century. Thus in all sincerity, we resolve to be even more faithful to the Catholic Church, the Pope of Rome and our ancestors.



Pope John Paul II receiving a gift from Lithuania during a 1980 visit to Rome by Bishop Liudvikas Povilonis, Apostolic Administrator of the Archdiocese of Kaunas and the Diocese of Vilkažiškis.

**CATHOLIC LITHUANIA THANKS
OUR HOLY FATHER, POPE JOHN PAUL II**

Your Holiness,

Catholic Lithuania thanks you with all its heart for the attention and love which you showed her in honoring the Jubilee of Saint Casimir, Patron of Lithuania.

The solemn services in Saint Pater's Basilica, the Holy Mass offered by you for Lithuania and its Church, your warm paternal words addressed to the believers of Lithuania, your telegram to the bishops of Lithuania and to participants at the opening of the jubilee in Vilnius, indulgences granted to those visiting the tomb of our saintly patron, encourage us to be faithful to Christ and His Church with greater love and sacrifice.

Thanking you, Holy Father, for your obvious fatherly love and

attention to our little country, we pray God's blessing and generous graces for you.

Catholic Lithuania, beginning its seventh century of Christianity under difficult conditions of atheistic oppression, is determined to guard Saint Casimir's spiritual testament, to struggle and sacrifice in order that the Light of Christ would shine in our days, too, in our homeland, and throughout the world.

**PROTESTS ON BEHALF OF THE ARRESTED
PRIESTS, FATHERS ALFONSAS SVARINSKAS AND
SIGITAS TAMKEVIČIUS, DO NOT DIMINISH**

To: The Editors of *Tiesa*

Copies to: Their Excellencies the Bishops of Lithuania and
Administrators of the Dioceses

Honorable Editors:

Taking advantage of the freedom of speech and of the press guaranteed in Article 50 of the Constitution of the USSR, I ask you to print this public statement of mine:

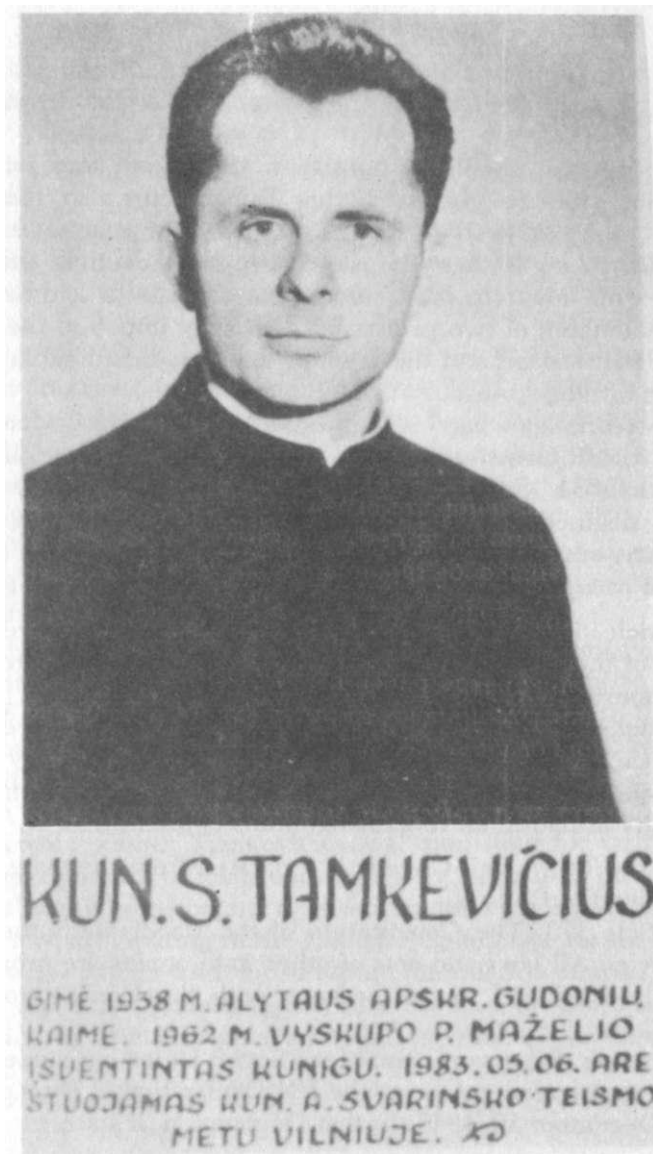
An Open Letter to Correspondent Mockuvienė

Honorable Correspondent:

Upon reading your article entitled, "The Rosary in One Hand, a Stick in the Other," published in *Tiesa* (Truth), December 3, 1984, I was surprised by its bias. The purpose of the article was to disinform the public, libeling a good and zealous priest in order to justify the transgressions of the atheists of Lithuania.

I must say that you picked a good title for your article, "The Rosary in One Hand, a Stick in the Other". In your desire to demean Father Sigitas Tamkevičius, you very accurately described his positive character traits: his deep priestly spirituality, and his courage in the struggle for the truth.

Father Sigitas Tamkevičius truly holds not in his hand, but in his heart, a stick with which he has struck our atheists hard, defending the rights of believers. However, that stick is not material, but spiritual. The stick of truth, directed not against the system and not



A commemorative card issued clandestinely in Lithuania in honor of Father Sigitas Tamkevičius. The caption reads: "Father Sigitas Tamkevičius. Born in 1938 in the Village of Gudoniai in the District of Alytus. Ordained in 1962 by Bishop P. Maželis. Arrested on May 6, 1983, at the trial of Father A. Svarinskas in Vilnius."

against just laws, but against the atheists' arbitrariness in transgressing against Soviet and international law, by discriminating against believers.

Our atheists, unable to fight their ideological foes with ideas, seize upon violence. Against Father Tamkevičius also, they used a physical stick: six years of labor camp and four years of exile. The same stick struck Father Alfonsas Svarinskas sometime earlier. But this does no honor to the court or the atheists of Lithuania. The harsh sentencing of two priests has seriously impaired the prestige of the USSR abroad and did it more damage in Lithuania than the activities of those priests.

Now let us see what Soviet laws Father Tamkevičius has broken: The USSR Constitution speaks about civil rights, as follows:

"Article 34. Citizens of the USSR are equal before the law, without distinction of origin, social or property status, race or nationality, sex, education, language, attitude to religion, type and nature of occupation, domicile or other status."

"Article 50. Citizens of the USSR are guaranteed freedom of speech, of the press, and of assembly, meetings, street processions and demonstrations."

"Article 52. Citizens of the USSR are guaranteed freedom of conscience, that is, the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda. Incitement of hostility or hatred on religious grounds is prohibited."

"In the USSR, the Church is separated from the state, and the school from the Church."

"Article 173. The Constitution of the USSR holds the highest legal power. All laws and acts of other state organs are promulgated on the basis of and in concordance with the Constitution of the USSR."

Moreover, the government of the Soviet Union has signed certain international agreements, e.g., the UN Declaration of Human Rights, passed December 10, 1948. In that Declaration, it states:

"Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

"Article 19. Everyone has the right to freedom of opinion and expression; this right included freedom to hold opinions without

interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

The question arises which of the above-mentioned laws, or what other law, has Father Tamkevičius broken, to be so harshly punished?

You write that Father Tamkevičius was punished according to Article 68, Par. 1d of the Criminal Code of the Lithuanian SSR: "Anti-soviet agitation and propaganda", but what did he do specifically?

You write, "Sigitas Tamkevičius, as a priest, broke Soviet laws at various locations in the republic. Since 1971, he has had twelve warnings for organizing various parades, for teaching children in a group, for writing statements libelous in content, for collecting signatures under them in church and for arranging events unrelated to religious ceremonies."

And here is another terrible offense which Father Tamkevičius, according to you, committed: He arranged a Christmas party for the children in the churchyard!

So these are the offenses for which Father Tamkevičius has been sentenced: For carrying out his direct priestly duties: catechization of children, funeral and All Souls' Processions to the cemeteries, for the organizing of a Christmas party where Santa Claus spoke with the children about matters of faith and Christian morality, and gave them gifts.

Moreover, Father Tamkevičius was punished for writing petitions to government officials and collecting signatures in defense of believers' rights with regard to discrimination against them by the atheists; for participating in the Catholic Committee for the Defense of Believers' Rights and for sending information abroad. But all of these rights are guaranteed by the Soviet Constitution and the Declaration of Human Rights, articles from which I have mentioned above.

Such is equality of all citizens before the law among us! In practice, only the atheists have all those rights. For their needs, they have the press, radio, television, meetings and parades; the atheistic education of children (even those of believing parents, against their will), beginning with kindergarten, and extending through all schools; atheistic organizations for children and youth into which they force children, even of believing parents, by every means.

The faithful, on the other hand, have none of these things.

Everywhere, discrimination against the faithful goes on. Believing children are ridiculed in school, all the teachers, far from defending them, actually lower their conduct mark for going to church, and especially for active participation in the liturgy. No practicing believer can occupy any higher position, especially one of leadership.

Try, Honorable Correspondent, to play the role of a believer, for at least a brief time. You would soon feel what equality of citizens before the law means. If you are a teacher, and dare to profess publicly your religious beliefs, you will soon be discharged, as were the teachers (Miss) Stasė Jasiūnaitė in Kulautuva, (Mrs.) Ona Brilienė in Vilkaviškis, and (Mrs.) Kaušienė in Šiauliai. If you were the chairman of a collective farm, you would also be discharged as was the exemplary leader and father of a large family, Antanas Gražulis.

When a few more zealous and courageous priests established the Catholic Committee for the Defense of Believers' Rights, it was held against them as a crime. When the faithful, lacking a press or other means of communication, began in defense of their rights to issue an underground newspaper, the *Chronicle of the Catholic Church in Lithuania*, this too was considered a crime.

When certain cases of discrimination against the faithful recorded in that *Chronicle* got abroad, this was considered vilification of the Soviet system, tantamount to betrayal of the government.

If there were no discrimination against the faithful in Lithuania, if the directives of the USSR Constitution and the UN Declaration of Human Rights were not just empty words, but a reality of life—there would be no Catholic Committee for the Defense of Believers' Rights, and no *Chronicle*; there would be no case of Father Alfonsas Svarinskas or Father Sigitas Tamkevičius, or any cases similar to theirs.

Such treatment of zealous priests by the Soviet court does no honor to our government. After all, this is direct persecution of priests for routine fulfillment of their duties. The catechization of children is the most important duty of a priest. This, every conscientious priest understands, and he carries it out with the greatest zeal. The Soviet Constitution and the Declaration of Human Rights, as we see, do not forbid the teaching of religion. This is forbidden by the so-called "Religious Regulations" which contradict the Constitution, the Declaration of Human Rights and Canon Law. Against those religious regulations, over 500 Lithuanian priests and two bishops have spoken out in their petition to the government.

