

of the border area. This was apparently *after* he had been arrested. Barinov responded to this by asking the man if he seriously expected people to believe that he would have asked for a map intended for use in two or three years time. This was one of a number of occasions when he interrupted the proceedings to query the statements made by the prosecutor or the witnesses. Eventually he was told to keep silent or he would be removed from the court. The two militia men who had arrested Barinov and Timokhin both said that, in their view, the men had done nothing wrong. Neighbours who were called into the witness stand similarly refused to testify against them. In fact they described them as "good blokes".

The Real "Crime"

During the course of the trial a great deal of time was devoted to exposing Barinov's alleged anti-Soviet activities. The official Tass report on the trial issued on 26 November indicates clearly that the real "crime" had nothing whatsoever to do with an attempted border crossing. "The causes which pushed Barinov and Timokhin to the commission of the crime were convincingly exposed during the court session. For several years they had maintained contacts with foreigners — representatives of anti-Soviet organisations abroad — . . . With the aid of emissaries of those organisations Barinov and Timokhin tried to smuggle slanderous information abroad on the position of believers in the USSR. They had concealed their anti-social activities under the signboard of an amateur musical ensemble — the so-called *Trubny Zov* (Trumpet Call) rock group . . ."

An article which appeared in the Leningrad newspaper, *Leningradskaya pravda*, on 27 November, gave further evidence of the "criminal" intentions of the two men. The article claimed that Barinov had never

really believed in Christianity but simply used it as a tool to gain his own ends: "Of course, he didn't really believe. He learnt how to use the name of the Almighty as a cover for anything. Any sin, any unseemly business." Barinov was accused of having formed the rock group simply to draw attention to himself and satisfy his self-conceit and craving for recognition. The official accounts of the trial fail to offer any conclusive evidence that there was a genuine escape attempt. They merely indicate that certain preparations had been made by the two men and this was the justification for passing the sentences. The author of the article in *Leningradskaya pravda* states: "Barinov remained true to himself. Both during the investigation and at the trial he twisted and turned and stubbornly maintained the story he had thought up: voluntary abandonment of the crime."

Sergei Timokhin was pressurised into making a formal "statement of repentance" during the trial. He admitted that he had done wrong by playing Christian music and preaching and stated that he would, in future, work for the common good. This "confession" was televised and will undoubtedly be put to good use by the Soviet authorities further to discredit Barinov and all that he stands for. Barinov announced during his defence speech that he was on trial for being a Christian and that he would continue his hunger strike which he began on the first day of the trial, until "justice is done". As a result of force-feeding he suffered a heart attack on 28 November. On the following day his wife, Tanya, was allowed to visit him for one hour. This was only the second time she had been permitted to see him since his arrest. Despite the heart attack he continued the hunger strike for forty days. He is serving his sentence in Komi ASSR.

LORNA BOURDEAUX

The Five Hundredth anniversary of St Casimir's death in Lithuania

The Chronicle of the Lithuanian Catholic Church (CLCC) has reported in some detail on the celebration of the 500th anniversary of the death of St Casimir, the patron

saint of Lithuania. Three of the 1984 issues of the samizdat *Chronicle* (Nos 62, 63 and 64) include articles devoted to the jubilee and to attempts by the Soviet authorities to

restrict the Lithuanian Catholic Church's celebrations. *Chronicle* No. 62 emphasises that "our nation is celebrating this great jubilee under the difficult conditions of atheist oppression, in the words of Pope Pius XII, 'in circumstances more tragic than any in the history of Lithuania'".

The significance of the anniversary, 4 March 1984, lies mainly in the fact that St Casimir is the only saint of Lithuanian origin. He was the second son of Casimir IV "the Great", King of Poland and Grand Duke of Lithuania, and was thus a prince of the Lithuanian Jagiellonian dynasty. He lived at a time when the Polish-Lithuanian commonwealth was at the height of its power and influence but he was renowned for his rejection of worldly power. As his mother, the Princess Elizabeth, was a Habsburg, he was offered the crown of Hungary in 1471 but refused it. He swore himself to celibacy, turning down a proposed marriage with the daughter of the German Emperor. He died young, at the age of 26, of tuberculosis, after leading a life of piety and good works. In 1602 he was canonised as patron saint of Lithuania, after a number of miracles of healing had been reported at his tomb. Although he is also patron saint of Poland, he is the subject of greater popular veneration in Lithuania and is buried in Vilnius (originally in Vilnius Cathedral, but after the Cathedral was transformed into an art gallery by the Soviet authorities in 1952-56, his remains were moved to the Church of Sts Peter and Paul).

The Church of Sts Peter and Paul is not large enough to hold both the Lithuanian and the Polish congregations of Vilnius. Although Polish and Lithuanian services are usually held separately, the authorities would allow only united services for the St Casimir jubilee. This meant that, at the inaugural service on 4 March, for example, even the churchyard was not large enough for all the people who came and many had to stand outside the church premises. Prayers were said in Polish and Lithuanian by the bishops and administrators of all the dioceses, but as the loudspeakers had "broken down" the people standing outside could not follow the service. The *Chronicle* (No. 62) comments, "One wonders where these ordinary people found so much patience — to keep watch for three hours and see nothing, to listen and hear nothing, and the devotion to pray individually in silence, mostly praying the rosary." Permission had

not been given to invite extra priests, so long queues formed outside the confessionals from the day before.

