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MEMOIRS OF FR. ADOLF TRUSEWICZ’S CM PASTORAL WORK

ABSTRACT: Fr Adolf Trusewicz CM (1919-2001) – a priest from the Congregation of the Mission (priest 1945), born in Stare Troki (Senieji Trakai), after World War II, he did not exercise the right of “expatriation” to = post-Yalta Poland and, with the consent of his superiors, remained on his native land to serve the local Catholics – mostly Poles – as a priest in the difficult realities of militant atheism, that characterised the Soviet Union. Due to illness, he was forced to leave Lithuania in 1995 and live in Krakow under the care of his religious confreres. From the pages of these memoirs emerges a living Church with many everyday problems with which Catholic priests were confronted. This is also a document showing the determination of Poles, attached to their native land, Catholic and national traditions, and caring about the preservation of their own identity. This is also a picture of many priests and their exceptional dedication to God and people who, risking their own safety, health and life, brought hope, support, help and a good word to everyone, irrespective of their political or religious views.

KEYWORDS: Fr Adolf Trusewicz, Congregation of the Mission, Catholic Church in Lithuania, Archdiocese of Vilnius, Poles in the Borderlands, pastoral ministry in the USSR, Catholic clergy.

In the Archives of the *Nasza Przeszłość* editorial office (no. top. 3250) lies the computer printout of the memoirs of Adolf Trusewicz, CM, who spent most of his priestly life – 50 years – on Lithuanian soil. During

his sojourn in Poland, likely at the end of 1999 or the beginning of 2000, he wrote memoirs about his pastoral work in Lithuania. It can be presumed that the final part of the memoirs is missing – i.e. the description of leaving Lithuania and travelling to Krakow. The original text was rewritten and printed one-sidedly in several copies. One of them, deposited in the aforementioned Archive, was used to prepare the source edition. We do not know the original form of the memoirs – whether it was a manuscript or a typescript. The computer printout was made on pieces of paper measuring 29.7x21 cm. The whole consists of 24 pieces of paper printed on one side. There are no handwritten annotations, corrections or additions that would indicate external interference or corrections made by the author himself. The original version of the memoirs is not known, therefore, it cannot be clearly stated whether the spelling errors in people's and towns' names and stylistic errors come from the author or from the person transcribing them. It was therefore, decided not to interfere with the text in principle; for this reason, the preparation of footnotes was abandoned. Improperly written names were corrected in material footnotes, which were provided for people and places mentioned in the memoirs (in some cases limited only to the most important information mentioned in general encyclopaedias).

Adolf Trusewicz was born on 31 October 1919 in Stare Troki. Subsequently, he was educated in his hometown, and later at the Minor Seminary of the Congregation of the Mission in Krakow and the Secondary School in Vilnius. He entered the Congregation of the Mission on 30 October 1938. After completing the internum (novitiate), he studied philosophy and theology at the seminary in Vilnius from 1941 to 1945. He made his holy vows on 27 September 1944. A few months later, on 11 March 1945, he was ordained a subdeacon, on 17 March – a deacon, and on 8 April 1945, he was ordained a priest by Archbishop Romuald Jałbrzykowski. Initially, he worked as a priest at the missionary church of the Ascension of the Lord in Vilnius, and after the closure of the temple by the Soviet communist authorities on 14 February 1949, he first stayed in Czarny Bór (Juodšiliai), and subsequently worked as a parish administrator in Turmont (Turmantas) (1949-1953). From 1953 to 1956 he worked in the same capacity in Olany (Alionys). His last pastoral post in the Vilnius region was Suderwa (Sudervė), where he stayed until 1995. He received a canonical release from pastoral duties in Lithuania on 6 October 1998. Due to health

problems, the religious superiors decided to transfer Fr Trusewicz to Krakow, where, despite his age and health issues, he actively joined the pastoral work at the church of St Vincent de Paul at Krakow's Kleparz. He died on 8 April 2001 and was buried a few days later in a monastic tomb at the Rakowicki Cemetery in Krakow.¹

The memoirs refer to the complex relationships and national relations between Poles and Lithuanians, the issue of the language used in catechesis and during liturgical services,² indirectly also to mutual grievances about the Polishisation and Lithuanisation of the Catholic Church, and also present the conditions in which Catholic priests worked in the Lithuanian Soviet Socialist Republic. His excellent memory, which he preserved until the end of his life, allowed him to reconstruct many events from the time of his pastoral work in the Archdiocese of Vilnius, and to recall the profiles of many priests working there.

The author of the memoirs was one of those Polish priests from the borderlands, who often, risking their own life and health, heroically maintained the faith, and brought hope and Christian love wherever their pastoral ministry was necessary or fate sent them.

The memoirs of Adolf Trusewicz are an extraordinary document of the endurance of the Catholic Church in the Borderlands of the Second Polish Republic, which depicts the heroic faithfulness of priests, monks, nuns and the faithful to God's laws, despite the omnipotent communism bringing universal atheisation. It is also a testimony of the Poles' survival on their homeland, attached to national traditions, their own identity, language and religion.

SOURCE TEXT

The day of 8 April 1999 marked the 54th anniversary of my priestly ordination. On that day I celebrated a Mass of thanksgiving at the Church of St Vincent de Paul in Krakow, at 19 Filipa Street. I thanked God for living 79 years, and on 31 October I started my 80th year of life and thanked the Lord for this on 8 April, as well as for the great gift of the priesthood.

I was born on 31 October 1919 in Stare Troki.³ This is a town that lies on the 24th kilometre of the Vilnius-Grodno-Warsaw railway.

Since the family home was burned down as a result of the war, my parents and three older brothers lived in the city bathhouse and it was there... In this bathhouse, that I was born.⁴ My parents are Marianna née Szadun and Romuald Trusewicz. I was the ninth child in a row. The first five died in childhood. When I was born, I had three older brothers: Izydor, Jan and Aleksander. My memory goes back to the house my father built after the war. I know what happened earlier from my mother's stories. At that time I did not yet know what great tasks God was calling me for. I did not know that I would be a priest, a missionary, in the future.

I spent the first years of my life in Stare Troki, where I attended primary school. My first teacher was Mr Wołośko.⁴ I do not remember learning to read or write; I only remember his lesson in religion when he told us about the Passion of the Lord Jesus. He talked about the pain of Jesus on the cross and used this analogy: people often complain that their head hurts like no one else's in the world, and Jesus suffered more – and that's what I remembered. Everything flew out of my memory, and this one sentence stayed and was so useful to me in life. Wołośko went to Nowa Wilejka (Naujoji Vilnia) – where he got a job. In his place came Edward Styszyński.⁵ Under his tutelage, I completed four grades of primary school. My education in Stare Troki ended there.

One day in June, a teacher was passing through the village and met my father. My dad asked him for advice on what to do with me, whether to further educate me or teach me a craft. The teacher said: He needs to become a priest. He told the truth – I served at Holy Mass, I attended Mass with my parents every Sunday, but it did not occur to me that I could become a priest. When the teacher said these words, my father invited him to our home. Father had his doubts, because it seemed to him that a lot of money was needed for this. The teacher, who was a Poznanian, a man of great mind, knew what the possibilities were in the world, and said that there are religious orders that have their own secondary schools and perhaps they would be able to accept the poor free of charge. Going together to Vilnius, to the Missionary Fathers⁶ at 18 Sudocz Street, one of the priests said that there are two such secondary schools, in Krakow and in Bydgoszcz. Krakow was already full, but Bydgoszcz still had a free

place. It was advised to write to Bydgoszcz in this matter. The teacher helped me write the application.

After some time, we received a reply in which the director Fr Jan Sinka⁷ specified the conditions to be met by a candidate for a priest in Bydgoszcz, what the material requirements and monthly tuition fees are. For my father, who was a carpenter, this was a big expense. Dad was devastated, but the teacher didn't give up. He wrote another letter in which he explained my poor material conditions and the fact that I could not afford any tuition fees. Two months passed, September arrived. I remember digging potatoes in the field with my mother when a telegram came from Bydgoszcz... "Let the boy come immediately." We went to Vilnius for the most urgent shopping: clothes, underwear, a quilt. The next problem was who would take me to Bydgoszcz – I was only 12 years old. And then my aunt, my father's sister, who was a retired railway worker and had a discount, promised my dad that she would accompany me.

I left Lantwarów (Lentvaris)⁸ by train to Vilnius-Warsaw. In the same bathhouse where I was born, my father prepared me for my trip to Bydgoszcz. We came home, I clean, in a fresh shirt, and at home – an unpleasant surprise. My aunt, who was already elderly, refused to travel with me, apparently afraid of such a long journey. Then my dad went to our neighbour, Mr Maciej Leszczyński,⁹ also a retired railway worker, to ask him to accompany me. When he agreed, after dinner, my dad drove us by horse and cart to Lantwarów. We board the train. Most likely, I slept through the journey, because in the morning I woke up in Warsaw. Mr Maciej drove me to the Gdański Railway Station, put me on a train to Bydgoszcz, entrusted me to the conductor, and returned home. I'm travelling alone. In Kutno conscripts boarded the train. There were so many of them that they occupied the whole compartment; one of them took me on his lap. They disembarked in Toruń, and a gentleman took their place, who asked me where I was going and told me at the right moment to prepare to leave. The train stopped. I took my luggage. At the station, I was grabbed by the hand by a policewoman who became interested in me. She asked me from where I had come and where I was going, and then escorted me to the police station, where a policeman called the missionary priests. He gave my personal details and asked if they were truly expecting me. Perhaps it was Jan Sinka who answered the phone, because he decided that I would wait on the spot for boys who

would escort me to the school. Apparently, the hardships of the journey made me fall asleep again. When I woke up, two boys dressed in uniforms were waiting for me. Jan Sinka welcomed me. Michał Cieszkanić¹⁰ from the outskirts of Vilnius was to take care of me and show me around the school and dormitory. Dinner together and sleeping. And so began my education, my start to priesthood.

The first three months – an enormous longing. My soul was filled with joy that I was at such a school, such goals ahead of me. We fill the time with learning, lessons, preparation for learning. But there was this moment after dinner – recreation time. The boys would play sports, stickball, and I would hole up in a corner between the bricks. At that time, the present church of St Vincent de Paul was being built. I sat alone among those bricks and cried from homesickness. I was in such a state of spirit that, had I been told to “go home”, I would probably have done so. My longing took its toll on my learning, especially mathematics. For All Saints’ Day I got a two. The director reading out the grades embarrassed me. The criticism was effective, because at Christmas I got a three, at Easter a four, and at the end of the school year, a five. Then the director praised me for such mobilisation in my work.