It is very regrettable that the government has ignored that petition of the priests.

The efforts by the government in all sorts of ways to make the nation atheistic are not understandable to us, and arouse concern. After all, life experience teaches that when religion is rejected morality loses its base. We see that already today: alcoholism, divorce, even crimes by school-age youth are quickly increasing. Brother atheists, where are you taking our nation? S.O.S.

Father Gustavas Gudanavičius

Žagarė, January 30, 1984

An Open Letter to Mrs. S. Mockuvienė

Copies to: The Editors of *Tiesa (Truth)* and *Komjaunimo tiesa (Truth for Communist Youth)*

The Rosary is Terrible, but the Truth is More Terrible than a Stick

You write that, "Sigitas Tamkevičius more than once said, 'I am interested in purely religious matters, political affairs are foreign to me.' If this were really so, Father Sigitas Tamkevičius would never have ended up in the prisoners' dock... Under the guise of his priesthood and its duties, he specifically and emphatically worked against the state system."

You further show concretely for what kind of "political offenses" this priest was sentenced: For organizing religious processions, for catechizing children, for organizing a children's Christmas party and for voicing a protest against the rampaging of the atheists...

Here you accompany the list of the priest's "offenses" with a self-righteous sigh: "Local government organs needed much patience and persistence to put up for as long as they did with the provocations of this brazen priest."

In showing this kind of self-righteousness, you do not even suspect that you are affronting the morality of civilized people, dooming it to extinction. After all, in any democratic society, similar activity on the part of a priest is not only not condemned, but receives wide approval from the public. Such approval was demonstrated by our people when, protesting against the unfounded accusations against Fathers Sigitas Tamkevičius and Alfonsas

Svarinskas, and at great risk to themselves, about 123,000 people dared to sign petitions. Meanwhile, you try in your barbaric article to foist on everybody the "laws" of life in the jungle. This is happening in the middle of Europe at the end of the Twentieth Century!

And it is without any reason that you are annoyed because the faithful try to compensate their priest for the insult experienced by him, bringing him in three days, an amount of money ten times larger than that of which the atheists robbed him on account of a religious procession. These are not naive people, but very intelligent and decent people. They understand that it is too much for one priest to repair all the wrongs being done by the atheists. It is fully understandable why, upon the arrest of this dedicated priest, believers came forward and signed in their own blood a petition of protest. Some even requested that they be taken to jail, and the priest released. Alas, we are probably trying to explain such things to you in vain.

You indicate that Father Sigitas Tamkevičius, in his sermons, "stated that the Soviet government persecutes believers, demeans believing youth, and students."

At this time, it is impossible to ascertain whether the priest blamed individual government officials for these wrongs, or the government itself, but it is an undeniable truth that these statements of his are true. If you were to ask to be shown even one school in Lithuania where believing pupils have not experienced various demotions, discrimination or other atheistic oppression and persecution, you would not find such a school without offending against the truth. This is witnessed by thousands of people in Lithuania, who, at the risk of their social status, have signed protests.

It would be difficult to ascertain what Father Tamkevičius misspoke, as you say, "Comparing the years of Nazi occupation with life today". It is enough to mention only that the Nazis hauled off 300 Lithuanians to concentration camp, while the Soviets exiled to Siberia and crowded into camps in the katorga (penal labor—Trans Note) no fewer than 300,000 of our people... to say nothing of those tens of thousands of slaughtered youth and other civilians in our villages, fields and forests... —just because they wished to fight neither for Berlin nor for the interests of Moscow, but remained faithful to their ancestral home.

And the damage done to our people, and still being done by the Soviet atheists, cannot be measured in any way: the massive

spread of drunkenness, thievery, delinquency, the plague of criminal offenses, murder, suicide, divorce, abortions more numerous than births, convent and monastery buildings full of syphilitics churches full of alcoholic beverages (thus is the "dark" past transformed into the "bright"future), is this not the result of compulsory Soviet atheism?

During the years of German occupation, they did not have time to go so far. It is terrible to acknowledge reality openly. But truth is truth, and it is wrong to deny the truth even though it be necessary to die for it in the Gulag.

Father Sigitas Tamkevičius was altogether correct when he dared to acknowledge openly that the Soviet press disseminates lies and deceit. It is not even necessary to prove that. Page through the Soviet press of 1950, 1960, and 1970, and you will see that the press which goes by the name of *Truth (Tiesa, Pravda, etc.)* condemns and criticizes that which had been proclaimed as the truth a decade earlier. Such heroes as Trotsky, Stalin, Beria, Molotov, Krushchev, Lysenko and others were praised, and later, they were all cast, one-by-one, on the trash heap. At one time, the sciences of cybernetics and genetics were crudely attacked and derided, and later, under the threat of economic catastrophe, all of this was quietly rehabilitated.

If Father Sigitas Tamkevičius advised believing youth not to join atheistic organizations, such advice on his part, teaching them not to be hypocritical, each decent person can only applaud. Can you say that compulsory, hypocritical participation by the youth in the activities of atheistic organizations promotes the development of conscientious citizens?

You ask what Father Tamkevičius has in mind, "threatening that there will be an uprising in the country if the faithful feel wronged"? Surely, you are not unacquainted with history, which shows that nothing evokes heroic resistance on the part of the people so much as attacks on the eternal and sacred values of a nation, among which are freedom of conscience and religion?

Do you really believe it when you say that in the Soviet Union "all—believers and atheists—are equal", etc?! Can you say how many believers are part of the Soviet government apparatus, how many of them work on the editorial staffs of radio, television and newspapers or what Soviet schoolteachers can openly go to church?! Unless it is those who belong to the KGB spy network... or those who, while practicing their religious beliefs, are forced to become



The faithful, gathered outside the courthouse during the 1979 trial of Father Sigitas Tamkevičius. Pastor of Kybartai. Fined 50 rubles for conducting an All Souls' Day procession to the cemetery, he appealed to the Vilkaviškis Rayon Court. Although the appeal was lost and the faithful were barred from the court, they declared a public solidarity with their pastor.

sacrifices of the atheistic government, as happened with the teachers Mrs. Brilienė, Mrs. Kaušienė and others.

Your remark that the Svarinskases and the Tamkevičiuses terrorize the people takes on the tone of raving, and takes your readers for idiots who do not think, and do not understand any-

thing. Surely, those 123,000 people who signed petitions demanding the release of Fathers Svarinskas and Tamkevičius are not really just victims of terrorization on the part of these priests? Who is terrorizing whom here? What names should we use for those who arrested priests so beloved by the people, tried them in secret and hauled them off to the camps in the katorga, just because by word and writing, they dared to defend the rights of the persecuted and terrorized faithful?

Your admission that you did not understand what it means to act in an atheistic manner sounds strange. It would be like a fish complaining that it does not know what it means to swim in the water. I can explain: To act in an atheistic manner means to blaspheme God, the Church, to insult the faithful and everything that is dear and sacred to them in words, as you do in this historical article. The more active atheists rob and burn churches (as they did in Batakiai, Gaurė and Sangruda), desecrate the Blessed Sacrament, demolish Wayside Crosses and cemetery monuments.

There is no need for you to be surprised that Father Tamkevičius does not know the address of UNESCO. After all, you know very well that no complaints of citizens of the Soviet Empire sent to international organizations ever reach the addressee, so there is no need to send it directly to that address. THANKS ONLY TO THE ROUND-ABOUT ROUTES, THANKS TO RADIO, THE ADDRESSEES HEAR OUR CRY. The replies of international organizations to our complaints also never reach Soviet citizens.

The accusations against Father Sigitas Tamkevičius concerning the Christmas tree erected in the churchyard sound strange and downright unintelligible. Let us take a look at the history of the origin of Christmas trees and their symbolism, and we will find that the custom of decorating Christmas trees came to Lithuania, together with the Christmas holidays AS A COMPLEMENT TO THE HOLIDAY. Why should the atheists have the right to have them, and not the faithful?

(And still it is emphasized that there is no discrimination against the faithful.) The Christmas tree is part of the celebration, and not a means of subverting the atheistic Soviet government which has the greatest arsenal of tanks, rockets and atomic bombs in the world. Surely, that little Christmas tree erected in the churchyard of Kybartai could destroy such a great power?

How fearful those atheists are!... A still-greater terror was caused for the atheists in the fact that that Christmas tree ended up

in the *Chronicle* and even in the hands of "calumniators" abroad. It is impossible even to imagine what a terrible weapon this is in the hands of the Soviet government's enemies!

And finally, that *Chronicle* which is driving the atheists mad with its truth. What have the government atheists not done, and what are they not doing in their attempts to silence the voice of this publication and to extinguish the truth it proclaims? However, no one has been successful in smothering those words written in blood and tears, for which the faithful have willingly gone and are still going the rocky roads of Soviet katorgas and prisons.

And when we speak about the horrible destruction of Wayside Crosses in Lithuania, it is very wrong and dishonest to blame it all on land reclamation. What reclamation experts, and what powerline interests have repeatedly destroyed thousands of crosses on the fortress-hill of Meškuičiai? Was it not those same "land reclamation engineers" from the KGB headquarters who "reclaimed" the crosses from the Cathedral of Vilnius, from the Hill of the Three Crosses in Vilnius, from the Barracks (Igula) Church in Kaunas and Maiden Hill (Panų Kalnas) in Samogitia? Have they not forbidden monument manufacturers to turn out cemetery monuments in the form of the cross?

In vain do the atheists try to convince the public (and you defend them), that they have not had a hand in the murder of priests. The priests of Lithuania do not walk about with sticks, nor do they crack heads. On the contrary, it is the atheists who break THEIR heads, push them under cars, put them in prison, and aim at them a whole complex of traumatizing methods of which it would be worth speaking more, in a separate article. The fact that the atheists—you among them—call the obvious truth and the rosary a stick, is no surprise. After all, even the powers of hell shudder at these weapons.

Inultus

January 25, 1984

To: Yuri Andropov, Secretary General of the Central Committee
of the Communist Party of the USSR

From: Liudvika K. Mažeikaitė-Sakalauskienė
LTSR Kaunas
Taikos pr. 75-47.

