

minors. A quarter of the priests surveyed had preached sermons on the importance of religious instruction for children and had also criticised the moral education given in state atheist schools, denying that atheism could solve moral problems. The CRA report also alleges that some priests had preached sermons attacking the teaching of the Russian language, and had urged their parishioners to pray for "a free Lithuania". Official warnings had been issued by the local authorities to a sixth of the Catholic clergy in a year, as well as to 44 lay "activists".

Among those condemned by Anilionis as "extremist clergy" — those who organised catechism lessons or processions to the cemetery, or travelled to various parishes giving "anti-social sermons" — are ten "illegal Catholic priests", ordained after completing an unofficial theological course sponsored by the Catholic Church. Although Anilionis accuses these men of "not knowing who ordained them", he contradicts himself by blaming "dissident clergy of the Catholic Church" for their training. The ten graduates of the "secret seminary" are described by the CRA as "unemployed", although at least one of those named, Fr J. Matulionis, was known to be working as an assistant priest in the parish of Kybartai before his arrest and imprisonment in 1984.

The reason for the existence of unofficial theological courses and secret ordinations becomes clear from the statistics given by Anilionis himself. Officially permitted ordinations are too few to replace the number of elderly priests who die — 144 Catholic churches are now without a priest of their own. However, Anilionis is also forced to note that "church attendance is not low", that even minority sects like the Jehovah's Witnesses have gained in membership, and that (contrary to public statements by the authorities) large numbers of pilgrims

attend the "so-called" shrines of Šiluva and Žemaičiu Kalvarija (Varduva) — up to 37,000 people on Catholic feast days.

The CRA documents are severely critical of the local district authorities' failure to achieve success in anti-religious work. The surveillance commissions are said to be "failing to work as they should", quoting "anti-social sermons" without giving the preacher's name, and sending imprecise and inadequate reports. Some even fail to send in reports on the local clergy's sermons. The district authorities are further criticised for failing to hold regular "group discussions" with the local clergy (possibly because some such "discussions" have been reported in detail in Lithuanian *samizdat*). Priests are registered without being fully investigated or having their credentials checked by the CRA. Too many priests are allowed to hold religious ceremonies in private homes (while visiting the sick, for example) — the proper place for "cult activities" being, according to Soviet law, a church building.

Those who refuse to recognise this are, in the view of the CRA, "hardened criminals", who should be first fined and then imprisoned.

However, the "stringent punitive measures" mentioned with approval in this report are insufficient to control the relatively independent Lithuanian clergy, as the report itself shows by its complaints about the shortcomings of atheist officials and its admission that there are relatively high numbers of Catholic believers. The only points at which the report expresses some satisfaction are the sections concerning the trials of Catholic activists for *samizdat* activities and the reduction in the number of "anti-Soviet" sermons preached by the clergy after the imprisonment of Frs Svarinskas and Tamkevičius.

MARITE SAPIETS

Russian Orthodox Archbishop Denounces Ukrainian Catholic Church.

A recent issue of *News from the Ukraine*, the English-language weekly newspaper

published by the USSR's Association for Cultural Relations with Ukrainians

Abroad, carried an article by Russian Orthodox Archbishop Makari of Ivano-Frankovsk and Kolomiya (No. 18, April 1986, p. 7). The article, entitled "Once and for all", marks the fortieth anniversary of the liquidation of the Ukrainian Greek-Catholic Church. Makari, whose diocese is in a traditionally Catholic western Ukrainian area, traces the history of the 1596 Church Union, which established the Uniate Catholic Church. (The somewhat demeaning term "Uniate" was replaced with "Greek-Catholic" by an Austrian imperial decree of July 1774; in recent years, this term, as applied to Ukrainians, has in turn been replaced by "Ukrainian Catholic".) Makari then outlines recent activities in his diocese.

Archbishop Makari's selective history presents the Union as a creation of the Polish gentry forcibly imposed upon, and constantly resisted by, all classes of the Ukrainian people. He writes of the mass return to Orthodoxy by "Uniates" in the late eighteenth and nineteenth centuries. During the "fascist dictatorship" of Marshal Pilsudski between the World Wars, continues Makari,

Ukrainian believers, who had experienced suffering and insult in the Church Union forced upon them by papal Rome, continued their struggle and waited for an opportunity to break away from Rome.

Such an "opportunity" presented itself with the Soviet annexation of western Ukraine to the Ukrainian Soviet Socialist Republic during World War II, when Ukrainian believers

... demanded the restoration of church unity and abrogation of the Union, whose hierarchs and clergymen had loyally and zealously assisted the Nazis in the temporarily

occupied lands, thereby laying open the anti-popular nature of the Uniate Church.

Makari next recalls the March 1946 Council of L'vov, at which "representatives" of the Ukrainian Greek-Catholic clergy and believers "unanimously agreed" to "reunite with the Russian Orthodox Church". He points out that the Council "met all the canonic requirements" because it was attended by two bishops, 214 priests, lay representatives from all western Ukrainian lands and various dignitaries.

The Archbishop relates the subsequent purging of Latin elements from the rituals of the "reunited" dioceses. In particular he cites the resolutions of the Holy Synod of 12 December 1949 and of the western dioceses' Council of Bishops of 28 January 1950, which set out important dogmatic, liturgical and clerical-canonical principles of pastoral activity. Makari writes that at periodic local assemblies of his diocese, theological reports are presented and pastoral discussions are held. The bishop regularly visits diocesan parishes and consecrates restored churches. In many churches, new murals are painted in the Orthodox iconographic style. Makari specifically mentions nearly completed restoration work in the Ivano-Frankovsk Cathedral, where the iconostasis (altar-screen) has been renovated.

Returning to the occasion of his article, Archbishop Makari concludes with the following words: "Our believers recall the Church Union as dark days in history, as an insult which can be neither pardoned nor forgotten. The return of the Union is out of the question!"

ANDREW SOROKOWSKI

"Freedom and Peace" Conscientious Objectors in Poland.

The law in Poland decrees that all men between the age of 19 and 28 must perform up to two years' military service, unless granted exemption for medical or personal reasons. Conscripts are now also expected to swear a military oath pledging

allegiance to the Polish government, and to its alliance with the Soviet Union in defence against "imperialist aggression". Before the introduction of martial law in December 1981, the oath had referred only to the defence of Poland — a