For Christmas, my dad didn’t have enough money, so I had to give up going to Troki for two weeks of vacation. The director saw my state of mind. Then, unexpectedly, my dad sent money for a ticket – I’m going to Troki! First to Vilnius with the boys. I get off in Lantwarów and walk 6 km to Troki. I enter the house, so much joy. Mum was preparing breakfast, Dad was doing something else. A greeting. My mother discreetly asked me how I was doing in the new place, because the villagers were inventing more and more different versions about me: the fact that I was sweeping the floors, that I was washing plates, that I was sleeping under the stairs, eating the remains of richer boys’ meals, etc. Only now did I understand my mother’s questions, who was being humiliated by some of the malicious villagers. I visited my teacher Styszyński.¹¹ He was very surprised by my visit. I also visited the parish priest Ludwik Stefanowicz.¹² Two weeks flew by quickly. On the appointed day I was supposed to go back to school with my friends. Coming home made me relax and I could happily return to Bydgoszcz. I don’t even know where the year of study went.

At the end of the school year, we were informed that the Bydgoszcz school was to be closed. I continued my education in Krakow until 1938. I was admitted to the Krakow school under the same conditions as the Bydgoszcz school. In those days, education was not free. The teachers were paid from the students' money. Because every penny counted, Fr Hieronim Śmidoda,¹³ headmaster at the time, wrote a letter to my father informing him about the difficulties of the school and the need to pay for my tuition. I also talked to the headmaster about the possibility of studying in Nowe Troki at the teachers' school, because I could not stay in Krakow for financial reasons. When I was leaving Krakow and saying goodbye to my professors, unexpectedly one of the professors from Bydgoszcz, Fr Franciszek Kellner,¹⁴ understood the reason for my departure and promised me that he would not leave the matter this way.

I returned home before the end of the school year. My mother was desperate, but she did not abandon hope, because she combined each of her duties with praying the rosary, which she sacrificed for me. That prayer was answered because, in the middle of the holidays, I received a letter from Father Keller that my cause was on the right track. After some deliberations, my father decided that he would give away the 200 zlotys he earned for my further education. At the same time, I received a letter from Fr Śmidoda, in which he informed me that I had not been crossed off the students' list, and that I was to show up at school on 1 September.

At the appointed time I found myself in Krakow. I started school. One day in November I got a message that there were guests waiting for me in the parlour. It turned out that it was two women. One of them said that they were aware of my financial situation and had decided to help me. She herself sponsored the tuition of one of the fourth graders, a certain Zapala.¹⁵ Her younger companion, Mrs Stefania Wróbel,¹⁶ had also decided to help one of the needy students and her choice happened to fall on me. Mrs Stefania paid for my education for three years, paying 50 zlotys a month. As a final year student, I became a tutor and, for my work, I could already pay for my education myself. In 1938 I passed my high school diploma. That same year I decided to make my novitiate in Vilnius.

The superior in Vilnius was Fr Sowiński,¹⁷ the assistant, Fr Józef Zieliński,¹⁸ and the director of the novitiate, Fr Jan Myszka,¹⁹ who had

the opinion in Krakow and Nowa Wieś of being exceptionally strict, and quick to take offence at any small misdemeanour, and expel you. In the years 1938-1939 I made my novitiate, and after graduating in 1939 I began my education at the Vilnius High School. In 1939, World War II broke out. We did not see any Germans in Vilnius. On 17 September of the same year, we saw Soviet soldiers who entered Vilnius from Sudocz Street.

After a few days, when it turned out that maintaining the novitiate and the school was becoming impossible, it was decided to close the institution. The boys who were there at the time had to return home on their own. Because I came from Vilnius, I was admitted to the Śniadecki High School²⁰ at Bakszta Street. The high school was run by Mr Waław Staszewski,²¹ a professor at the Stefan Batory University in Vilnius, whose specialty was astronomy, and who founded this high school just before the outbreak of the war. Prof. Staszewski wished for students to study at a high level of knowledge in an atmosphere of religiosity and morality. An example of this are the words of Śniadecki,²² which were placed on one of the walls of this high school, and which constituted the school's motto: "Learning without customs is the downfall of the nation". The atmosphere was great. I remember that we began our school day by praying together. Once Prof. Staszewski announced that a watch had been stolen and asked students to pray for the thief to repent. Indeed, repentance proved effective, for soon the watch was found.

In November, by the decision of the Vilnius educational authorities, the Śniadecki High School was closed, and the students were to continue their education at the Adam Mickiewicz High School, which was located nearby, *vis a vis* the Church of the Holy Spirit. In the basement of the Śniadecki High School, a farewell to the headmaster and the school took place. One of the students, the son²³ of the famous surgeon Kornel Michejda,²⁴ who worked in Krakow after the war in the years 1948-1958, recited *Ode to Youth*. He also graduated from medicine in Gdańsk after the war. At that time, however, he thanked the professors on behalf of all the students for the great spirit they had instilled in us and promised that we wouldn't lose any of these noble ideals. We were all equally moved. Both the professors, and the students. Adam Mickiewicz High School soon changed its name to the third secondary school. Marxist teaching started to be introduced in this school. This was especially true of history and biology lessons,

[where] many matters were commented on in a completely different way. This school had the custom of night duty. I was also once obliged to carry out this duty together with the physics teacher. During this shift, I had a conversation with the teacher whose name I no longer remember, about the origins of life on earth. She answered me that every living thing on earth came from the hands of the Creator. I was grateful to her for this answer. She calmed my thoughts and my peace returned. After all, she was an authority.

In the first months catechesis took place, led by Fr Siekierko.²⁵ However, this was very short-lived. At school, we learned about the dissolution of Epstein's middle school.²⁶ Colleagues talked about the extermination of Jews in Ponary (Paneriai).²⁷ Apparently, 100,000 people were killed, a type of "Katyn" near Vilnius. The year 1941 came, the year of the final exams. On 21 June of that year, I passed my final matriculation exam, and the next day the bombing of the Vilnius Porbana airport by the Germans began.²⁸ Vilnius now passed into the hands of the Germans.

After graduating from high school, I return to Sudocz Street, to the missionary priests. I find the following priests there: Sowiński, Zieliński, Myszka – the director of the novitiate, Paweł Kuczera,²⁹ Stanisław Arciszewski,³⁰ Karol Broda,³¹ Bina – a U.S. citizen.³² The diocesan seminary is still functioning. The lecturers are professors [sic!] from the Faculty of Theology of the Stefan Batory University in Vilnius. I attend lectures together with Teofil Herrmann.³³ We have the opportunity to listen to the lectures of Rector Jan Uszyla,³⁴ Falkowski³⁵ and other enlightened minds, often from the Catholic Academy in St Petersburg. After the war, they all had to leave Vilnius together with Metropolitan Jałkštownski.³⁶ The Vilnius seminary ceased to exist, but was reactivated in Białystok. Almost all those who left Vilnius had the honour of receiving episcopal consecration. The lectures lasted until March of 1942. On the day of the patron saint of Vilnius, St Casimir, I went with my friend Michał Dzieśkaniec³⁷ to see his brother³⁸ in Rudomino (Rudaminos).³⁹ This village is located approximately 10 km south of Vilnius. Returning, already on the outskirts of the city, we learned that most of the seminarians had been detained in Łukiszki (Lukiškės) prison.⁴⁰ Fearing that they might look for us at the seminary at Sudocz Street, we decided to return to Rudomino. I took advantage of the hospitality of the Czepułkowski family, whose son⁴¹ was a Salesian in

Vilnius. I stayed there for nearly a week, until the local vicar Roman Panocha⁴² helped me get out of Rudomino. I left for Skorbuciany (Skurbutėnai)⁴³ in the parish of Stare Troki, and stayed with my father's cousin.

I was afraid to contact my family due to the possibility of both them and myself getting arrested. How astonished was I when, one day in March, my father found me in Skorbuciany. I asked him to keep my hiding place a secret. I hid here until mid-July 1942. Fearing for the safety of my family, I decided to leave Skorbuciany and go to Lantwarów. I knew the parish priest there, Kazimierz Kułak,⁴⁴ whose vicar was my friend Bolesław Winkiel.⁴⁵ Fr Kułak wrote a letter recommending me to work at a paper factory in Grzegorzewo (Grigiškės).⁴⁶ The job I took exempted me from forced labour in Germany. I learned that my fellow colleagues from the seminary had been deported to Germany in May of this year. Some of them escaped from the transport at the railway station in Vilnius, some in Warsaw. A few of those who reached Germany, under an agreement with the German bishopric, had the opportunity to take advantage of a trip to Italy, where they undertook studies

The work I undertook was hard physical labour in the boiler room of a paper factory. After a few weeks, I was transferred to the factory warehouse, where I was to hand out necessary materials to the workers, such as shovels, nails, machine parts, etc. I worked there with three other people. The manager was the former head of customs from the border crossing between Poland and Lithuania, Jan Bukaty. Under his care were myself, Ciesławski – a nobleman from Russia – and a construction technician named Romek Jankowski.⁴⁷ The working conditions here were much better.

Once, a new batch of shirts was delivered to the warehouse, which were inexplicably lost. Suspicion fell on me. I was unable to prove my innocence, so I took the opportunity to change positions. I now worked on the transport ramp and had to keep an eye on the weight of the material being exported. Before long, I realised that misappropriation was also taking place there. Since I could not take a position on this matter, I took the opportunity to undertake work as a watchman in Vilnius, at Polotskaya Street in Zarzecze (Užupis). There was a sewing room there, where Polish girls worked making clothes for labourers.

I was looking forward to this job, because I hoped to be able to study at the same time.

I returned to Vilnius and found out that all of the seminaries were closed. Most of the priests and seminarians were under arrest at Łukiszki. After some time, the released had to take up work on farms in Lithuania. The arrested also included the missionaries: Fr Łada,⁴⁸ Fr Konieczny⁴⁹ and others. I went to live at Polotskaya Street with a great benefactor of missionaries, who rented us quarters. I lived here with two colleagues. We went to work in shifts, insuring ourselves with a rifle. One day Fr Aleksander Zon⁵⁰ and his nephew Włodzimierz,⁵¹ who worked with me in Grzegorzewo, came to see me. They wanted my rifle because they were organising a Home Army cell and needed weapons. I refused, because losing my weapon would equal losing my life.