Copy to: The Committee for the Defense of Believers' Rights

A Petition

I was deeply shocked by the imprisonment of the Pastor of Viduklė, Father Alfonsas Svarinskas, and by similar court proceedings being prepared against the Pastor of Kybartai, Sigitas Tamkevičius. There is enough material to enable one to come to the conclusion that you want to "take care of the faithful and the priests who are their leaders, just as you did in Russia. As a matter of fact, they have done nothing wrong against you. After all, even the laws of the USSR do not forbid one to defend oneself or to defend others, if someone attacks you unjustly, or wrongs you. Both of these priests have done their noble duty. They have defended the personal rights and freedoms of people who are believers (and at the same time, human rights and freedoms in general), because the Soviet government is always interfering in ecclesiastical matters trying constantly to do damage. If you try priests, you should also try atheists who in all public media attack religion and priests struggling for the vital interests of the faithful. After all, priests are obliged to defend themselves from the attacks of the atheists, and from terror. This defense, however, you consider a crime.

The Soviet government which you head is based on the law of separation of Church and state, however, you see clearly that it is impossible to separate the Church from the people: Many thousands of people are asking that these two priests be released. On the contrary, it is high time for government officials to become concerned and to draw certain conclusions from their unjust actions, and to begin taking the public seriously. (Would there be such a huge number of witnesses on their behalf if they had done wrong instead of good for people?)

At the beginning of 1983, I was discharged from work ostensibly because of budget cuts. (In accord with Work Code Article 43, Par. 1, I had worked in the bindery of the Kaunas Public Library eleven years and five months, without any demerits. At first, I worked

as a librarian, and later, as senior bibliographer.) This happened right after a discussion at work of my letter to you, Comrade Andropov. In it, I had complained that they were trying to put me out of work, and out of my home (Chairman of the Cooperative, A. Antanavičius, and his assistant, Lučkaitis). However, Director Pupienis of the Kaunas Public Library, and other "comrades" used to say, "Don't complain because you'll only make it worse for yourself!"

They have already carried out their words, but I became even more convinced that Soviet government officials can act very unjustly, and even use cruel means of force if one disobeys them without justification.

Therefore, with some reason, I protest against the unjust imprisonment of Father Alfonsas Svarinskas and against the trial being prepared for Father Sigitas Tamkevičius. I am in solidarity with those who agreed to go to prison just so they might be free.

October 14, 1983

OPEN LETTER OF FATHER JONAS DANYLA TO THE ATHEIST BRONIUS JAUNIŠKIS

The June 22, 1983 edition of *Kauno tiesa* (*Kaunas Truth*) printed Bronius Jauniškis' "Open Letter of an Atheist: 'I Do Not Fear Calumny'", which ELTA (ELTA, from LTA, acronymic for "Lietuvos Telegramų Agentūra"—the Lithuanian Telegraph Agency. The name was taken over, along with the agency, at the time of the Soviet occupation. Not to be confused with ELTA Information Agency, sponsored by the Lithuanian National Foundation, in the free world. — Trans. Note) later sent out to newspapers of the various *rayons*, after changing the title to, "I Do Not Fear Blackmail". In this as in other articles by Jauniškis, there are many distortions and lies.

1. "I do not fear calumny," writes Jauniškis. I wholeheartedly concur with this statement on his part. Jauniškis really has no reason to fear calumny, since no one is calumniating him. Only HE IS CONSTANTLY CALUMNIATING OTHERS, AND WRITING UNTRUTHS.

2. In the beginning of his article, Jauniškis asserts that he grew up "in a very religious family". Is that so? You only have a very religious family when both parents are truly religious, not

like those in the Jauniškis family, where one pulls in one direction and the other in another: The mother is religious, but the father is a complete liberal, or even an atheist, so it would be just as correct to call the Jauniškis family completely irreligious.

3. Jauniškis writes, "I joined the Salesian Order". Jauniškis DID NOT JOIN the order; he was with the Salesians only as a candidate-tailor, called "the little tailor", and he went to elementary school. One joins a religious order only when one begins the novitiate, and a true religious is one who makes his vows. Jauniškis was not in the novitiate for even a single day, he made no vows—this is confirmed by his sponsor, Father J. Žemaitis. It is admitted by Jauniškis himself in his letter that he was just a candidate, and not a religious. Nevertheless, in his sketch, "Dievo praradimas" ("The Loss of God"), he affirms that he had made his vows and in 1940, when the system changed, he tried to receive a papal dispensation from his vows ("Žmonės su abitais"—"People in Habits", pp 47, 48). So here the real Jauniškis appears: He writes what was convenient for him at that time, without regard for the truth.

Oh how good it would be if Jauniškis really had written the truth, without seizing on lies, calumny or deceit. Everything that he had written about Juozas Misiūnas is lies and deceit. (See *Chronicle of the Catholic Church in Lithuania*, Nos. 47, 52 — Trans. Note).

Jauniškis does not even know where Silesia is. He transfers it to Holland, and pictures that land in fantasy. He finds there rocky hills, of which there are none in Holland, and stone windmills to pump water, such as the Dutch never erect. He sees mounted police dispersing a meeting of atheists, without knowing that Holland is a democratic country, and various parties, without interference from anyone, freely convene meetings.

Misiūnas himself, according to Jauniškis, goes to that Dutch Silesia and performs an outright miracle: Without studying the Dutch language, he freely communicates with local Dutch people, and having heard a speech of the atheist leader Minauris in The Hague, he feels the desire to show him up, but he is afraid that he will not be able to speak as well. Because he did not outpoint Minauris, Misiūnas was tied to a post and scourged to the point of unconsciousness and blindness. Afterwards, he was sent to Kaunas where Kipp met him coldly and, threatening to lock him up in solitary confinement, ordered him to write a request for a dispen-

sation from the order. Misiūnas wrote it, and barely seeing the light of day, he left the monastery.

IN THAT ENTIRE STORY, THERE IS NOT A BIT OF TRUTH, but only fabrications and calumnies. That Jauniškis is a master of fabrications was indicated by the Communist writer Julius Butėnas: "It is well that Bronius Jauniškis wants to remember his former professors and teachers with a good word, but it is deceitful, SINCE THOSE TRIPS ARE IMAGINARY... Working on memories, one would think at least somewhat about truth and logic." (*Literatūra ir menas— Literature and Art*, 1983, Nr. 49)

As in other articles, so especially in this one, there is neither truth nor logic, but only shameless imagination, and it is very strange that editors and publishers do not wish to notice these vulgar mistakes of Jauniškis. Hence, the thought spontaneously occurs to us, as to Jauniškis, that the worse one writes about religious representatives, the better. But this is embarrassing to Lithuanian letters, and a disservice to the readers when they are fed such trash and constantly deceived.

Let us pause for a moment at least at these lapses in logic. The level of Jauniškis' education is indicated by the fact that he does not know where Silesia is, while the editors and publishers could care less where it is. It is important just to criticize as horribly as possible persons who are not acceptable to them.

a. Since Silesia is not in Holland, but in the Germany of those days, Misiūnas himself, therefore, could not have seen windmills there for pumping water, since there is rather too little than too much dampness in Silesia.

b. Juozas Misiūnas has never been in Holland, so he could not have seen the Dutch atheist leader from the Hague, Minauris, who presided over the atheists' meeting, and for failure to criticize whom, Misiūnas was given a drastic punishment, "rendiconte".

c. Since Misiūnas never saw Minauris and never heard his talk, it follows that he could not have criticized his talk, so that he could not have been punished, and so he could not have been blinded.

d. Since he was not injured, therefore, he was not immediately returned to Kaunas, but remained for a whole year in Mittelstein to study languages and to prepare for philosophical studies.

e. Since he really returned to Kaunas a year later and since his eyes were well and he had not committed any offense, he did not have to write any request to be released from the order, but was

assigned as Director-Prefect of one section of a dormitory at the Jesuit Preparatory School in Kaunas.

Moreover, so far as I have been able to ascertain, none of the Jesuits has ever known or been able to ascertain what the word "rendiconte" means. Such a punishment in which one would be tied to a post and painfully scourged, no one has ever experienced. They are "Author Bronius Jauniškis' "spontaneous creation" —a product of his imagination.

When a year later (1943), the question of Misiūnas' studies was once again being considered, Misiūnas, afraid of a seven-year course of studies, began trying to get out of it, and to excuse himself by saying that he had not wished to enter the order, and that he had entered only because he thought that it was his duty, since for four years, his education and upkeep had been paid. He was then told that he was in the wrong place, that no one was obliged to enter religious life, and that vows made under duress were not binding.

Receiving a dispensation from vows, Misiūnas left the order in the summer of 1934, with his eyes in perfect condition and according to the best witness, his wife, Sofia Misiūnienė, Juozas Misiūnas during the next twenty-one years, that is until 1955, had no eye problem. Hence, MISIŪNAS WAS NOT EXPLOITED: He lived with the Jesuits for eight years, of which seven were spent in studies, and he worked one. He arrived having finished just four grades of elementary school; while here, he finished junior college.

In Pagražuvis and in Mittelstein, he studied Latin and German, and without delay, was able to teach Latin, German and French in junior college.

Nor was Juozas Stankaitis exploited: He came to the Jesuits at the end of 1934, having finished barely two classes of preparatory school. While in the order, he finished preparatory school, and two years of philosophy. Leaving the order in 1944, the fall of that same year, he was already appointed director of the preparatory school in Šiluva. As he was leaving the Jesuit house at Pagražuvis in the beginning of June, Stankaitis, with tears in his eyes, gratefully said, "I will always be grateful to the order, since I have attained everything only thanks to the Society of Jesus."

Later, he wrote to me from Šiluva, rejoicing that at the teachers' conference, he too had given a paper, and that his paper had been

judged the best, because he had made use of works which I had lent him.

5. Jauniškis further writes, "It is laughable to hear how hypocritically the foreign radio stations try to deny the truth. For instance, in our press, much has been written about the 'pastoral' activities of the Jesuit Superior in Lithuania, Johann Kipp. In all memoirs and accounts, this fascist army officer-spy has been incontrovertably unmasked."

This, too, is completely untrue. Please tell us whose "memoirs and accounts" unmask Kipp as a fascist army officer-spy?

Every absurdity is good enough for Jauniškis, as long as he can use it to denigrate people he does not like. But even a child knows that a person who has never gone to military school, and moreover, never served in the army, cannot be an army officer. Kipp, however, finished preparatory school at the age of eighteen, and immediately entered, not military school, but the order. As a religious, he could not go to military school, since this is forbidden by Church law. During the First World War, even young clergy were mobilized: priests were assigned as military chaplains, seminarians and religious brothers as medical corpsmen in military hospitals.

That Kipp was only a chaplain and not the commander of a military unit is acknowledged even by those who set up the atheistic museum in Kaunas. There, under one photograph, is a caption: "Johann Kipp ... was a chaplain during World War I." So perhaps, those who set up the museum were also, "naive hypocrites"? Most probably not, but this title of naive hypocrite probably belongs to Bronius Jauniškis, himself.

Even more absurd is the assertion that "Kipp was a fascist army officer-spy". There is as much truth in that statement as if one were to affirm that Kipp had been a Communist army officer-spy.