An anniversary telegram from Pope John Paul II was not given to Bishop Povilonis until he had returned from the inaugural service, according to the *Chronicle* (No. 62), so that it could not be read during the service. Nevertheless a message of thanks to the Pope for his "warm fatherly words" to the believers of Lithuania and for the services he had held in St Peter's on behalf of the Lithuanian Church, was published in the *Chronicle*. "Catholic Lithuania, beginning its seventh century of Christianity, under difficult conditions of atheistic oppression, is determined to guard St Casimir's spiritual testament," wrote the editors, "to struggle and sacrifice so that the Light of Christ might shine in our own day as well, in our homeland and throughout the world."

The sermon delivered by the Pope in St Peter's on 4 March, referring to St Casimir's influence on Lithuania, was published in the other influential *samizdat* journal circulating in Lithuania, *Aušra* (Dawn) No. 42.

Official Limitations on Celebrations

Instructions on the celebration of St Casimir's jubilee were sent out to all the parishes by the Council for Religious Affairs. There were to be no "nationalist overtones" in the anniversary services; these were to be "purely religious". No priests were to be invited from other parishes, especially priests who had graduated from the unofficial seminary.* There were to be no processions. In Garliava and Prienai statues of St Casimir were removed from the churchyards by the local police just before 4 March. Fr Vytautas Urbonas of Igliauka was told by the Deputy Commissioner of the CRA, Juozenas, that

* An alternative theological course for candidates to the state-recognised seminary in Kaunas who are approved by the church authorities, but not acknowledged by the Council for Religious Affairs. It is largely a correspondence course but is often popularly referred to as the "secret" or "unofficial" seminary. Priests ordained after completing this course are known to be working in a number of Lithuanian parishes, despite the refusal of the state authorities to register them as official "servants of a religious cult".

there were to be "no excesses or placards" during the ceremonies, because "all that" was a legacy from the time of Fr Svarinskas. The Soviet authorities tried to prevent children and young people from participating in the jubilee. Various compulsory activities — sports days, hikes, quiz games — were organised in schools on the days when services were being held in honour of St Casimir, especially on 4 March in Vilnius. In some areas parents were warned not to take their children to church — some obeyed, for example in Linkmenys. The KGB openly watched young people who assembled for evening Mass at the Church of Sts Peter and Paul in Vilnius and took part in the prayers at the tomb of St Casimir. The young people, who had come from all over Lithuania, asked St Casimir to protect their homeland and recited poems in the Saint's honour:

"Our nation promises you, St Casimir
To stand firmly under the Cross
And there await the dawn."

Teachers who took part in this gathering or in the St Casimir celebrations as a whole were detained and questioned by the KGB, *Chronicle* No. 63 reports. Laimute Truskauskaitė from Kaunas Middle School No. 7, for example, was interrogated for two hours and threatened with imprisonment "in the cellar with rats" when she refused to write a statement promising to reform and to stop writing to prisoners.

Surveillance and Censorship

A guard of police and KGB men was placed outside the Church of St Casimir, now a Museum of Atheism, to prevent people from praying there.

Another group of young people from Marijampole (a town originally named after the Virgin Mary, now officially renamed Kapsukas after a leading Lithuanian communist) who tried to organise the same kind of prayer meeting at St Casimir's tomb on 25 August, near the end of the jubilee celebrations, were followed by the KGB right into the sacristy. They were not allowed to hold a prayer meeting, on the pretext that there was no time for it — the whole church was needed for marriages or choir practices.

A series of articles on St Casimir appeared in the periodical press of the Lithuanian SSR before and during the jubilee, "trying to degrade the person of St Casimir,

to insult him and to distort the aims of the jubilee itself" (*Chronicle* No. 62). Claims were made by the Soviet media that "celebration of Casimir's death and canonisation are being organised by ultra-right-wing activist bourgeois Lithuanian émigrés and clerical extremists" (*Kalba Vilnius*) No. 10, 1983, p. 14). In its meetings with local church committees the Council for Religious Affairs expressed its disapproval of Radio Vatican criticisms of such press articles.

Attempts by the Catholic Church in Lithuania to issue some commemorative publications were severely restricted: only a small Catholic calendar, a booklet and a card with the saint's picture on it were permitted, together with some medals. A biography of St Casimir was vetoed. Publication of the calendar was delayed and only a few priests received it before March 1984. A poem dedicated to St Casimir by Fr Jonas Matulionis, a priest denied recognition by the authorities because he graduated from the unofficial seminary, was censored from the calendar. Each parish priest received seventy picture-cards, a few medals and a few score calendars; this according to *Chronicle* No. 62, was "a mere drop in the ocean", in no way proportionate to the demand.

The closing service of the St Casimir jubilee, on 31 August 1984, described in *Chronicle* No. 64, was conducted, like the inaugural services, by all the bishops and administrators of Lithuania, including the exiled Bishop Steponavičius. The pastor of the Church of Sts Peter and Paul, Fr Pranciškus Vaičekonis, asked the crowd waiting to greet the bishops to go to the main gate as they would be entering the churchyard there. However, after the believers had waited for some time, standing along both sides of the street, they heard the service beginning in the church. The bishops had entered quietly through a side gate on the other side of the church, on the instructions of the authorities, who apparently were afraid that people would give a demonstrative welcome to Bishop Steponavičius. In introducing the bishops, Fr Vaičekonis avoided mentioning Bishop Steponavičius by his title of Apostolic Administrator of Vilnius diocese, though he gave all the other bishops their full titles. During the service the loudspeakers in the church once again broke down.