In 1943, the retreating German army decided to defend itself in Vilnius and for this purpose organised people to build defensive fortifications. I was among them. The Germans did not defend themselves here against the advancing Soviet army for long. However, before the Soviets' arrival, the Home Army wanted to occupy Vilnius.

In 1943, the priests Sowiński, Zieliński and Myszka returned from the camp. They returned to Sudocz Street where, during their absence our priest, Fr Kazimierz Baniewicz⁵² served the church, who returned to Poland after the war, where he recently died. I returned at the same time as well.

Before the arrival of the Soviets, the Germans expelled the missionaries from Sudocz Street. At that time I found shelter in a house at the intersection of Białostocka and Rossa streets. On 7 July I saw a Soviet soldier for the first time. He went into the basement where we were hiding and took a bike. Once we could leave the shelter, we went to Sudocz Street. We found the building desolate and devastated, because the Germans had created a bunker from our building, from which they fired at the approaching Soviets. The whole courtyard was covered with the bodies of Germans. As summer was hot, a mass burial was quickly arranged. Fr Łada, the procurator at the time, estimated the losses and determined what should be done first to return the building to its proper function.

The exiles are slowly returning. Metropolitan Jałbrzykowski arrives from house arrest in Mariupol, whose function was held during the occupation by Lithuanian bishop, Mieczysław Reims,⁵³ professors and

lecturers of theology and philosophy from Mostowa Street, Fathers Łada, Konieczny and others. Preparations are being made for the start of the school year, which is scheduled to be inaugurated, as always, on 1 September.

I began my studies. Fr Sowiński encouraged me to work because I could be ordained a priest in the spring. This had a mobilising effect on me and I did everything to fill in the gaps in my knowledge, attending all the classes. In March minor orders⁵⁴ were to take place. I was hoping for that and I told Fr Sowiński as much, who scolded me by saying that the Lord Jesus was not so quick to ordain apostles. I accepted the criticism calmly and that must have pleased Fr Sowiński as, towards the end of March, he called me and presented me with two possibilities concerning my ordination. I could have gone to Krakow and been ordained there at a later date, or I could have stayed in Vilnius and been ordained earlier. I didn't answer right away. I spent the whole night in deliberation and prayer. I weighed all the pros and cons. For – it was the knowledge of the Russian and Lithuanian languages, the closeness of my parents, knowledge of the mentality of people living here. I decided to stay in Vilnius. When I communicated my decision to Fr Sowiński in the morning, he indicated the cross and wished me that this would be the only basis to guide me in life.

I reported to the curia, which after the departure of the Metropolitan of Vilnius Jałbrzykowski was headed by Fr Bakszys.⁵⁵ At the curia I learned that the male and female religious orders in the Vilnius region had been dissolved. The surviving professors and seminarians had left for Białystok. At the Curia I was offered a parish and, if accepted it, I would have to renounce my membership in my mother order. So I went to see Prof. Elert,⁵⁶ who was a professor of canon law, for advice. His position was similar, under these conditions I must renounce my membership in the mother order. In the dilemma I had at that time, honesty prevailed, because I realised how much I owed the missionaries: my studies, my upbringing and the ability to live in a community that was of great value to me. Therefore, I decided not to leave the congregation, especially since I would have to justify my departure by slandering it.

I went to Ponary, where I found temporary lodging with the family of a retired railway worker, Jan Paspermuci.⁵⁷ Since I had not changed my habits, I wore a cassock and celebrated Mass every day. However,

I was unlucky because someone noticed me in the window and reported me to the authorities, who called in my host for questioning, and consequently I had to leave his house and Ponary.

I found out that in the nearby Czarny Bór lives a priest prior, a Discalced Carmelite, Fr Sylwester Gleczman,⁵⁸ who was expelled from the Gate of Dawn in Vilnius. In Czarny Bór there was a chapel of the Ursuline Sisters, which the parish priest and dean of Vilnius, Fr Kretowicz⁵⁹ and his vicar and Vilnius confessor, Fr Aleksander Lachowicz,⁶⁰ run together. So I went to Czarny Bór. Gleczman helped me find lodging at the house of an elderly couple, about a kilometre from Czarny Bór. At first, I could not celebrate Mass in the chapel, nor could the Carmelite Father. My day began with a long walk to Father Sylwester's, where we celebrated Mass one after the other at 6:00 a.m., then I would go to the chapel where I played the organ during Mass. Time passed, and a friendship blossomed between the four of us.

Since I was unregistered from Vilnius, I had to think about registering at Czarny Bór. Czarny Bór belonged to the municipality of Rudomino. In the municipality to which I went, I was told that they would register me if I had permission from the Vilnius plenipotentiary for religious affairs. So I went to Vilnius, to the plenipotentiary Puszyniec,⁶¹ who dismissed me with a flourish. Thus I went to see Fr Elert [sic] for advice. There I learned that I could attempt to write an application to the curia, because this time I am not expected to renounce my membership in the congregation. It was in this spirit that I wrote a request to be allowed to exercise my priestly ministry among the people to which I myself belong. The next day I received from the curia the decision to send me for pastoral work in Turmont.⁶² I knew that I was going to an abandoned parish, and directing me to it was a requirement of the moment, because such institutions were the first to be liquidated. Turmont was located 250 km from Vilnius on the route of the Vilnius-Leningrad railway.

In Turmont I found a small, wooden filial church, which belonged to the Smoływy (Smalvos) parish,⁶³ located 9 km from Turmont. This church was built by the Polish community, which lived in large numbers in these areas. There was a rectory next to the church, but as it turned out, there was no place for me in it. I came to board with the Lithuanian Napryów family,⁶⁴ who lent me one room and their hospitality. I lived there with my brother Stanisław.⁶⁵ The parish priest was Jaśkielawiczus,⁶⁶ who gave me permission to

administer baptisms, weddings and other holy sacraments in Turmont and the surrounding towns.

Turmont was located about 100 m from the Latvian border. Border posts were characteristic for the landscape, while the population living in these areas had nothing to do with the borders. There were also numerous Poles living there, with whom I had frequent contact because they actively and regularly visited the church in Turmont. I remember that the atmosphere in Turmont at that time was very cordial, although not without fear, because, in the close vicinity of the church and rectory, there was a KGB office.⁶⁷ I had the feeling that my every move was being closely followed.

There were other Catholic institutions near Turmont: Smoły, where the Lithuanian Jaškielawiczus and Tylża exercised pastoral care,⁶⁸ in which the priest was a Pole, Fr Kazimierz Mackiewicz.⁶⁹

A cooperation was established between us in the form of mutual assistance in retreats and other pastoral duties. One time we decided to conduct a retreat for ourselves. We gathered for the common reading of musings for priests. However, we were not permitted to make a retreat in full concentration, because we were prevented by the intrusion of KGB officers, who wanted to check for what purpose three priests were meeting at the same time.

Another time I was told from the curia that, close by in the village of Gajdy (Gaidė),⁷⁰ there lives a dying priest.⁷¹ I headed over there and discovered him in a deplorable state, and in equally deplorable conditions. He was living in an old hut, where hygienic conditions influenced everything. When I entered the room, I saw him in dirty sheets, a stool by the bed, with a glass of milk on it, swarming with flies, and crushed eggs on a plate. Filth and disorder all around. As it turned out, the priest was being cared for by an old lonely woman who did not want to let herself be helped, and was unable to help others. My heart was crying that fate had given such a cruel bill to a poor, dying priest. I gave him his last rites and talked to him for a long time, but I left with great pain, because I could not help him very much. After his death, I ministered to a church that had no pastor since. The conditions I found in Gajdy were difficult, I also had to reckon with an arduous commute at different times of the year. However, I did not care too much about this, because I was young and had the enthusiasm and willingness to work. Organisationally, I was spending

half a week in Turmont and the other half in Gajdy. I tried to fulfil all my pastoral duties at both institutions.

Bakszys in the Vilnius Curia knew about my work and the conditions in which I perform it. So I was offered to serve another facility, which was only 10 km from Turmont – it was the town of Rymaszany (Rimšė).⁷² The parish priest in Rymaszany was Fr Bronisław Sakienas,⁷³ whose path to the priesthood led through posts in Vilnius at St Raphael's, Lantwów and Druskieniki (Druskininkai)⁷⁴ – where he died. It was he who took over the post in Gajdy for me, while I took over the parish in Rymaszany for four and a half years.

My longing for Vilnius was enormous, especially since there were many priests I knew there: Fr Halecki,⁷⁵ Fr Elert [sic!], Fr Professor Chomski⁷⁶ and, from the seminary in Vilnius, Fr Józef Obrębski.⁷⁷ From time to time I met them during my visits to Vilnius. I was very impressed by their knowledge and personal culture that characterised them, so I returned from such meetings spiritually enriched. Near Vilnius was the parish of Olany,⁷⁸ the family parish of Br Łuksza.⁷⁹ Since it was much closer to Vilnius, I wished to take over it. It was a much poorer facility, there was no light and a lack of other civilisational comforts. Near Olany was the village of Mejszagola (Maišiagala),⁸⁰ where Fr Józef Obrębski was, today a prelate, 94 years of age.

At that time, the only bishop resided in Poniewież (Panevėžys).⁸¹ This was the Lithuanian Kazimierz Poltaroks.⁸² The Soviet authorities wanted the bishop to be in Vilnius. Therefore, he moved to Vilnius and, from then on, served as bishop of Poniewież and Vilnius. It was to him that I presented my request to take up the post in Olany, to which the bishop agreed. When the parish learned that a new priest was to come to Olany, a transport was organised for me so that I could move my belongings.

Not far from Olany was the village of Jeziorosy (Zarasaj),⁸³ which in Polish means *Jeziorany* [sic!], in which every year the indulgence on the occasion of the Assumption of the Blessed Virgin Mary took place. Already on Christmas Eve, 14 priests met there to celebrate this feast. However, it was not to be, because in the evening the police, after identifying us, demanded that only two priests remain on the premises. I am mentioning this description in order to illustrate the situation in which the Church found itself at the time, on the territory of the former USSR. We were constantly under surveillance and, whether we liked it or not, had to submit to the order of the authorities.