Jauniškis attacks me for defending Kipp. Yes, I have defended and do defend him, Kipp, because I knew him well, I worked with him for five years, I served as vice principal under him. Moreover, I studied in the same schools in which Kipp had studied a few decades earlier. I met many people who had known him, and it never occurred to anyone to call him an army officer.

Kipp was a zealous and conscientious religious priest. In his youth, he had determined, following the example of his uncle, to be a missionary in India. After completing philosophical studies, he spent four years teaching in the Jesuit Preparatory School in

Bombay. In 1912, he returned to Europe for theological studies

At the beginning of 1915, he was ordained a priest, and on February 12, he was mobilized and assigned as a military chaplain. So when did he go to military school? Without military school, what kind of army officer could he be? So whose are those "memoirs and accounts which "unmask Kipp as an army officer and a fascist spy"? That Kipp was "an army officer and a fascist spy" can be claimed only by one who is utterly unconcerned for the truth.

Kipp arrived in Lithuania in July of 1923, when no one knew anything about Nazism in Germany. Kipp, like all German Jesuits, was deeply pained by the coming of the Nazis into power. Their godless worldview was known earlier, before 1933, and when they took over the government, they showed themselves to be even more bestial, not only persecuting Jews, but also the believers of their own nation. They quickly did away with all religious organizations, closed and nationalized Catholic schools and hospitals, closed most of the religious houses, gradually began abolishing the religious press, sent many of the priests off to concentration camp, and there, killed more than 4000 of them. In Dachau alone, 1120 priests perished—making it the largest priests' cemetery in the world.

Kipp himself was repatriated to Germany in the beginning of 1941, and during the war spent a long time in a Nazi prison. So when was he a fascist army officer?!

6. About Father Gustas' office, I know from other, very trustworthy persons, such as Father Bronius Bulikas of Saldutiškis, and from Father J. Žemaitis (esteemed by Bronius Jauniškis himself), worthy persons, such as Father Bronius Bulika of Saldutiškis, and whom I cannot disbelieve. Moreover, I saw only a very plainly poverty: All eat exactly the same food, dip from the same pot, and Jauniškis again writes falsehood here, for when they returned from the church, in the dining hall, "priests received coffee with milk, and sausage sandwiches; the brothers, black coffee with bread and butter sandwiches and we novices "tea with oatmeal" (*Be iluziju, Without Illusions, p. 37*).

7. The same can be said for Jauniškis' annoyance at begging, parasitic religious. THERE WERE NO BEGGING, PARASITIC RELIGIOUS IN PRE-WAR LITHUANIA. To which religious house in Eastern Lithuania could such religious belong? From the Saldutiškis Monastery, no one went begging. Neither did Jauniškis go, because HE NEVER WAS A MEMBER OF THE ORDER. "He

is arrogating the title of religious to himself, when one must document one's words," Father J. Žemaitis correctly wrote. Who was lying here? Bronius Jauniškis, or his father? Bronius' father, I never knew, and to write about a stranger negatively would be unjust, but his son, Bronius, I caught in a lie many times. And not only **1**, but Julius Butėnas, Father J. Žemaitis and Father Bronius Bulika, and so I said that Bronius' father could not have spoken of begging religious, because he really has not seen any. Besides, **IN RELIGIOUS HOUSES, THERE ARE NO LOAFERS; EVERYONE THERE WORKS, AND WORKS HARD.**

8. Jauniškis asks why I do not speak about the objective reasons of people described in his "Illusion", for being forced to give up religious life and suffer so much. Why, because those Jauniškis calls "exploited" were really not exploited. They came to the monastery, not so much led by the desire to become religious, as to make use of the **OPPORTUNITY TO GET AN EDUCATION**. Having received the education, they left, and by way of thanks, they throw dirt at their benefactors.

Here I should like to ask why so many teachers during the Soviet years have had to leave their beloved work as educators, just because they were practicing Catholics. Let us just recall Professor Sivickis, Vilkaviškis teacher Mrs. Brilienė, and many, many others. How many students were expelled from higher education... How much derision children put up with in school, taunting, scolding and even the lowering of one's conduct mark to "Satisfactory", just because they go to church, serve at Mass, scatter flowers in procession or sing in the choir... What wrong do they do to be punished and despised?

9. Jauniškis writes, "I have never blackmailed others... Atheists do not vilify a single believer for believing... so why call down the wrath of heaven on active atheists?"

I am protesting, not against the atheists, but against the lies and calumnies spread by them, against the deception of leaders and the misleading of people when atheists see religious houses as zoos. Finally, the very fact that atheists call religion superstition and believing people superstitious, benighted, obscurantist, religious hypocrites who have not shaken off religious superstitions, is all this not an insult to the faithful? Does not calling a person obscurantist, vilifying and deriding him as though he were not normal—is all this not insulting the faithful?

Jauniškis writes that, "The atheist is obliged to help people

shake off erroneous ways." Those erroneous ways, according to Jauniškis, are religion. What right do you have to call religion an erroneous way when it is held by many of the most important scientists in the world? According to you, they are all obscurantists, since they have not renounced religious superstitions.

On May 9 of last year, more than 500 of the leading scientists of the world from all continents, visited the Pope to honor him, among them, thirty Nobel Prize winners. A few years earlier, that same Pope, on a visit to America, was invited to speak to the United Nations General Assembly. The entire Assembly listened to his long talk with great interest, and in all seriousness. The UN Secretary General at the time, Waldheim, said that, "The Pope's visit was the happiest day of my life", so the term obscurantist might fit someone else, but not the Pope.

10. At the end, Jauniškis writes, "I am glad of everything that I have done, and that I am doing". These words indicate moral bankruptcy. Jauniškis rejoices having disseminated much untruth and deception, and having vilified completely innocent people, even his benefactors. There are those who pay him fees for his libels, and with these poison-pen articles, poison the minds of their readers, especially callow and inexperienced youth.

J. Danyla

Bijutiškis, January 26, 1984

NEWS FROM THE DIOCESES

On December 14, 1983, the leaders of all religious groups in Lithuania were summoned to Vilnius before the Commissioner for Religious Affairs, Petras Anilionis: Bishops of the Catholic Church — Bishop Liudvikas Povilonis of the Archdiocese of Kaunas and the Diocese of Vilkauskis, Bishop Vincentas Sladkevičius of the Diocese of Kaišiadorys, Msgr. Kazys Dulksnys, Administrator of the Diocese of Panevėžys; Administrator of the Archdiocese of Vilnius, Algis Gutauskas. (Bishop Antanas Vaičius of the Diocese of Telšiai did not come on account of illness.) Orthodox Archbishop Viktorin, Chairman S.S. Jegorov of the Supreme Council of Old Believers and Evangelical Bishop Kaivanas.

It was suggested that they sign a text prepared in advance, on behalf of peace, condemning the Americans and exalting General Secretary Yuri Andropov of the Central Committee of the Commu-

nist Party of the Soviet Union. Bishop Povilonis and Bishop Sladkevičius rejected the prepared text, suggesting that each sign his own text. Orthodox Archbishop Viktorin and Old Believer Supreme Council Chairman Jegorov, would not agree with such a suggestion of the bishops, and refused. Then Anilionis suggested that they sign a more tactful document.

In September, 1983, Bishop Vincentas Sladkevičius of Kaišiadorys was summoned before Commissioner for Religious Affairs, Petras Anilionis, and scolded for ordaining Janis Sutkevičius to the priesthood. "There is a seminary in Kaunas for that. Let him enroll, and he will be ordained. There is no other way, and there cannot be," Anilionis lectured the Bishop.

It is known that an underground group of the Catholic Committee for the Defense of Believers' Rights has begun to function. It will continue the work begun by the Catholic Committee for the Defense of Believers' Rights which had operated in the open. With the development of difficult circumstances on account of KGB repressions and threats, the Catholic Committee for the Defense of Believers' Rights cannot operate out in the open, because as was foreseen in establishing this committee, the attention of Soviet agencies will be directed to the facts surrounding discrimination against believers by anonymous documents.

The underground group of the Catholic Committee for the Defense of Believers' Rights has written protests, e.g., Document No. 2, to the Secretary General of the Communist Party of the Soviet Union, Chernenko, on account of the conduct of officials, January 21, 1984, in the Butkevičius apartment in Kaunas; January 26 and 29 in Raseiniai and Viduklė and on January 28 of that same year in Kapsukas, at the apartment of Genovaitė Navickaitė.

In Document No. 3, they protest against efforts by Soviet officials to down-grade and interfere with the commemoration of the Jubilee of Saint Casimir in Vilnius, and throughout Lithuania.

Last fall, in the journal, *Soviet Life*, and afterwards, in the American Lithuanian Communist newspaper, *Laisvė*, there appeared an interview with the Pastor of Alytus, Father Pranas Račiūnas. Strictly speaking, the interview contained no untruth, however, since it gave only a small part of the truth about the plight of the Church in Lithuania, keeping quiet about its actual painful plight, it is impossible to call this interview honest.

Father Račiūnas says that, "We still do everything according to

Catholic tradition", sermons are given, the Sacrament of Matrimony is conferred, and the sick are visited. But Catholic tradition requires much more. It includes the catechization of children, pastoral visitation of the faithful ("kalėdojimas"), the All Souls' procession to the cemetery, etc. The interview keeps quiet about the fact that for the carrying out of these traditions, priests are brought to trial fined and given official reprimands. Father Račiūnas says that "There is a church committee", but will the foreign reader understand that an attempt is being made to turn that committee into a means of permitting the atheists to intervene in purely church affairs?

Further on, Father Račiūnas states, "We are carrying out liturgical reforms according to the Decrees of Vatican II." However, is it not taking too long? Other Catholic nations have done so somewhat more quickly. Such a situation in Lithuania developed, not without an assist from the atheists. Father Račiūnas contradicts himself, claiming that the religious community lives and operates normally, "however, there is not much believing youth".

Can there be any talk of normal existence for the religious community when the atheists interfere in all sorts of ways in the internal life of the Church, prevent parents from bringing up their children as Catholics, when Vice Chairman Ignotas of the Supreme Court officially affirms in a television program that the Church has no right to assume the functions of educating youth or adults? Foreign readers are disinformed also by the photographs accompanying the interview where one can see Father Račiūnas in church, with a group of children —servers and adorers. This time the atheist journalists "forgot" to remind the readers that according to the Regulations for Religious Associations, children and youth are forbidden to participate actively in Church life: to serve at Mass, to adore before the Blessed Sacrament, and that the children and youth seen in the picture are "breaking" those laws, something for which they can be terrorized in school and often by the Security Police.

As for the exterior view of the church in Alytus with a group of peddlers of religious objects (as though this were officially allowed)... how hypocritical that is when one remembers that same summer of 1983, Commissioner for Religious Affairs, Petras Anilionis, demanded in the form of an ultimatum, that the bishops and diocesan administrators of Lithuania drive such peddlers

from the churchyards (they are the only possible source for the faithful to obtain religious articles).

It is a lie, not only when untruth is spoken directly; it is also a lie when the truth, painful and concrete truth, is suppressed.

Šatės (Skuodas Rayon)

On November 20, 1983, the Administrative Committee attached to the Executive Committee of the Skuodas *Rayon*, made up of members (Mrs.) Lepeckienė, Kulis, (Mrs.) Lauciuvienė, (Mrs.) Bukauskienė and Siečkus, accused the Pastor of the parish of Šatės, Father Vincentas Senkus, of organizing on November 1, a procession of the faithful from the church to the cemetery, and fined him fifty rubles. Father Senkus, feeling that he was unjustly punished (he did not organize any procession, but only reminded the faithful twice from the pulpit that all should gather in the cemetery to pray for the deceased), took the decision of the Administrative Committee to the Peoples' Court of the Skuodas *Rayon*, to have it set aside.

On December 27, 1983, in Skuodas, in the courtroom with no spectators present, a trial took place consisting of the Judge, A. Gailiūnas, two assistants, a prosecutor, the representative of the *Rayon* Executive Committee and the Court Secretary, reaffirming the decision of the Administrative Committee. When Father Senkus took an interest in the names of those constituting the court, Judge Gailiūnas explained that the plaintiff had no reason to know, and the prosecutor added that the pastor needed to know the actual makeup of the court, only so that he might report it to the Vatican.

Alytus

The pastor of the church in Alytus, Father Pranas Račiūnas, and his Associate, Father Antanas Gražulis, received, after a children's Christmas party arranged in the churchyard, a notice from the Executive Committee, as follows:

Administrative Case No. 13

Decision

January 5, 1984

The Administrative Committee attached to the Executive Committee of Council of Peoples' Deputies of the City of Alytus:

Chairwoman - (Mrs.) B. Butvilienė
Secretary - (Mrs.) A. Žėlienė
Members - (Mrs.) A. Petraitiėnė
(Mrs.) J. Šmiėienė

having considered in public session Administrative Case No. 13, has decided that Pranas Raėiūnas, son of Jurgis, pastor, and his associate, on December 25, 1983, at about 7:30 PM, in the churchyard of the house of prayer, transmitted services over the loudspeaker, and thus, disturbed the peace for neighboring residents. The decision of the Council of the City of Alytus, March 24, 1984, in accordance with the regulations for assigning and collecting fines, confirmed by order of the Presidium of the Supreme Council of the USSR, January 19, 1982, has decided:

To charge citizens Pranas Raėiūnas, son of Jurgis, and Antanas Gražulis, son of Antanas, an administrative fine of ten rubles. This decision, a copy of which will be presented to the offender within ten days, he has a right to appeal to the People's Court of the *Rayon* of Alytus.

Simnas (Alytus Rayon)

During the Christmas holidays, 1983, in the church of Simnas, preparations were being made for a Christmas party. After an announcement was made from the pulpit concerning the holiday, the priests of the parish, Father Juozas Matuleviėius, the pastor, and his associate, Father Juozas Gražulis, were summoned by Vice Chairman Makštutis of the Alytus *Rayon* Executive Committee. Vice Chairman Makštutis and Finance Chairman Starnaviėius demanded that there be no Christmas parties held in church.

On December 22, Vice Chairman Makštutis repeatedly summoned the parish priests to the Simnas Executive Committee, and in the presence of the Secretary, Mrs Šlemfuktienė, presented them with an advance warning in writing, the burden of which was that the youth should not participate in the Christmas party program, should not serve at Mass, and should not sing in the church choir. When the priests refused to sign the warning, Vice Chairman Makštutis threatened to turn everything over to the Commissioner for Religious Affairs, Petras Anilionis.

On December 26, 1983, after the principal Mass in the church of Simnas, with a great many of the faithful, youth and children in attendance, a Christmas party was held during which Santa Claus

greeted everyone on the Birthday of the Infant Jesus, and distributed little gifts to the children.

Pilviškiai (Vilkaviškis Rayon)

On March 12, 1984, the Pastor of the parish of Pilviškiai, Father Gvidonas Dovidaitis, was summoned to the Procurator's Office of the Vilkaviškis Rayon. Here, the Assistant Prosecutor, P. Bagušauskas, accused the priest of breaking the laws for religious cult. The prosecutor stated that on the occasion of the Feast of Saint Casimir, March 4, the priest allegedly urged the faithful during a sermon to resist the godless Russians. Father Dovidaitis rejected such an accusation as fabricated. Also considered as a crime were the announcements read that day, reminding everyone that the faithful should not break the Ash Wednesday fast, or drink too much, since Ash Wednesday this year fell on the eve of March 8.

In his announcements, the priest explained that in his opinion, the faithful would do better to greet their mothers on Mothers' Day, the first Sunday in May, something which also angered Prosecutor Bagušauskas. The Assistant Prosecutor was also displeased by a skit presented by the young people in honor of Saint Casimir, in which they briefly presented the life of Saint Casimir, recited a few poems and sang a few hymns. The prosecutor wanted to know who had prepared the children and young people, and became very angry when the priest told them that no one prepared them especially, it happened spontaneously.

"Nothing happens spontaneously!" the prosecutor raised his voice.

"When I went to Soviet school, it was hammered into me all the time that even the world materialized spontaneously. If the world, according to you, could happen this way, then why do you not want to believe that such a small, simple thing like a skit could not originate spontaneously," explained Father Dovidaitis.

Prosecutor Bagušauskas was bothered that the priest, having discovered that that day there were special government spies in all the churches, announced it to the faithful during his sermon. At the end of the conversation, the prosecutor wrote up an explanation in the priest's name. Father Dovidaitis refused to sign it, arguing that in the Soviet Union, the signatures of believers have no significance. "Thousands of people signed in behalf of the falsely arrested priests, Alfonsas Svarinskas and Sigitas Tamkevičius, but

no one reacted to that, and those who signed only drew the displeasure of the government," said Father Dovidaitis.

Prosecutor Bagušauskas read Father Dovidaitis an official warning, in which he was threatened with Article 143 of the Criminal Code for similar incidents in the future. Father Dovidaitis also refused to sign this warning. The conversation lasted about an hour.

Paberžė (Vilnius Rayon)

On March 15, 1984, Lawyer Olšauskas visited the pastor of Paberžė, Father Donatas Valiukonis, and in the presence of a witness he had brought, who did not know a word of Lithuanian, read him a warning in which it was indicated that on January 29, D. Valiukonis celebrated Mass at the Shrine of Our Lady of the Dawn Gate in Vilnius (He presided at the services marking the transfer of the rosary—Ed. Note), and thus, violated Article 19 of the Regulations for Religious Associations. Lawyer Olšauskas warned the priest that if this does not stop, the government will take drastic measures. Father Valiukonis explained that the Gate of Dawn is a shrine for all Lithuania, and all priests have the right to offer Mass there. The aforesaid Regulations were not compatible with a priest's conscience, and a conscientious priest cannot keep them. "New regulations are being prepared, which will be stricter. Don't wait for any break," Olšauskas shot back.

Vilnius

On February 15, 1984, the church committee of the Gate of Dawn was summoned to the Vilnius Executive Committee headquarters. Government officials demanded that only priests of Vilnius hold services in connection with the transfer of the rosary.

Viduklė

On January 26, 1984, many of the faithful from all over Lithuania travelled to Viduklė to pray for Catholic Committee for the Defense of Believers' Rights member and pastor of the parish of Viduklė, Father Alfonsas Svarinskas, arrested a year prior, and imprisoned in the Perm Camp.

At about 10:00 AM, in the Raseiniai Bus Station, a militia official boarded the bus from Kaunas to Klaipėda, and ordered everyone going to Viduklė to transfer to a little local bus standing by. When travellers inquired about the reason for the transfer, the official explained that a great theft had taken place, and so everyone



Father Alfonsas Svarinskas, Pastor of Viduklė and Charter Member of the Catholic Committee for the Defense of Believers' Rights, was sentenced in May, 1983, to seven years in labor camp and three years of internal exile.

going to Viduklė had to be checked. A murmur travelled the length of the bus: "A theft took place, and for some reason or other, they have to check people riding to Viduklė!"

When they refused to disembark, the bus with all the travellers aboard was directed to the Raseiniai Militia Department, and those going to Viduklė were repeatedly ordered to disembark. The conductor checked the tickets and people were forced to leave the bus.

About ten people were disembarked, among them, Father Svarinskas' sister, with her son.

When the questioning started, Official Matulevičius made notes from the passports, asking for what purpose those detained were going to Viduklė. Later, the Raseiniai Militia Chief conducted a similar interrogation. In his office, women had their handbags searched. From the Chiefs office, people were taken one by one to another office. Here, one of the militia workers said that, "In this comedy, the militia was not taking part." He explained that the local government had long wracked their brains, asking themselves, "What to do with that anniversary of Father Svarinskas' arrest?" Finally, at about 1:00 PM, the Chief came and let the people go. Those released were determined to attain the goal of their journey, Viduklė, and there, to pray for Father Alfonsas Svarinskas.

Passersby in the bus station asked one another what had happened, that they were unable to go to Viduklė. Automobiles were being stopped along the road, and there was militia everywhere.

That day, parishioners and guests from various places in Lithuania gathered in the church of Viduklė to pray for the arrested pastor. At 1:00 PM, nine priests concelebrated Mass at the main altar. During Mass, Father Jonas Lauriūnas delivered the sermon. Father Leonas Kalinauskas spoke briefly to the faithful. In his talk, he emphasized the duty of praying for prisoners, reminding those gathered of the Christmas visit of Pope John Paul to the prison and his conversations with the prisoners. After Mass, the public Way of the Cross was celebrated, with Father Petras Našlėnas presiding.

On Sunday, January 29, 1984, in Viduklė, services on the anniversary of the arrest of Father Alfonsas Svarinskas again took place. The people, fearing lest they would again have to spend the time of the services at the militia station, came to Viduklė early in the morning. Since many people from Šiauliai bought tickets to Viduklė, the bus from Šiauliai to Kaunas was cancelled.