In mid-July 1953 I am in Olany. The residents are simple, sincere, kind people. In Olany I met Brother Łuksza's sister. My duties also included serving the surrounding villages: Szyrwinty (Širvintos), Szeszoryki (Šešuoliai), Giedrojcie (Giedraičiai). Giedrojcie was particularly close to me because of the birth of Blessed Michał Giedroyć here,⁸⁴ whose relics rest in the church of St Mark in Krakow. If I am not mistaken, last year the beatification process of the blessed was completed and documents in this matter were sent to the Holy See. From this parish I remember in particular the forty-hour service, which lasted three days in a row. My duties included holy confession. And what was astonishing was that, although the inhabitants spoke Lithuanian daily, I made only three confessions in this language, and the rest of the faithful confessed in Polish. The liturgy in the church was held in Lithuanian.

I also helped in Podbrzezcie (Paberžė), where the parish priest was Fr Stanisław Woronowicz.⁸⁵ I went there more willingly, as I gave confessions mainly in Polish. It was difficult terrain for a pastor, as many required focused attention caused by a long absence from the confessional.

The parish of Olany was populated by poor, but sincere, kind, simple-minded and very religious people. In small backyard farms they grew fruit and vegetables, and raised small livestock. Since at that time almost everything belonged to the kolhoz (collective farm), poverty was widespread. Despite the difficult living conditions, people did not lose hope and knew how to behave with dignity. I remember that some residents, walking far to the church for the high mass, prayed the rosary along the way. For many of them, the opportunity to attend the service was sacred. The parish had about 800 people. I remember that both for myself as well as for the parishioners a special experience was the Christmas time pastoral visit. Every day I visited approximately 4-5 houses. Earlier, at masses, I gave teachings about the liturgy, joking that the parishioners should listen to them carefully, because during the Christmas-time pastoral visits I would be examining them. Amusing, but that's how it looked in reality, because during the visits people asked me questions about their faith-related life problems. As during this period I was able to devote more time to them, the pastoral visit dragged on.

Brother Władysław Łuksza, who came from this parish, took over most of the characteristic, good features of this community. It is not

for nothing that it is said that on a rock a flower cannot grow, but on well-fertilised soil. He was characterised by great diligence, and because he demonstrated impressive cleverness and technical skills, he could repair everything himself and do everything from woodwork to electrics. In Vilnius, he worked on the reconstruction of a house on Sudocz Street, and when he returned to Polish he was employed at the Holy Cross [in Warsaw] as an electrician. Years later I met him in Krakow in Stradom. Already in Krakow I learned about the conditions in which he had grown up. He came from a large, poor family. The forest often gave them the opportunity to eat anything. His mother picked mushrooms and berries there. He himself grazed his own and village cows. A medical assistant from his home village helped him in choosing a life path. He advised him to go to Vilnius, to one of the convents. First, the choice fell on the Franciscan Fathers in Trocka Street, but for unknown reasons he was not accepted. So he went to Sudocz Street to the Missionary Priests and stayed there.

At Olany church there were three altars. The main altar with the image of Our Lady of the Immaculate Conception, because the church was dedicated to her, and two side altars: St Anthony and St Francis of Assisi. The painting of St Francis was not very well made, but there was a parishioner, I do not remember his name, who painted another image of the saint. This painting is still in the Olany church and testifies as to the artistry of the author. Stanisław Kondratowicz, our brother, tried to take care of the finishing details.

Fr Ślęp⁸⁶ was in Olany before me. He came from the Rzeszów region. Before joining the order, he was an artillery officer. He took part in World War I and apparently during hostilities, decided to join the order in exchange for sparing his life. He entered the Vilnius seminary, where he was ordained a priest after graduation. He worked at the outpost in Lantwarów and others. He was characterised by great conscientiousness in the performance of his work. He knew how to organise it very well. He was an excellent mathematician and worked with young people, preparing them for university exams. Unfortunately, the war experiences caused him to suffer a psychological breakdown. It was known that he suffered from persecution mania, so it was decided to transfer him to the parish of Olany, which was located somewhat off the beaten track, and was relatively peaceful. I remember the Holy Mass I celebrated with him. At some point, he began to cough and walked away from the altar. Then

he said that “they are persecuting him, they want to poison him with gas”. When I came to the parish, I knew what condition he was in. He couldn’t sleep, and he suffered seizures at night. Hardly anyone wanted to live with him, because his mental state could pose a threat to others. He could crack floors open with an axe in order to find “pursuers”. He died at the beginning of May of 1953 without regaining his sanity. On the first anniversary of his death, a service was held for his soul. Parishioners flocked there bringing wreaths of flowers. The whole catafalque was strewn with them. In this way, the population assured him of their grateful memory. Although they were aware of his illness, no one ever complained about the priest, on the contrary, they wanted a priest to come from a nearby parish to comfort the sick man. I do not know how to define this wonderful community, so sensitive to others.

In the first half of January 1956 I was summoned to the curia in Vilnius. Before I interceded with the bishop, I went to Fr Prof. Jan Elert [sic!], who knew why I should see the bishop – they wanted to transfer me to another post – to Suderwa (Sudervė). Indeed, the bishop, in a cordial conversation with me, gave the purpose of his call – a transfer to Suderwa. I was very happy because this town was close to Mejszagola, where Fr Józef was priest. Furthermore, the village itself was picturesquely located, among forests and lakes, and most importantly, not far from Vilnius.

In Lithuania in the 1950s in areas where there was no KGB post,⁸⁷ or a municipal office, there could not be a church, which is why it had been closed in Suderwa for many years. The first parish priest who took over the institution was Fr Kretowicz, my long-time friend from Vilnius, a former parish priest of the post-Bernardine parish. He was already 85 years old at the time, and it was at his request that the bishop assigned me to help. The church we were supposed to take care of was in ruins. We found destroyed statues of saints, a torn down dome of the tower and pigeons in it. The remainder of the destruction had been the work of nature, because practically the entire interior was not protected against rain, snow or frost.

I celebrated my first Holy Mass in Suderwa on 19 January. That day temperatures reached 40 degrees below freezing, and in the church it was less than -20. I remember that the brother [Stanisław Konratowicz], who served at the Holy Mass, kept ampoules of water and wine in his pocket for fear that they would freeze. Later, we came up with the idea

of putting a hot piece of metal at the bottom of the chalice, and thus we ensured the liquid form of water and wine. In such conditions, I did not allow Fr Kretowicz to celebrate mass in the church. In the early summer, it turned out that he was suffering from prostate cancer and in this situation he fulfilled his priesthood duties only at home.

I slowly began to renovate the church. First, the statues of saints were fixed, rotten woodwork was replaced, and finally the roof and dome of the church were repaired. We were somewhat lucky, because the church in Suderwa was classified as a monument and for this reason you could get rationed materials for its renovation. The most difficult was the replacement of the new dome, because it was feared that the church was located on moving ground, and this would cause it to crack again. By recommendation of the Ministry of Culture and Art, wooden poles were placed around the church, which were to give information about the stability of the ground. It was only after six years that it was decided to lay a new dome on the church.

During the renovation of the church, I strained my health. As it turned out, I was in need of "renovation" myself. On 15 October, I found myself in the hospital because I had to undergo surgery. I was operated on 13 November by Prof. Katilus⁸⁸ and surgeon Siwiklus.⁸⁹ From my stay in the hospital I remember a 12-year-old boy, Jaś Zapaśnik,⁹⁰ who captivated me with his piety. He was also awaiting an operation, and he contained all his hopes for its success in his prayer of the rosary. We lay together in the room both before and after the procedure. We both helped one another in our time of need. I made the boy promise that he would turn to me for help whenever the need arose. Fate caused me to meet him after 18 years in a station restaurant, where he worked as a waiter. It was not I who helped him this time, but he who helped me, arranging wine for the Mass, which was not available then. Our contact lasted for some time, until he began working in a restaurant car on the Vilnius-Moscow route. At the same time Br Kretowicz was felled down by illness. He died on 19 December and, according to his wishes, was buried in the family tomb at the Bernardine cemetery in Vilnius. Unfortunately, I could not attend his funeral because I was too weak after my operation.

Suderwa was one of many towns without electricity. At that time, the economic plan assumed mass electrification. So, ahead of the future, Brother Kondratowicz had prepared the church by putting in the necessary installation. After a year, crews appeared in the area installing

transformers, electric poles, and stretching cables to all homes. Thanks to human kindness, it was possible to first connect electricity to the church. On the first Sunday of September, on the anniversary of the consecration of the church, during the service, for the first time ever in Suderwa, the light shone in the church. The effect was incredible, people accustomed to the dark interior reacted with both crying and delight. My joy did not last long, for I learned that for each installed light bulb a fee of 60 roubles must be paid. I went to Vilnius to the main institution dealing with electrification in the whole region. God did not abandon me in my need, because here I met a kind person. A Pole worked there named Roman Gieczewski,⁹¹ to whom I presented my problem, arguing at the same time that Brother Kondratowicz had made the electrical installation. Roman Gieczewski offered that if I had trouble they would install a separate transformer and I would not have to settle accounts with the collective farm. Electricity charges were collected at rates that clearly discriminated against the church. Already in households 4 kopecks were paid for a kilowatt, while in the church it was 25 kopecks.

Suderwa lies in such a place as if it were somehow cut off from the world, there was no communication here, neither by bus nor by rail. When I wanted to get to Vilnius, I often had to cover a distance of 8 km on foot to Bukiszki (Bukiškės)⁹² and only from there did I have a bus to Vilnius. After some time, however, it was decided to build a new, paved road from Bukiszki to Suderwa, which could be used for bus transport. Once a couple appeared in Suderwa, whose task it was to designate bus stops on the route from Bukiszki to Suderwa. Since they came to my church, I invited them to my rectory and there together, over a spread out map, we determined the most favourable places for the possible location of the bus stops. After some time, the first bus schedule was nailed onto a tree in front of the church. In the first years, the bus appeared on this line 24 times, the first run at 5:30 in the morning – employees took it, the last at midnight. It took an hour to get to Vilnius.

Among many memories, I also remember the visit of Mrs Klimowicz,⁹³ who asked me for confession and the sacrament of last rites for her sister who, bedridden after a stroke, wished for peace of soul. Although it was going to be a long and arduous journey, because the patient lived in Minsk, I decided to go. On the spot in the apartment I celebrated Holy Mass, in which the family participated, and then we visited the sick woman in hospital, where I confessed her and anointed her with

holy oils. The second time I met this family was when the daughter of Mrs Klimowicz wanted to baptise her newborn daughter.

Contact with them continues to this day and I know that Julia, whom I baptised, graduated from the conservatory and sings in the state choir in Minsk, which is led by my good friend from the Adam Mickiewicz Secondary School, the son of a pop, Wiktor Rordor,⁹⁴ himself a very talented singer. During my last illness, Julia and her husband visited me in the hospital. I am so pleased that, after years, people remember my humble person.

Returning to the moments about the reality of Suderwa in those years, I must mention the changes that took place before my eyes. First it was electricity, then bus transport, and finally the proposal to use a telephone line. Today, years later, I know that it was also a form of social integration, yet at the time I was happy with the technical innovations that were within my reach.

The church in Suderwa had four altars. The main altar dedicated to the Holy Trinity with a painting and frescoes on the wall. Above the great altar there is also a chapel of Our Lady of the Immaculate Conception, the entrance to it from the sacristy. One of the side altars is dedicated to the Crucified Jesus, the other to Our Lady of the Rosary. There are four indulgence feasts in the church – the consecration [of the church in honour] of the Holy Trinity, for the church is dedicated to this invocation, the second on the anniversary of the consecration of the church on the first Sunday of September, on the first Sunday of October dedicated to Our Lady of the Rosary, and on New Year's Day. The church is able to accommodate 2,000 people.

In the first years of activity, there were about 70-100 people at morning mass, and at high mass, 300-400. Over the years, people began to attend morning masses more often. There were nine rosary circles in the parish. The Soviet authorities issued a ban on the existence of such organisations. Every first Sunday of the month all the rosary circles met at the altars of the Mother of God, but I could not officially inform about this, I only said that after the service people should stay to pray the rosary. I avoided the term “living” rosary, but people knew exactly what was going on. There was also a choir at the church, which was led by an elderly organist. Many people also participated in the processions that we organised on the occasion of various holidays. Local priests came to the parish for

indulgences, despite the fact that there was an order for consent by the relevant authorities for participation in such meetings. In the Vilnius district, this was not observed so rigorously.

Twice a year we organised retreats: during Lent and Advent. They were attended by many people who went to confession after the retreat. Local priests helped us at the retreats, sometimes there were 14-15 of them. The retreats took place over three days, we tried to make sure that everyone could participate in them, so [retreat teachings] they took place three times during the day: at 10:00 am, at noon and in the evening. People tried so hard to find time to be able to participate in these retreats. They often made agreements with one another and replaced each other at work at different times.

At the time when Khrushchev was in power in the Soviet Union,⁹⁵ I managed to come to Warsaw. I met Fr Kuczka there,⁹⁶ whom I told about my dilemmas about the retreat. Father Kuczka calmed me down by advising me to put more emphasis on a reliable confession, during which I could help explain more problems to the people living there. Upon my return I went to Mejszagoła,⁹⁷ where my friend Fr Olbromski was staying. We met almost every week, if only for an hour. I told him first about Fr Kuczko's suggestions. We decided to teach people an examination of conscience, during which we deliberated on the Decalogue, the act of faith, etc. Soon there was an examination of conscience in the church, after which people went to confession. We felt that we had carried out this work well, because the number of people going to confession and Holy Communion was very large. It sometimes happened that priests came from neighbouring parishes to help in confession, which took place not only in four confessionals, but also in hastily prepared spots, and sometimes on an ordinary church pew.

On one occasion the midnight Mass was to take place on Sunday. I did not celebrate it at midnight, because I had in mind the welfare of the residents who had to go to work in the morning. As a result, I received an anonymous letter in which the sender asked me not to do such things, because people also work on Sundays. At the time when it was possible to celebrate Holy Mass on Saturday, the midnight mass took place at 10:00 pm, and then at 9:00 am the following day.

Christmas-time pastoral visits were forbidden, but it was possible to visit the sick. I often visited the village of Łojcie (Laičiai),⁹⁸ located

approx. 3 km from Vilnius. There was a custom there that people brought candles to meet the Lord Jesus. Once I gave confession and last rites to a sick man, the prayer was being held with the participation of many of his neighbours. One of the men there said, "I don't believe in God or the devil". The people present anxiously awaited my reply. After a moment's thought, I said, "You're right, you don't believe in God, God isn't in you. You received God through baptism, but your lack of belief has caused you to commit many crimes and lose God as a result. Tell me, what crime did you commit for God to have to abandon you?" The man turned pale and said nothing. After a few months I met a resident of this village, who gave me the news about the illness of the "unfaithful" man, Jan.⁹⁹ Without giving it much thought, I went to see him. I was a little afraid of this visit, as it turned out, unnecessarily. Jan greeted me with the words: "Everything begins with God and ends with God". I confessed him, gave him Holy Communion and his last rites.

The church in Suderwa had exceptionally beautiful architecture and acoustics. As a result, many people from outside of Suderwa came here to admire the beauty of the church and its unique atmosphere. It was visited by many musicians, such as Lithuanian composers: Varonas, Kaveckas,¹⁰⁰ the conductor of the Vilnius Philharmonic Symphony Orchestra Geniuszas,¹⁰¹ and many people from Poland. Bolesław Varonas visited Suderwa at the time when people celebrated hours at the church, he was so captivated by the melody that, when creating an opera, he used the musical motif he heard in his composition.

Other distinguished guests also visited Suderwa, e.g. Bishop Kisiel from Białystok,¹⁰² Bishop Roman Andrzejewski,¹⁰³ Bishop Antoni Dydycz¹⁰⁴ and many other priests: the Pallottines, the Pauline Fathers of Częstochowa, the Salesians and Cistercians. In 1993 His Eminence Cardinal Henryk Gulbinowicz¹⁰⁵ honoured Suderwa with his presence. He was born in the parish of Bujwidze (Buivydžiai)¹⁰⁶ in the village of Pricziuny (Pričiūna),¹⁰⁷ where the house of the Sisters of the Guardian Angels was located. As a small boy, the cardinal served Mass at this house. Unfortunately, the sisters had to leave the house, and the chapel, which was located there, was destroyed over the years. After years, along with the political changes, people's mentality also changed. The chapel was restored and Cardinal Gulbinowicz was asked to consecrate it. He agreed and, on the appointed day, together with

a prelate from a neighbouring parish, we went to the Polish-Lithuanian border to welcome the distinguished guest. The visit was planned in great detail. At 10:00 am the cardinal was to be in Mejszagola, at 12:00 pm in Suderwa, and then he was to go to Prichina [sic!] via Vilnius and Niemenczyn (Nemenčinė).¹⁰⁸ The parishioners in Pricziunya were expecting the cardinal at 3:00 p.m.

Suderwa was also visited by another extraordinary guest, Josif Brodski.¹⁰⁹ That was 20 years ago or so. At that time I was in the church with forty children whom I was preparing for their First Holy Communion. I remember that in those days it was not possible to say that a priest prepared children for Holy Communion, because only those closest to them could do it: their parents or grandparents. The priest could only examine them. And what is saddest, we had to affirm the children to explain my meetings with them in this way, because there was a threat of reprisals. That day, the class was about to end when four people suddenly entered the church: three men and a young woman. At first I was terrified, but when I saw that none of these people were interested in me or the children, a weight lifted from my shoulders. The strangers were looking with great interest at the interior of the church. When I approached them, they peppered me with questions about the church and its décor. I saw that they weren't going to leave yet, so I asked them to come to me. My initial fears left me, for both the attitude and tone of my guests' conversations showed a keen interest in the faith. One of the men asked me what would happen in eternity to people who had no opportunity to get to know God. I responded with the words of Jesus: "do unto others as you would have them do unto you".¹¹⁰ If a man does not hurt his neighbour, does not harm him either morally or physically, God will not abandon him, He will give him the grace of faith. Mr Brodsky was delighted with these words and confessed to me that he was reading the works of a 17th-century English theologian, which helped him to understand many of the mysteries of faith. Then they asked me a second question: does the material level make a person better? I told them, referring to the growing number of suicides in the world, about Sweden and Japan, among the richest countries, about the inner emptiness of their citizens who do not see the meaning of life. I also recalled the attitude of Saint Maximilian Kolbe,¹¹¹ who was able to maintain humanity, in other, extreme conditions. I mentioned the psalm in which there is a request to God not to allow us to live in great wealth, but also not in poverty.

Mr Brodsky also asked me the question: "Will God demand the same of everybody?" I explained his doubts with the parable about talents¹¹² and I believe I helped him with his dilemmas about faith. At some point, Brodsky apologised to his comrades and we were left alone. He asked me for advice on what to do when a husband had been left by his wife, who, having learned he had been imprisoned, tried to help him in every way possible, by sending letters and giving food parcels. When he asked me about this, he appeared conflicted, so I guessed that the problem concerns him personally. I told him of the duty to absolve sinners and advised him to do the same, especially since usually no one is blameless. A glued pot has scratches and the same is true of our psyche, but God commanded us to forgive, they were and we were forgiven.

During our meeting, I learned that Brodsky was from Leningrad, but at that time I did not realise who he was. Since Fr Józef and I were planning to go to Leningrad in September, I asked Brodsky if he knew anything about the possibility of accommodation in this beautiful city. When he heard about our plans, he assured us that he would be happy to host us in his apartment. He captivated me very much with his personality, we had a wonderful time chatting, so I gladly accepted his invitation.

As it later turned out, all four of my guests were Soviet opposition: Brodsky, the second of them Tomasz [Węćłowa]¹¹³ was the son of the Lithuanian poet Antoni Węćłowa,¹¹⁴ a great advocate in the unifying of Lithuania in Russia, the third man and the girl were students who did not want to bend to the current scheme of Soviet youth. Imagine my surprise when I accidentally heard on the radio about the great poet Josif Brodski, about the protest of the world at the news of his arrest and how this process influenced his release.

Some time passed. How surprised was I when once a taxi stopped in front of the church, from which an unknown couple got out. It turned out that Brodsky was visiting me again. His companion was the daughter of a Leningrad professor of organ music, who was also a musician and wanted to see and play our famous organ. I gladly made this possible for her. Brodsky and I operated the bellows, and she played Bach.¹¹⁵ Only then did I realise the class of this instrument, which spoke under the hands of a master. I experienced the same when Fr Karol Mrowiec visited my parish¹¹⁶ together with his choir. He too was able to extract a beautiful sound from this magnificent baroque instrument.