After the principal Mass, some of the people and Father Svarinskas' relatives and friends, dropped in on Father Svarinskas' former housekeeper, Miss Monika Gavenaitė, to warm up and refresh themselves for the journey. Hardly had they started to eat when militia and KGB burst into the little house where Miss Gavenaitė lives. Among them were area Chairman Kringelis, Teacher Mockus, and militia officials Butkus and Mackevičius. The process of terrorizing the faithful, customary in Lithuania, began

under the guise of checking the passports and identification. Those who did not have passports with them, the officials took away to the militia department. Just so the people being herded into the officials' automobiles would not get any ideas about escaping, militiamen walked about in the neighboring yards. One of the offenders was barely four years old! The people of Viduklė, watching this sight, wept and prayed the rosary aloud in the churchyard.

Kapsukas

At about 5:00 PM, January 28, 1984, a small group of believing children and young adults came from Kybartai to the home of Kapsukas resident (Miss) Genovaitė Navickaitė, at Alyvu la. That day, youth from all over Lithuania gathered in Marijampolė (Marijampolė, originally named after the Blessed Virgin Mary, was renamed Kapsukas in honor of one of the early Lithuanian Communists. —Trans. Note) to pray at the tomb of Archbishop Jurgis Matulevičius. The youngsters asked to be allowed to warm themselves because they had gotten cold on the journey, and there were still a couple of hours left until Mass. The children had not yet finished warming themselves when a group of uniformed militia and officials in civilian dress forced their way into the house. Without even telling the lady of the house who they were, the officials demanded to be shown where there were some sort of truant children. They ordered the doors of the room to be unlocked, but the lady of the house had no keys. Then the officials broke down the door and forced their way into the room where the youth and the children were sitting quite peacefully. Having forced their way in, the officials took down the names of the children who had come, walked about all of the rooms, inspected the bathroom and a little storeroom.

Finding a typewriter, they turned on the lady in charge of the house, Miss Navickaitė: "Where did you get it? Is it registered? Do you have the papers? What do you do with it?" They immediately wrote up a report which they pressured Miss Navickaitė to sign, but when she refused, the KGB agents themselves signed. Afterwards, they discovered yet another typewriter. Not content with their find, the KGB agents poked about in the suitcases, handbags and baskets of Miss Navickaitė and other residents of the house. When they found books of a religious nature, they would list them in a separate report. Officials threatened Miss Navickaitė that if she continued to live so, she would again end up in camp.



Genovaitė Navickaitė served two years in labor camp for allegedly duplicating and disseminating the "Chronicle of the Catholic Church in Lithuania".

Having loaded their van and herded the children into a bus specially prepared for them, the officials left for the City of Kapsukas Police Station. Here, the children were kept under the charge of the militia officials, and one-by-one, summoned to separate offices where their names, addresses and parents' places of employment were taken down again.

Militia captain Jotauta and other officials threatened the children in all sorts of ways, and forbade them to sing, saying that they would soon be crying. None explained to those who were de-

tained what they were held for, what they were accused of, or how long they would be held. At about 10:00 PM, the questioning was ended and the officials announced that the children could go home only when their parents came. Thus, the children stayed at the militia station until midnight, and some of them until 1:30 AM (when their parents came).

The parents who came were ordered to write explanations, but they refused, demanding an explanation in writing of what all this meant: why their children had been held, why they are not allowed, with their parents' permission, to go to another church or to visit, for what reason the children were threatened and held at night at the militia station? The officials tried to make excuses, saying that they knew nothing, that Communist Party representatives told them to act that way.

Miss Genovaitė Navickaitė, on account of unjustified actions on the part of officials, has written a petition to the Prosecutor of Lithuania, a copy of which she has sent to the Prosecutor for the City of Kapsukas. In the petition, Miss Navickaitė explained the circumstances in which possessions of hers were taken: an Optima typewriter, books—*Knyga vienuoliems (A Book for Nuns)*, *Vienuolio gyvenimo esmė (The Essence of Religious Life)*, two brochures of a religious nature—and demanded that everything be returned.

On February 3, 1984, the Prosecutor for the City of Kapsukas visited Miss Navickaitė at home to ascertain the facts. He examined the broken door-lock, looked about the rooms and after that drew up a report, and stating that it was still unclear how everything would end, he left.

On February 13, 1984, Miss Navickaitė was summoned to Kapsukas Militia Headquarters, where she was informed that Administrative proceedings had been brought against her, and that she would have to write an explanation of her actions. Miss Navickaitė, arguing that she had committed no crime, and therefore, could not understand what she could be punished for, refused to write the explanation. Then the officials drew up a report and told her to sign it. In the report, the events of January 28 were described in a manner completely contrary to fact: "Nobody broke in the door; rather with a hard pull, it opened of itself. The lady of the house, Miss Navickaitė, insulted the militiamen, and the educators who had come with them..."

Miss Navickaitė refused to sign such a report. Militia Captain Juotota began to shout and to threaten that if she did not sign,

she would suffer for it considerably. After taking her around several offices, the officials led Miss Navickaitė before a judge who inquired why she received seventeen children and youths in her home on January 28.

When it was explained that the children wanted to warm up and rest, the judge sternly said that the children should have been chased out, and sentenced Miss Navickaitė to ten days in jail.

The cell in which Miss Navickaitė served her sentence was small, and without any ventilation at all. Daylight never reached the cell. Over the door was a small electric light which burned day and night. In the same cell was a toilet. The cell was inhumanly hot and stuffy. In the same cell with her were at different times, two or three female criminals, who smoked constantly in the cell. During the day, Miss Navickaitė was almost never taken to work, so she was forced to sit in the unventilated cell. They gave her no sheets or blankets. She had to sleep on the bare floor which was permeated with stench, or on her own coat.

Mornings and evenings, she had to clean the offices. Several times, militia officials tried to make fun of Miss Navickaitė, saying, "This isn't like cleaning a church." More than once, coming to the cell, they made fun of her and on Sunday, while Mass was going on in church, she was ordered to clean office windows.

On February 23, at the end of her sentence, the judge warned Miss Navickaitė that if she refused to unlock her doors for the militia, once again she would be sentenced to several years in prison.

On February 24, 1984, Miss Navickaitė received a communication as follows:

"In response to your petition written to the Inter-Rayon Prosecutor of Kapsukas, concerning unauthorized actions by Division of Internal Affairs Staff of the Kapsukas City *Rayon*, we wish to inform you:

"We refuse to institute criminal proceedings against the Division of Internal Affairs Staff of the Kapsukas City *Rayon*, since there was in their actions no grounds."

R. Januška, Lawyer
Assistant Inter-Rayon Prosecutor For Kapsukas

Šilalė

During the summer of 1982, the father of Director Lileikis

of the Šilalė *Rayon* Department of Education died. Since the deceased was a believer, he was buried in a Catholic ceremony according to his wishes. Participating in all the religious services was the son of the deceased, Director Lileikis of the Department of Education. For this "shameless crime", he was discharged from his duties with the Department of Education. Later, also, those *rayon* school principals who, in order to honor the deceased had brought wreaths to the funeral or were pall-bearers, were interrogated.

Kaunas

During 1983, Principal Jančiauskas, of Kaunas Middle School No. 26 was invited to a wedding as "matchmaker". In church where the Sacrament of Matrimony was administered, the "matchmaker" was also present. For this "crime" Principal Jančiauskas lost his position as principal. In his workbook, they made the entry: "Discharged from work for amoral conduct."

Labūnava (Kėdainiai Rayon)

In November, 1983, Chairman Žukauskas of this district presented himself at the rectory in Labūnava, and demanded the church keys. That day, the Pastor, Father Steponas Pilka, was not at home. The little old lady acting as bell-ringer, took the keys and admitted the chairman into church. To the surprise of the bell-ringer, Area Chairman Žukauskas went to the bulletin board and tearing off the picture of Father Alfonsas Svarinskas with his brief biography, left the church.

Kabeliai (Varėna Rayon)

In January and February, 1984, the pension of the father of the Pastor of Kabeliai, Father Vytautas Pūkas, was withheld because he used to assist his son at Mass. Only when a complaint was written to the Division of Social Security was the embargoed pension paid out.

SEARCHES AND INTERROGATIONS

Josvainiai Kėdainiai Rayon)

On December 29, 1983, Father Leonas Kalinauskas, Pastor of the parish in Josvainiai, and member of the Catholic Committee for the Defense of Believers' Rights was summoned to the Office of the Prosecutor of the Lithuanian SSR. Prosecutor Bakčionis acquainted Father Kalinauskas with the text of a warning, as follows:

"The Committee for the Defense of Believers acted without government permission, and without authorization, since October, 1980.

"Together with the convicted priests, Alfonsas Svarinskas and Sigitas Tamkevičius, they created, signs and disseminated no less than sixteen such documents. In these writings, the policy of the Soviet government with regard to the Catholic Church and believers is libeled.

"Systematically, these documents are placed in the illegal anti-Soviet publication, the *Chronicle of the Catholic Church in Lithuania*.

"In various ways, these publications are sent abroad, where they are widely used for propaganda, damaging the international prestige of the USSR.

"Father Leonas Kalinauskas assisted the criminal activities of Father Alfonsas Svarinskas and Father Sigitas Tamkevičius.

"In his sermons, he flatters those who have been sentenced and tries to arouse in his listeners distrust for the Soviet system."

Bakučionis

Senior Assistant to the Prosecutor
for the Lithuanian SSR
Senior Advisor for Justice

Father Leonas Kalinauskas refused to sign the warning.

Telšiai

On February 17, 1984, Telšiai Cathedral emeritus priest Vincas Vėlavičius, a member of the Catholic Committee for the Defense of Believers' Rights, was summoned to the Telšiai Prosecutor's Office. Assistant Prosecutor for the Republic, Jurgis Bakučionis, warned Father Vėlavičius that for further activity by the Catholic Committee for the Defense of Believers' Rights, he could be

criminally liable. Prosecutor Bakučionis blamed Father Vincas Vėlavičius because the documents released by the committee were printed in the *Chronicle of the Catholic Church in Lithuania*, reached abroad, and so, he was convinced, they did great damage to the Soviet Union's prestige.

Father Vėlavičius refused to sign the warning.

Šiauliai

On December 17, 1983, Father Vytautas Briilius, Associate Pastor of the Church of Saint George, was brought from his home to KGB headquarters in the City of Šiauliai. KGB agent Edmundas Jakas scolded the priest for his sermon, delivered at Mass, Sunday, December 4, in which he defended Father Sigitas Tamkevičius, unjustly sentenced and libeled in the republic's newspaper, *Tiesa*. He argumentatively denied accusations thrown up in the *Chronicle of the Catholic Church in Lithuania*, saying that the cross on the Amaliai Road had been taken down only because gaslines had to be laid.

He reminded the people of Šiauliai that they themselves remember well how, without any serious grounds, the crosses on the Meškuičiai Hill of Crosses, were being wrecked by bulldozers. He encouraged the faithful, saying that after Fathers Sigitas Tamkevičius and Alfonsas Svarinskas had been taken care of, that they should not cave in or be frightened, since the Constitution of the USSR had still not been changed, and the faithful have the right, freely to confess their faith. Repressions against priests and faithful are only threats, incompatible with any laws. These are shameless crimes by the state.