I saw Brodsky and Tomasz Węclowy more than once. He often brought his friends to Suderwa to show them the church and to meet me. After some time, I learned that they both had to leave the Soviet Union. Both ended up in the United States, Brodsky taught Russian literature at the University of Michigan, and Tomasz lived near New York. As far as I know, they were both friends with the Polish poet Czesław Miłosz.¹¹⁷ After four years in exile, Brodsky received the Nobel Prize in Literature. When I first had the opportunity to listen to his poems, I was struck by their patriotic-religious tone.

Four years ago, Tomasz Węclowy came to Vilnius. At meetings, he was often asked about Polish-Lithuanian relations. His answers were always measured and calm, never chauvinistic. I felt very honoured when he visited me with his wife at the Vilnius hospital, after a prior visit to Suderwa, where he learned about my illness. We had another opportunity to exchange thoughts and feelings. I then admitted my initial distrust of them. Węclowy understood. Many people who happened to live in those times behaved similarly.

Two years ago, Czesław Miłosz visited Vilnius. He had a series of lectures at the University of Vilnius, in which he often mentioned the late Josif Brodski. I was equally pleased when he also mentioned my contacts with him. Apparently, he'd enjoyed our meetings in Suderwa and how important they must have been, since Miłosz, who did not participate in them, found out about them. Miłosz's words about Brodsky, which also concerned me, appeared in the Vilnius newspaper, which my friends sent me to Krakow.

I do not know whether Brodsky was baptised before his death. But I live in hope that his interest in faith turned him toward God and that God has not abandoned him.

Bishop Wojtkowski¹¹⁸ also visited Suderwa from Olsztyn. He really wanted to see the family home of the priest professor of the Olsztyn seminary, Stanisław Zdanowicz.¹¹⁹

In the first years of Soviet power, all male and female religious congregations were suppressed. The sisters were forbidden from wearing habits. Many of them took up work in hospitals, pharmacies. They lived either with their families, or two or three of them rented apartments together. Once a week they met secretly for common prayers and conferences. At that time I was the spiritual guardian of the Sisters of the Immaculate Conception of the Blessed Honorata,¹²⁰

the Missionary Sisters of the Holy Family founded by Blessed Bolesława Lament,¹²¹ the Benedictine Sisters, the Eucharistic Sisters founded by Bishop Jerzy Matulewicz,¹²² the Sisters of the Guardian Angels, the Sisters of the Sacred Heart founded by Blessed Honorata. It was one of my more difficult jobs, because it required much conspiracy and hardship. Despite these difficulties, many religious orders showed great determination in fulfilling their mission. The most dynamic were the Eucharistic Sisters, who were able to gather more and more new candidates in their ranks. The Sisters also had their secret institutions in Kazakhstan and Georgia. In their ranks were Polish and Russian, Georgian and German women.

One summer, the sisters asked me to give a retreat. I agreed willingly. The only difficulty was the language in which I was to make the retreat. Initially, it was to be Polish translated into the languages spoken by the sisters. In the end, we decided that the retreat would be held in Russian. God wanted me to be understood.

In Suderwa I had great help in the person of Fr Czesław Tyszkiewicz. Tyszkiewicz was employed as a teacher. When, in the first years of the Soviet state, the model of atheistic teaching began to be introduced into schools, Tyszkiewicz resigned from the school and took up a new job as a postal clerk in a village located 11 km from Vilnius. In this village lived a Redemptorist priest, Franciszek Świątek.¹²³ He was a lonely, crippled man. Tyszkiewicz took care of him. He was often seen pushing a wheelchair on their daily walk. This lasted nearly ten years. At that time, Fr Świątek was preparing Tyszkiewicz for the priesthood. He was ordained a priest by Bishop Edward Materski.¹²⁴ The political situation made it impossible to officially send Fr Tyszkiewicz to work. I no longer remember how Fr Tyszkiewicz ended up in Suderwa. However, he was extremely helpful to me as a confessor. He usually came to Suderwa on Sundays, but if there was such a need, he was available at my every request. This situation lasted nearly 20 years. Only after the political changes could the relevant documents be officially submitted to the Vilnius Curia, and only then did Fr Tyszkiewicz receive an official nomination for Suderwa resident.

Following the transformations, the possibility of teaching religion in schools also opened up. There were three schools in the Suderwa parish: in Suderwa, in Puciniškės (Puciniškės)¹²⁵ and in Rostyniany (Rastinėnai).¹²⁶

These schools were located in areas inhabited mainly by Poles, so it was known that working with children would not pose problems. Two more schools approached me: in Łaciniszki (Łaciniškės)¹²⁷ and in Owizany (Avižieniai).¹²⁸ When I had to cross the school threshold as a catechist for the first time, I was really very moved.

The headmaster of the school in Suderwa for many years was the Russian Melnikov.¹²⁹ He had already been living in Suderwa for a long time, had started a family here, married a local Lithuanian woman. During his term as school headmaster, despite the atmosphere of fear prevailing at that time, we in Suderwa did not feel either repression or harassment so much. After some time, his position was also taken by a Russian woman, Maria Vetukova.¹³⁰ She also did not lead pro-communist agitation at school. Unfortunately, after some time, she was summoned to the board of education, where she was reprimanded for failing to do so. She explained her actions by saying that there is a church in Suderwa where many believers go, and in such a situation it would be awkward to agitate. Since then, harassment against her person began. Although we hadn't yet spoken to one another for obvious reasons, this time she started a conversation with me. Resentful, she told me about the harm she had suffered from people who had been kind to her so far. I comforted her, assuring her that God would never forget her good deeds, and to blame the wrongs suffered from others on their imperfections. I later found out that I had helped her greatly with this advice.

During the political changes, there were also changes in the position of the school head. The new director was Mr Młyński¹³¹ and it was he who offered me the position of school catechist.

During my work in Suderwa, a great authority for me was Fr Józef Obrębski, who lived in the neighbouring Mejszagoła. In the moments of my various dilemmas I went to Father Józef, and he was able to help me with any of my doubts. He was much older than me, so he also had more experience in priesthood. Because he was a man of great heart, he was able to captivate me so much that today, years later, I can call him a great friend, one I would wish for everyone.

I remember how, at the very beginning of my work in Suderwa, there was an event that caused a conflict with one of the parishioners. Franciszek Zdanowicz,¹³² because we are talking about him, was a member of the church committee. In Suderwa it was customary for

members of the committee to look after the church and its furnishings. Once Mr Franciszek, known for his violent character, pointed out to me that the chasuble and kapa should be folded and arranged, and not hung on a hanger. The situation was indeed comical, but at first, instead of calming him down in some way, I also began to insist otherwise. The atmosphere grew heated. Zdanowicz kept insisting, telling me that there had already been more than one priest at the church in Suderwa. I told him that I was the host here and I was dictating the terms and asked him to leave the sacristy. It got unpleasant, Zdanowicz left. This was the first situation in which I did not know what to do. So I went to Fr Józef for advice. He listened to me and agreed. He advised me to create a situation in which Zdanowicz would apologise to me.

Almost half a year passed, during which we practically did not see each other. Christmas and the pastoral visits that followed came. In Suderwa it was customary for the priest to drive up to the houses and the host to greet him. When I drove up to Franciszek Zdanowicz's house I felt uncomfortable, I was nervous. Zdanowicz was waiting outside the house. He grabbed me by the arm and led me inside, where his whole family was waiting. After the consecration of the house, we sat down at the table. He sat next to me with his hands folded on the table. I placed my hand on them and asked quietly: Franciszek, have you thought about your actions? I think he was waiting for this, because in a trembling voice he asked for forgiveness. I told him that I was open to any criticism, but in obvious and irrelevant matters there was nothing to argue about. We talked for a long time and I could see that he was growing more and more relaxed. A weight lifted from me as well. I was glad that I had followed the advice of Father Obrębski, because from that moment I had in Franciszek Zdanowicz a devoted friend and ally in many matters.

During the long evenings, together with Father Józef Obrębski, we made plans for our joint travels. We really wanted to see various attractive places, traditionally crowded by tourists. This was Leningrad with the famous Hermitage, Odessa, Crimea and Sochi on the Black Sea. We decided that for our first trip we would go to the Black Sea in September, because at that time people are busy picking potatoes and do not go to church very often. We informed a friend living in Odessa, Father Tadeusz Hopper,¹³³ a Salesian, about our arrival. Fr Tadeusz, in the first years of his priesthood, worked in an institution near Vilnius

and at that time we met quite often. We planned our trip in stages. First, we flew by plane to Kiyv. I admit that I flew very nervously, because it was my first trip by this means of transport. Father Józef joked with me saying that I was now closer to heaven and gave me the courage of the Holy Father Paul VI as an example,¹³⁴ who at that time made a plane trip to Palestine. In Kiyv we changed to a river ship and, via the Dnieper, reached Kherson on the Black Sea.

Our boat trip lasted two and a half days. During the cruise, a Ukrainian sailing with us, who spoke Polish, told us about the towns we passed, recalling the story like from the novel by Sienkiewicz,¹³⁵ *With Fire and Sword*. Incidentally, this fact made me re-read this book upon my return. Kherson is known as the place of death of the fourth pope, Clement I.¹³⁶ As history dictates, he found himself here in exile, and despite the fact that Kherson was under the jurisdiction of the Roman emperor Trajan¹³⁷ at the time, he set up the Church here. Since the Church and its faithful were being persecuted at the time, Trajan sentenced him to death. He was martyred, drowned in the waters of the Black Sea. In Kherson there is still a church dedicated to St Clement. We boarded a ship there that took us to Odessa. The route from the port to 5 Haltyryna Street, where the church was located and where Fr Hopper was waiting for us, did not take us more than 5-7 minutes. Father Hopper took care of us very warmly. Our visit to Odessa lasted a week, during which we visited many interesting places and had many interesting conversations. The church where Father Hopper ministered was empty. It was evident that secularisation here had spread more widely than in Lithuania. The beautiful church of St Clement was turned into a sports hall. We filled our free time by doing daily three-hour cruises on the Black Sea. We spent a week in Odessa.

The next stage of the journey was to be Crimea. We also made this trip by ship. Hopper provided us with the addresses of Catholic families with whom we could board without fear. There are no churches in Crimea at all. Crimea once belonged to the Tatar Khanate and traces of the Tatars can be found there to this day. We visited Bakczysaraj (Bağçasaray),¹³⁸ the former capital of the Khanate. During the years of Stalinist repression, all the Tatars were expelled from these areas to the east. In Bakczysaraj we visited the palace of the khans turned into a museum. Near the museum we found

a cemetery where successive Tatar khans and their families are buried. Among the Tatar graves we saw a white, marble monument with the tombstone of Maryla Potocka.¹³⁹ We learned that she had been kidnapped from the family estate and taken as a captive to the harem. The monument draws attention with its many details. At the very top is an eye from which tears flow, falling into the reservoir below, they pour out of it in two streams to fall again into another reservoir, and from this one onto a snail, which is located at the very bottom of the monument. In Tatar symbolism, a snail means indifference. As the guide explained to us, this symbolism included the pain of Khan Gieriej¹⁴⁰ after the death of Maryla Potocka. When we were standing by the tomb, we were touched by the white and red flowers on it, testifying to her origin. Here we also mentioned our native literature and the famous *Crimean Sonnets* by Adam Mickiewicz.¹⁴¹

Near the palace there was a canteen, where we had the opportunity to try the original dish of Tatar chebureka. This is not a very thick pastry, in which spicy mutton is wrapped. After the meal, we decided to climb two hills surrounding Crimea – Mount Ai-Petra and Ai-Todor, that is, Mount St Peter and St Theodore, from whose [hill] we saw a magnificent panorama of Crimea. Being in the Crimea, we also saw the famous palace in which Roosevelt,¹⁴² Churchill¹⁴³ and Stalin¹⁴⁴ signed the pact so unfavourable for Poland.

After a week's stay in the Crimea, we also sailed to Sochi by ship. It is a typical holiday and spa town, where, as we have learned, people with rheumatic problems come. We took advantage of the tourist offer there and signed up for a one-day trip to Sukhumi,¹⁴⁵ where we could see the magnificent architecture of villas scattered picturesquely on the shores of the Black Sea, still recalling the splendour of their first owners originating from the tsar's court, and today turned into tourist and holiday centres. We saw a botanical and zoological garden there. We also took a hike to Mount Afonin, where there was an abandoned monastery with a beautiful church. The guide led us to the collection box, located in the courtyard of the monastery. After throwing in a donation, the angel, mounted on the box, would nod his head in thanks. The guide commented on this, accusing the monks of greed. Among the visitors was a young man who was unable to agree with such an interpretation and asked what to call the compulsory fee currently collected by museum employees, since that donation was voluntary? It was a strange

situation for us, but at the same time it was comforting, because it showed that people no longer accept everything as obviously as before. And so we ended our escapade. God allowed us to return home happily, enriched with new experiences and impressions.

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¹ See: AMS, no ref., Katalog członków Zgromadzenia Księża Misjonarzy, item 1184; *Ibidem*, ref. V/POL 486, Personal files of Adolf Trusewicz CM; „Śmierci się z nas nikt nie boi”. *Listy kapłanów archidiecezji wileńskiej z ZSRS. Wybór źródeł*, introduction, selection and editing by A. Szot, W. F. Wilczewski, Białystok 2012, pp. 85-86; T. Krahel, *Przez więzienia i obozy do kapłaństwa. Wojenne losy alumnów Seminarium Duchownego w Wilnie*, Białystok 2015, p. 45.

² Cf. A. Szot, *Stosunki narodowościowe w Archidiecezji Wileńskiej w okresie rządów arcybiskupa Romualda Jalbrzykowskiego. Lata 1926-1945*, „Roczniki Teologiczne” vol. 49:2002, f. 4, pp. 129-155. For more on the fate of the Archdiocese of Vilnius during World War II, see: F. Stopniak, *Archidiecezja wileńska w czasie II wojny światowej*, „Studia Teologiczne” vol. 5-6: 1987-1988, pp. 323-361.

³ Stare Troki (lit. Seniejų Trakai) – in the Second Polish Republic, a town located in the Wilno-Troki county, in the Wilno Voivodeship. See: *Troki* [in:] *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, vol. 12, ed. B. Chlebowski, F. Sulimierski, Warszawa 1892, pp. 485-491; *Skorowidz miejscowości Rzeczypospolitej Polskiej*, vol. 1: *Województwo wileńskie*, Warszawa 1938, p. 71.

⁴ At the present stage of research, it is not possible to identify this person.

⁵ At the present stage of research, it is not possible to identify this person.

⁶ The Congregation of the Mission was founded on the initiative of Vincent de Paul (1581-1660) in Paris in 1625. Queen Ludwika M. Gonzaga brought missionaries to Poland in 1651 and settled them in Warsaw. Their main task is pastoral activity, conducting seminaries and working among the poor. See: L. Chierotti, *Congregazione della Missione* [in:] *Dizionario degli istituti di perfezione*, ed. Guerrino Pelliccia e Giancarlo Rocca, vol. 2, Milano 1975, col. 1543-1551; *Misjonarze św. Wincentego a Paulo w Polsce (1651-2001)*, vol. 1, ed. S. Rospond, vol. 2, ed. J. Dukała, Kraków 2001.

⁷ Fr Jan Sinka CM (1892-1981) – ordained to priesthood a priest in 1921. *Inter alia* director of the Minor Seminary of Congregation of the Mission in Krakow (1921-1926), Vilnius (1926-1931) and Bydgoszcz (1931-1933), spiritual father at the Silesian Major Seminary in Krakow (1936-1938), at the Major Seminaries in Sandomierz (1941-1954) and Oliwia (1958-1959), as well as at the Theological Institute of Mission in Krakow (1954-1958). Conferenceist and confessor of nuns. See: AMS, no ref., Katalog członków..., item 403; *ibidem*, ref. V/POL 368, Personal files of Jan Sinka CM; S. Janaczek, S. Rospond, *Bibliography misjonarska. 1651-1988*, Kraków 1988, p. 289; W. Umiański, *Male Seminarium prowadzone przez Księża Misjonarzy św. Wincentego a Paulo w latach 1918-1939*, „FIDES – Biuletyn Bibliotek Kościelnych” 2001, No. 1-2, p. 129; *Idem*, *Polska Prowincja Zgromadzenia Księża Misjonarzy w latach 1918-1939*, Kraków 2009, pp. 85, 192, 287.

⁸ Lantwarów (lit. Lentvaris) – in the Second Polish Republic, a town located in the Wilno-Troki county, in the Wilno Voivodeship. See: *Landwarowo* [in:] *Słownik geograficzny...*, vol. 5, Warszawa 1884, p. 75; В. Банушевич, *Лентварис на перекрестках истории*, Вильнюс 2015, *passim*.

⁹ At the present stage of research, it is not possible to identify this person.

¹⁰ At the present stage of research, it is not possible to identify this person.

¹¹ At the present stage of research, it is not possible to identify this person.

¹² Fr Ludwik Stefanowicz (1883-after 1939) – priest of Vilnius, ordained to priesthood in 1909. Parish priest of Białohruda (1910-?), Stare Troki (1921-1939-?), Dean of Troki Deanery. See: *Elenchus Omnium Ecclesiarum et Universi Cleri Dioeceseos Vilnensi pro Anno Domini 1914*, [Vilnae 1914], p. 308; *Schematismus pro Anno Domini 1922*, Vilnae 1922, p. 119; *Catalogus Ecclesiarum et Cleri Archidioecesis Vilnensis pro Anno Domini 1939*, Vilnae 1939, p. 172.

¹³ Fr Hieronim Śmidoda CM (1899-1961) – joined the Missionaries in 1917 and ordained to priesthood in 1924. *Inter alia* director of the Minor Seminary in Krakow (1930-1939, 1946-1952). Lecturer in Patrology at ITKM (1934/35). Priest; vicar of the parish of Our Lady of Lourdes in Krakow (1944-1959). See: AMS, no ref., Katalog członków..., item 507; *Ibidem*, ref. V/POL 277, Personal files of Hieronim Śmidoda CM; W. Umiński, *Male Seminaria...*, p. 105; *Idem*, *Polska Prowincja...*, pp. 140, 148, 174, 189, 290.

¹⁴ Fr Franciszek Kellner CM (1908-1992) – joined the Missionaries in 1924 and ordained to priesthood in 1926. *Inter alia* a music and singing teacher at the Minor Seminary of the Congregation of the Mission in Bydgoszcz. Director of the High School in Ansonia (1937-1938). Author of music tracks. Died in Krakow. See: AMS, no ref., Katalog członków..., item 643; *Ibidem*, ref. V/431, Personal files of Franciszek Kellner CM; W. Kałamaraż, *Tradycje muzyczne w Polskiej Prowincji Zgromadzenia Księża Misjonarzy św. Wincentego a Paulo*, „Informator ITKM 2009, No. 29; p. 77; W. Umiński, *Polska Prowincja...*, pp. 262, 278.

¹⁵ At the present stage of research, it is not possible to identify this person.

¹⁶ At the present stage of research, it is not possible to identify this person.

¹⁷ Fr Józef Sowiński CM (1877-1945) – joined the Missionaries in 1895 and ordained to priesthood in 1902. *Inter alia* Treasurer of the missionary house in Krakow at Kleparz and chaplain of the Sisters of Charity (1902-1907), Pastor of the Polonia in New Haven (1907), Director of the Sisters of Charity of the Province of Warsaw (1909-1930 [1931]), superior of the house in Vilnius (1937-1945). Periodically imprisoned by the Germans in Łukiszki and in Poniewięzyk (1942-1943). See: AMS, no ref., Katalog członków..., item. 184; *Ibidem*, ref. V/POL 222, Personal files of Józef Sowiński CM; S. Janaczek, S. Rospond, *Bibliography misjonarska...*, p. 302; W. Umiński, *Polska Prowincja...* pp. 57, 157, 223, 289; T. Kraheil, *Martyrologia duchowieństwa archidiecezji wileńskiej 1939-1945*, Białystok 2020, pp. 647-648).

¹⁸ Fr Józef Zieliński CM (1877-1949) – joined the Missionaries in 1896 and ordained to priesthood in 1903. *Inter alia* a tutor at the Archbishop's Minor Seminary in Lviv and at the Minor Seminary of the Congregation of the Mission in Krakow (1911-1914, 1915-1921), house superior and parish priest in Jezierzany (1921-1925), pastor in Milatyn Nowy (1925-1936). People's missionary and retreat leader. See: AMS, no ref., Katalog członków..., item 204; *Ibidem*, ref. V/POL 244, Personal files of Józef Zieliński CM; P. Janaczek, S. Rospond, *Bibliography misjonarska...*, p. 380; W. Umiński, *Polska Prowincja...*, pp. 56, 174, 216, 231, 295; T. Kraheil, *Martyrologia duchowieństwa...*, p. 648.