The chekist was interested to know on what basis Father Briilius defends the *Chronicle of the Catholic Church in Lithuania*. Had he read this magazine and could he confirm the truth of facts brought up in it?

The priest stated that he had read the *Chronicle of the Catholic Church in Lithuania*, he has no way of checking all the facts; however, he can confirm that no small part of them are true, as for instance, the discharge of his mother, Mrs Ona Brilienė from her duties as teacher, on account of her religious convictions, as was mentioned in one of the first issues of the *Chronicle of the Catholic Church in Lithuania*.

When the chekist asked on what basis he defends Father Sigitas Tamkevičius, recognized by the courts as guilty, Father

Brilius responded that from history, it is known that all trials are just, and that he knew Father Sigitas Tamkevičius quite well as a good and zealous priest, since back in childhood, when the registration card for the aforesaid priest was taken away, he got to work together with him on land reclamation.

At the end of the conversation, Chekist Jakas warned Father Vytautas Brilius that if things continued as they were going, he could expect the same fate as that of Father Sigitas Tamkevičius.

Vilnius

On February 3, 1984, Father Jonas Boruta was summoned to Vilnius KGB Headquarters to see Interrogator P. Jonaitis. The investigator warned the priest not to pray publicly for the arrested priests, Alfonsas Svarinskas and Sigitas Tamkevičius, not to speak against atheists in sermons, "since in the thinking of the public, the atheists are the state. Thus, each word against atheism would be considered a statement against the state," said Interrogator Jonaitis. Moreover, Father Boruta was urged to enroll in the Seminary in Kaunas, since the state does not recognize the correspondence course seminary, and never will.

On February 13, 1984, at about 6:00 PM, chekists arrested Vilnius resident Vldas Lapienis on the street as he was leaving the food store. Taking him to KGB Headquarters, led by Colonel Liniauskas, Chief Interrogator of the Department for Very Serious Cases, the KGB agents carried out a personal search of Lapienis. After the search, Colonel Liniauskas and the Prosecutor for the City of Vilnius, Grinys, drew up a report of the things seized: (1) the *Chronicle of the Catholic Church in Lithuania*, Nos. 57, 58, 59 (one copy of each; (2) the *Chronicle of the Catholic Church in Lithuania*, No. 60 (six copies); (3) Grinius' book, *Žmogus be Dievo* (*Man Without God* (one copy); (4) a handwritten manuscript, entitled "Memoirs of a Soviet Prisoner", in which Lapienis described his life as a Soviet prisoner and in exile. They also seized his apartment keys, his money, a notebook and other small items. At KGB Headquarters, Lapienis was accused of "disseminating known untruthful fabrications demeaning the Soviet government and the public system." He was made criminally liable, according to USSR Criminal Code Article 199, Part 1.

On February 13, 1984, in the evening, Lapienis was locked up in the KGB isolation prison. All that time he was interrogated by



Vladas Lapienis, born 1906, spent three years in labor camp in Mordovia, followed by two years of exile. He returned to Lithuania in 1981.

Colonel Liniauskas, Chief Interrogator of the Department for Very Special Cases.

The evening of February 28, 1984, Vladas Lapienas was released by the KGB, on account of his badly deteriorated health. However, by order of the Prosecutor's Office, he is forbidden to leave the City of Vilnius. Moreover, they did not return his passport, and stated that regardless of the temporary release, he will nevertheless be tried.

On February 13, 1984, at about 6:00 PM, a search was carried

out in the apartment of Vladas Lapienis, at Gelvonų g., Nr. 27-7 in Vilnius, for the purpose of finding and seizing literature of a libelous nature, and the means for reproducing it. In charge of the search was J. Čepulionis, an agent of the Vilnius City Prosecutor's Office. Official witnesses were (Miss) Nijolė Jančiūtė, of Turistų g., Nr. 119-2, Vilnius, and (Miss) Daiva Tvarijonavičiūtė, of Studentų g. Nr., 39-223, Vilnius. The search was carried out in the presence of Lapienis' wife, Elena Lapienienė. Lapienis himself was not allowed to be present during the search. At the time, he was being held at the Vilnius KGB Headquarters.

During the search, the following were taken:

1. A notebook with its cover inscribed, "Apreiškimai: Atbanguoja kraujas" ("Revelations: The Blood Flows Toward Us").
2. A notebook, beginning with handwritten text, *Lietuvos Katalikų Bažnyčios Kronika*, Nr. 1, 1972 (*Chronicle of the Catholic Church in Lithuania*, No. 1, 1972).
3. A notebook with handwritten instructions on how to conduct oneself under interrogation.
4. A four-page typescript: "TSKP XXV-am suvažiavimui..." ("To the XXV Congress of the Communist Party of the Soviet Union...").
5. A two-page copy, handwritten text: "TSKP XXV-am suvažiavimui..." ("To the XXV Congress of the Communist Party of the Soviet Union...").
6. A handwritten text in carbon copy entitled, "Pagal tarybinę Konstituciją..." ("According to the Soviet Constitution...").
7. A note-pad with addresses.
8. A typed brochure, called, "Mano gyvenimo kryžkelės" ("Crossroads of My Life").
9. Pictures of Father Alfonsas Svarinskas, captioned, "Už Bažnyčią ir Tėvynę" ("For Church and Country"), eight copies.
10. A pocket calendar for 1973, with handwritten entries.
11. A handwritten letter from 1983, written by Anastazas Janulis.
12. A notebook containing the text: "Smurtas gimdo neapykantą" ("Deceit Produces Hatred").
13. A notebook containing the text: "Teroru kovoja" ("They Fight by Means of Terror").
14. Three postal envelopes from (Mrs.) A. Rasilienė, (Mrs.) S. Butkienė, Vladas Lapienis and (Miss) Regina Teresiūtė.
15. A postal envelope and postcard, with the sender indicated as Anastazas Janulis.
16. A piece of paper with the words, "Ha, ha! Justice..."

17. A photocopied book, "Aukso mintys" ("Thoughts of Gold") by J. Tauronis.

18. Four typewriter ribbons.

Also seized were a number of books full of notes, addresses and individual pieces of paper with various texts. All together, the report shows forty-five items seized during the search.

On March 21, 1984, Vladas Lapienis wrote protests to the Prosecutor for Lithuania and to the Chairman of the KGB:

"On the basis of Article 49 of the Soviet Constitution, I wished to show the state organs those shortcomings which I noticed, discovered and remembered while under preliminary interrogation, on trial, in transfer prisons (camps) and in exile from October 20, 1976 until July, 1981. For that purpose, I had written the outline of my 'Memoirs of a Soviet Prisoner' in rough draft. Others have written similarly in their own time: Doestoyevsky, Balys Sruoga, Guzevičius, (Mrs.) M. Moškauskienė, and many others. However, I was unable to finish them and send them to the security organs, because on February 13, 1984, the chekists detained me and Colonel V. Liniauskas, Chief Interrogator for Very Special Cases, seized all these manuscripts from me.

"There were many people in the store, and near it. They saw, not only how they picked me up, but also how the chekists sat in the automobile, and took me off to the KGB offices. Thus, when they released me on February 28 from the KGB Interrogation Prison, people began to ask what they had picked me up for, and kept me for fifteen days in prison. I explained that they had found in my possession a manuscript of my memoirs, called, 'Memoirs of a Soviet Prisoner' ('Tarybinio kalinio memuarai'), a few issues of the *Chronicle of the Catholic Church in Lithuania*, Juozas Girnius' book, *Žmogus be Dievo (Man Without God)*, money inherited or brought back by me from exile..., the keys to my apartment and other little things.

"So only now, when I returned from KGB Interrogation Prison, did people learn that I had written my memoirs. Until then, no one had seen them, and no one knew about them. Hence, the accusation under Article 199 of the Lithuanian SSR Criminal Code has no legal grounds, since I did not disseminate or distribute the 'Memoirs of a Soviet Prisoner'. I have not committed the crime of which you accuse me. I do not understand why imaginary accusations are thrown up to me.

"What motives urged me to write? (1) I have read more than

once in the press that it is necessary to develop an intolerance for failings, and it is shown there that where we find positive criticism, where short-comings are resolutely and consistently done away with, where there is sensitive reaction to the critical remarks of citizens, their work is much smoother, there the way is blocked against violation of rights. There is less crime.

That there is much to be desired in those places where sentence is passed and carried out is no secret to many people, even S.V. Poznyshev, a professor at Moscow University says, 'It is true that many prisons and colonies do not rehabilitate people, but that is explained by the inefficiency of the organization, and poor management.'

"Even though the XX Party Congress proclaimed the facts about infringing on rights, as bound up with the personality cult of Stalin. 'But this happened,' the XX Party Congress said, 'because Stalin had, in fact, risen above criticism.'

"(2) 'Everyone is allowed to write and to speak everything, without the slightest constraint. Freedom of speech and of the press must be complete. I must in the name of freedom of speech, grant you the right to shout, to lie and to write what you want.' said Lenin. (*Writings*, Vol. 10, 1952, p. 129) He said this about Party literature, but this Party is now the ruling Party.

"(3) 'Critical evaluation of this or that policy of the Soviet Union, internally or abroad, is not a crime if one is not seeking thereby, to weaken the Soviet government (*LSSR Criminal Code Commentary*, 1974, p. 139). Can memoirs (a diary) weaken the Soviet government? After all, the Constitution allows us to criticize shortcomings at work, and it is forbidden to persecute one for criticism.

"The Universal Declaration declares:

" 'Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion...

"Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.'

" 'Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without

interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.'

" 'Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.'

"The Presidium of the Supreme Soviet of the USSR ratified this declaration. To keep silence is a great offense, not only against one's conscience, but against all of mankind...

"With the leader of the nation of India, Muhatma Gandhi, who was jailed many times, I say, 'Force and deceit convinces no one. Deceit only gives birth to hatred. No one is allowed to improve people by force. I shall faithfully follow the path of truth, restraining myself from any kind of violence to life or property. If I am innocent, but still accused, imprisoned or the prison camp cannot shame me, and the time passed behind bars or barbed wire is not lost, but serves spiritual rebirth most beautifully.'

"Would it not be right and wise to return to me all of the manuscripts including 'Memoirs of a Soviet Prisoner'? Since they are only rough drafts, I would check them upon receipt, correct the mistakes, flesh it out, correct it, write it over and submit it to the state organs as suggestions for improving the work of the offices in charge of the penal system.

"I think that the hearts of the accusers will not be crammed with anger, hatred or even revenge, and a thirst for the suffering and death of the religious believer. However, if the ideal of justice is warped and anger, hatred or even vengeance overcome objective truth, and my accusers have as the basic motive for their activities the desire to curtail my liberty, to force upon me their beliefs, which are essentially at variance with the practice of liberty, I will go to prison or to prison camp with a peaceful conscience to suffer, or even to die there, because the sacrifices of martyrs lay the road for tomorrow's Church. I am carrying the convict's cross for my mistakes, and for my brothers and sisters in my homeland and abroad."

(This statement has been shortened — Ed. Note)

In February, 1984, the chekists in Vilnius arrested the organist of St. Ann's Church, Ignas Šimonis, and the Teacher Podžiukas. Both of them are being held in the KGB Isolation Prison.

Kaunas

On January 21, 1984, about fifty people, most of them youth, had gathered in the Butkevičius apartment (K. Giedrio 1-51) to socialize and to share ideas about religion and other questions. When the doorbell rang, the lady of the house opened the door, and the first to burst into the room were the militiamen. In an effort to frighten the assembly, one of the militiamen shouted, "No one move! After the militiamen, Chief Bagdonas of the Kaunas City KGB, two women witnesses, Chekist Matulevičius, and a few other KGB agents tumbled into the apartment. Not one of them introduced themselves.

The militiamen sternly ordered everyone to produce their passports, and those who did not have them, to quickly put on their coats and ride to headquarters. The guests, desiring an explanation, asked, "What happened? After all, it's not wartime, tell us what you want, or at least introduce yourselves. Who are you?"

The officials shot back that they did not have to introduce themselves. One of the militiamen explained, "We don't know anything. We were told to bring you to the militia station." Some still tried to find out the reason for the visit from the militia, but the officials did not let themselves get involved in any talk, but only grabbed people and ordered them to get dressed as quickly as possible.

A young woman who was expecting, grew pale and began to tremble. A man in civilian garb hurled profanities. Saulius Kelpšas of Garliava tried to stop him, and for that, he was threatened with ten days in jail. Finally, the operations group arrived. The father of Dr. Butkevičius, the host, seeing the sight, grew ill. He required medical assistance and Kelpšas suggested that an ambulance be summoned, but the militia stuffed him into a car. To the same car, they led Father Albinas Deltuva, who had been a guest.

Having thus crowded everyone into cars, they took them to the Požėla *Rayon* Militia Department, where KGB Chief Bagdonas, Chekists Matulevičius, Rokys and others, began interrogations. All were pressured to write explanations. Some refused to write them, while others, in their explanations, expressed annoyance at the action of such officials. In the interrogations, the chekists tried to blame Kaunas resident Aldona Raižytė and Garliava resident Saulius Kelpšas for organizing the affair. They spoke sarcastically about those who had been present: Vilnius resident Petras Cidzikas

and Dr. Butkevičius. The people were kept at the militia station until 6:00 PM.

On November 29, 1983, in Vilnius, during the trial of Father Sigitas Tamkevičius, in front of the Supreme Court building, Kaunas resident, (Miss) Giedrė Striokaitė, was arrested. Militiamen took the girl to the "Training School for Junior and Middle)Level Worker-Leaders" in the Valakampiai section of Vilnius, where they were kept until 5:00 PM. For about three hours, she was interrogated by a KGB agent who would not give his name.

On November 30, Miss Striokaitė a staff member of the Kaunas City Ambulance Corps was summoned to see Chief Surgeon (Mrs.) Sasnauskienė. Waiting for her there was staff member Jankaitis of the Kaunas Health Care Section. He said he had received a report of the incident in front of the Supreme Court buildings in Vilnius, and that he had to warn Giedrė that in the future, such things must not happen. He advised her not to write about and not to "butt in where it was not necessary". Miss Striokaitė did not feel guilty, so she stated that she did not understand what she had to correct, especially since Chief Surgeon Sasnauskienė affirms that at work, she goes about her duties very conscientiously.

On December 1, 1983, during the trial of Father Sigitas Tamkevičius in Vilnius, Kaunas resident, (Miss) Joana Bukaveckaitė, employed at the Kaunas City Children's Polyclinic as Registrar, was detained and taken to the militia school. She was interrogated by a KGB agent who would not give his name. He accused her of belonging to an underground convent and with writing a letter to Father Alfonsas Svarinskas, the contents of which the chekist quoted beautifully. Sarcastically, he said, "You love Father Alfonsas Svarinskas so much, and express such solidarity with him in your letter, it's too bad it's all in vain. He has not received your letter, nor will he!"

Asked why Father Alfonsas Svarinskas does not receive letters addressed to him, the KGB agent explained that the general number of letters which a prisoner may receive is determined by those higher up. (According to the directives of the prison administration, a prisoner may send two letters a month to friends, but the number of letters which may be received is unlimited—Ed. Note.)

Miss Bukaveckaitė then inquired why the letter was not returned to her, when the return address was on the envelope—what right does the KGB have to take the letters of others and to read

them?! The chekist kept quiet. Miss Bukaveckaitė was released from the militia school at 4:00 PM, but her passport was not returned.

The next week, her superintendent at work tried to force Miss Bukaveckaitė to write an explanation for not being at work December 1, 1983. Miss Bukaveckaitė refused to write the explanation, reasoning that it was not her fault that she had not come to work, and that the explanation should be given by those who held her up.

On December 19, the conduct of Miss Bukaveckaitė was discussed at the workers' meeting. The possibility was raised of discharging her, but in view of Miss Bukaveckaitė's youth, the decision was postponed. Her passport was returned to her by the Chief of the Cadre Section.

Viduklė (Raseiniai Rayon)

At the end of January, 1984, Father J. Tamonis, Pastor of Viduklė, and Ignas Paulauskas, Chairman of the church committee, were summoned before Vice Chairwoman (Mrs.) Stonienė of the Raseiniai Executive Committee. Vice Chairwoman Stonienė warned them not to announce a Mass for Father Alfonsas Svarinskas on January 26, and not to allow visiting priests that day to offer Mass or give sermons. She demanded that Monika Gavėnaitė, the former housekeeper for Father Svarinskas, be discharged from duties as laundress of liturgical garments.

On November 28 - 29, 1984, Viduklė resident Monika Gavėnaitė was summoned to the Raseiniai KGB to see Chief Gardauskas. Chekist Gardauskas considered Miss Gavėnaitė guilty on all counts, and threatened to take her in. Monika Gavėnaitė's principal offense, according to Gardauskas, is that by requesting Masses in church, she supports dangerous criminals, Fathers Alfonsas Svarinskas and Sigitas Tamkevičius. Recently the chekists have been especially emphasizing that it is a state crime to pray publicly for the arrested priests.

Raseiniai

On February 11, 1984, at 10:00 AM, Regina Teresiūtė, residing at Laisvė 11, Kelmė, was summoned to the Raseiniai KGB. She was interrogated by Chief Interrogator Leipus. During the interrogation, the following questions were posed: For what purpose believing youth and adults gathered in Viduklė, January 26 and 29?

What did they do? Who organized it all? Why did they pray for Father Alfonsas Svarinskas who, in the words of the KGB agent, is a criminal? How many people had gathered at Monika Gavėnaitė's after services, etc.?

Interrogator Leipus accused Miss Teresiūtė of insulting militia officials in Miss Gavėnaitė's apartment. The girl rejected the accusation, and asked that at least one of the officials whom she is supposed to have insulted be summoned, but no one showed up. After two hours of interrogation, Interrogator Leipus warned Miss Teresiūtė not to pray for the arrested priests in the future, and not to go to Viduklė.

That same day at about 8:00 PM, Miss Teresiūtė was detained by officials at the Viduklė bus station. The officials demanded that the girl get into their car, but she categorically refused to listen to them. Since there were many people in the yard, the officials did not dare to use force.

Gardamas (Šilutė Rayon)

On December 28, 1983, Chairman Buivydas of the Gardamas District, summoned the church organist Genys and demanded that the youth choir not sing in church. The organist reminded the chairman that the Constitution guarantees all citizens freedom of religion and conscience, and so, he did not consider the participation of youth in the choir any crime. Chairman Buivydas warned organist Genys that in the future, he would experience unpleasantness in the *rayon*, and if that did not help, he could end up in court.

OUR PRISONERS

Father Sigitas Tamkevičius' address:

Permskaya obi.
Chusoviskoy j r-on
pos. Polovinka
uchr. VS 389/37
Tamkevičius Sigitas

In seven months of imprisonment, relatives have received barely three letters from Father Alfonsas Svarinskas, even though a prisoner may write two letters a month to the outside. Letters from Lithuania also fail to reach Father Svarinskas. Of twenty-four letters written by his brother and sister, Father Svarinskas has

received only six. Of Christmas greetings, of which hundreds were sent, seven letters have reached Father Svarinskas. Relatives have written complaints to the camp commandant and have received a reply that Father Svarinskas sends from the camp the number of letters permitted him. Most probably the letters disappear in the hands of the KGB in Lithuania.

NEW UNDERGROUND PUBLICATIONS

Aušra ("The Dawn"), Nr. 37, appeared in June, 1983. The publication is dedicated to Catholic Committee for the Defense of Believers' Rights members Fathers Alfonsas Svarinskas and Sigitas Tamkevičius. In the introductory article, the arrest of these priests is characterized as an action by the totalitarian Communist government in an effort to destroy the Catholic Committee for the Defense of Believers' Rights itself. In the publication, much space is devoted to deciding the problem of Russification in Lithuania. Attention is given to the abnormal situation of Lithuanian young men in the Soviet army, and considerable space is devoted to a detailed discussion of the historical era of Lithuania from 1919 to 1939.

Aušra ("The Dawn"), Nr. 39, appearing October, 1983. In the article "A Look at *Aušra* after 100 Years", the author indicates the reasons and circumstances which encouraged the illegal publication of the first Lithuanian newspaper, *Aušra*. The similarity of problems raised in the present *Aušra* with those raised in the publication of the same name one hundred years ago, is discussed. Mention is made of the death, July 7, 1983, of the noted Lithuanian cultural activist-singer, Antanas Kučingis, who, who possessing an obvious talent, was able to remain faithful to his country. In this issue, the historical theme of "Forty Years" (1904-1944) is continued.

Lithuanian, do not forget!

Father Alfonsas Svarinskas, Father Sigitas Tamkevičius, Jadvyga Bieliauskienė, Sergei Kovalev, Viktoras Petkus, Balys Gajauskas, Vytautas Skuodis, Gintautas Iešmantas, Povilas Pečeliūnas, Antanas Terleckas, Julius Sasnauskas

and others bear the shackles of imprisonment so that you might live and believe in freedom!

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351 Highland Boulevard
Brooklyn, NY 11207**

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