¹⁹ Fr Jan Myszka CM (1894-1979) – joined the Missionaries in 1912 and ordained to priesthood in 1922. *Inter alia* procurator of the ITKM (1916-1927), pastor in Vilnius, arrested by the Germans (1942-1943), after the war, *inter alia* the parish priest of

Trzciel (1945-1955). See: AMS, no ref., Katalog członków..., item 444; *Ibidem*, ref. V/POL 360, Personal files of Jan Myszka CM; W. Umiński, *Polska Prowincja...*, Kraków 2009, pp. 136, 190, 283; T. Kraheł, *Martyrologia duchowieństwa...*, pp. 646-647.

²⁰ Cf. A. Ulińska, *Państwowe Liceum im. Jana i Jędrzeja Śniadeckich w Wilnie (1938-1939)*, Białystok 1996, *passim*.

²¹ Waław Staszewski (1892-1970) – physicist; deputy professor, *inter alia* at Stefan Batory University in Vilnius, Nicolaus Copernicus University in Toruń, Maria Curie-Skłodowska University and the Catholic University of Lublin. See: H. Pięsa, *Staszewski Waław (1892-1970)* [in:] *Polski słownik biograficzny*, vol. 42, Warszawa-Kraków 2004, pp. 536-537; *Idem*, *Życie, działalność dydaktyczna i naukowa profesora Waława Staszewskiego*, „Fizyka w Szkole” 1970, No. 3, pp. 95-98.

²² Jan Śniadecki (1756-1830) – astronomer, geographer, mathematician, philosopher, pedagogue, lecturer at the Crown University in Kraków. See: W. Forys, J. Miętelski, A. Pelczar, *Jan Śniadecki. Matematyk, astronom, reformator Akademii* [in:] *Uniwersytet Jagielloński. Złota Księga Wydziału Matematyki i Fizyki*, ed. B. Szafirski, Kraków 2000, pp. 271-300.

²³ At the present stage of research, it is not possible to identify this person.

²⁴ Kornel Micheyda (1887-1960) – doctor and surgeon. *Inter alia* professor at the University of Vilnius (1922-1939), at the Medical Academy in Gdańsk (1945-1948), at the Jagiellonian University, rector of the Medical Academy in Kraków (1950-1953), president of the Society of Polish Surgeons. Posthumously honoured with the diploma of the Righteous Among the Nations (1992), expert witness at the Nuremberg trial. See: *Mala encyklopedia medycyny PWN*, editor in chief, vol. Roźniatowski, Warszawa 1999, p. 661.

²⁵ Fr Waław *vel* Więnczysław Siekierko (1895-1941) – priest of Vilnius, ordained to priesthood in 1918; Doctor of Canon Law. *Inter alia* a military chaplain during the Polish-Bolshevik war (1919-1920), a catechist of schools in Święciany (1923-1935) and Vilnius (1935-1939), promoter of the marriage bond at the Archbishop's Court in Vilnius. See: T. Kraheł, *Martyrologia duchowieństwa...*, p. 386.

²⁶ The initially female, and subsequently coeducational, Jewish Chaim (Henryk) Epstein Gymnasium (9 Krupnicza Street) was dissolved in 1940. It was one of four Jewish gymnasiums (secondary schools) operating in Vilnius in the interwar period, where classes were conducted only in Hebrew.

²⁷ Ponary (lit. Paneriai) – a village located southwest of Vilnius. See: M. Tomkiewicz, *Zbrodnia w Ponarach 1941-1944*, Warszawa 2008.

²⁸ Actually Porubanek – the airport was located in agricultural areas near the village of Porubanek; The communication port for civilians was opened in 1932, and a year later the construction of the military part of the airport and barracks began.

²⁹ Fr Paweł Piotr Kuczera CM (1910-1979) – joined the Missionaries in 1927 and was ordained to priesthood in 1935. *Inter alia* a priest in Vilnius, and after World War II in Stary Grodków in the Opole and Kobiela regions, and a chaplain of the State Clinical Hospital in Kraków. See: AMS, no ref., Katalog członków..., item 767 (names: Piotr Paweł); *Ibidem*, ref. V/POL 352, Personal files of Paweł Kuczera CM; T. Kraheł, *Martyrologia duchowieństwa...*, pp. 645-646 (see bibliography).

³⁰ Actually Fr Franciszek Arciszewski CM (1910-2006) – joined the Missionaries in 1927 and was ordained to priesthood in 1935. *Inter alia* a missionary in China (from 1935), a pastor in Australia and the USA. See: AMS, ref. V/POL 503, Personal files of Franciszek Arciszewski CM; J. B r z e g o w y, *Z Rudomina do Shuntenfu. Życie misyjne we wspomnieniach Fr Franciszka Arciszewskiego CM (1910-2006) – przyczynek do dziejów Prefektury Apostolskiej Zgromadzenia Misji w Północnych Chinach*, „Nasza Przeszość” vol. 132:2019, pp. 397-420; W. U m i ń s k i, *Polska Prowincja...*, pp. 271, 245.

³¹ Fr Karol Broda CM (1908-1944) – joined the Missionaries in 1927 and was ordained to priesthood a priest in 1935. People's missionary, director of the missionary group of missionaries in Vilnius. See: AMS, no ref., Katalog członków..., item 641; *Ibidem*, ref. V/POL 200, Personal files of Karol Broda CM; W. J a c e w i c z, J. W o ś, *Martyrologium polskiego duchowieństwa rzymskokatolickiego pod okupacją hitlerowską w latach 1939-1945*, f. 5, Warszawa 1981, p. 365; S. J a n a c z e k, S. R o s p o n d, *Bibliography misjonarska...*, p. 28; A. S c h l e t z, *Broda Karol* [in:] *Misjonarze św. Wincentego a Paulo w Polsce*, vol. 2, p. 1: *Biografia*, ed. J. D u k a ł a, Kraków 2001, p. 69; W. U m i ń s k i, *Polska Prowincja...*, p. 272.

³² Actually Fraugustyn Binna CM (1887-?) – joined the Missionaries in 1906, ordained to priesthood in 1913. See: AMS, no ref., Katalog członków..., item 328; W. U m i ń s k i, *Polska Prowincja...*, p. 272 (left the Congregation in 1924).

³³ At the present stage of research, it is not possible to identify this person.

³⁴ Fr Jan Uszyło (1871-1950) – priest of Vilnius, ordained to priesthood a in 1894. *Inter alia* a lecturer of homiletics and Latin language teacher at the Seminary in Vilnius (1894-1904), rector of the Seminary in Vilnius (1907-1945), lecturer of moral and pastoral theology, pastor of the St George Seminary in Vilnius (1945-1950). See: T. K r a h e l, *Przez więzienia...*, pp. 77-78; *Idem*, *Martyrologia duchowieństwa...*, pp. 443-445.

³⁵ Fr Czesław Falkowski (1887-1969) – priest of Vilnius, ordained to priesthood in 1910; Doctor of Theology. *Inter alia* lecturer at the Theological Academy in St. Petersburg (1917), at the Catholic University of Lublin (1920), dean of the Faculty of Theology of the USB (1923-1924, 1926-1927) and rector of the university (1928-1930). Bishop Ordinary of Łomża (1949-1969). See: T. K r a h e l, *Przez więzienia i obozy...*, p. 62; *Idem*, *Martyrologia duchowieństwa...*, pp. 148-150.

³⁶ Actually Romuald Jałbrzykowski (1876-1955) – ordained to priesthood in 1901. *Inter alia* lecturer and vice-rector of the seminary in Sejny, canon of the cathedral chapter, from 1917 vicar general of the Augustów (Sejny) diocese. Suffragan of Augustów (1918-1925), Ordinary of the Diocese of Łomża (1925-1926) and simultaneously Secretary General of the Polish Episcopate, Archbishop of Vilnius (1926-1955). After World War II, he was forced to leave Vilnius and settled in Białystok. See: T. K r a h e l, *Martyrologia duchowieństwa...*, pp. 190-195 (see bibliography).

³⁷ Fr Michał Dzieśkaniec CM (1917-1966) – joined the Missionaries in 1935, ordained to priesthood in 1943. *Inter alia* a pastor in Vilnius. In 1948 he was released from his vows and worked in the Vilnius region in its Polish part. He died in Kierskówka near Dąbrowa Białostocka. See: AMS, no ref., Katalog członków..., item 1115.

³⁸ At the present stage of research, it is not possible to identify this person.

³⁹ Rudomino (lit. *Rudaminos*) – a village located approximately 12 km south-east of Vilnius on the Rudomino creek.

⁴⁰ Łukiszki – the popular name of a prison located in the centre of Vilnius, erected in 1837 by the tsarist authorities and expanded many times in later years. Alongside the Lubyanka prison in Moscow and Brygidek in Lviv, one of the cruelest Soviet prisons of World War II. See: H. P a s i e r b s k a, *Wileńskie Łukiszki na tle wydarzeń lat wojny 1939-1944*, Gdańsk 2003; M. T o m k i e w i c z, *Więzienie na Łukiszkach w Wilnie 1939-1953*, Warszawa 2018.

⁴¹ Fr Henryk Elizeusz Czepułkowski (1911-2004) – joined the Salesian Society in 1926, and was ordained to priesthood in 1937. *Inter alia* a teacher of seminarians at the Salesian Institute in Marszałki (1930-1933), priest in Vilnius (1939-1946), organiser of the Salesian printing house and founder of the graphic school. After leaving the Society (1959), he was incarnated into the Warmian Diocese. Retreat leader, youth educator, scout activist – scoutmaster, translator and writer (pseudonym Paweł Kalina). Canon of the Dobre Miasto Chapter (1983-2003). See: J. W o j t - k o w s k i, *Śp. ksiądz Henryk Elizeusz Czepułkowski (1911-2004)*, „Rocznik Archidiecezji Warmińskiej”, Olsztyn 2005, pp. 468-469; *Henryk Czepułkowski*, http://encyklopedia.warmia.mazury.pl/index.php/Henryk_Czepu%C5%82kowski [read: 23 May 2022].

⁴² Fr Roman Panocha (1912-1948) – priest of Vilnius, ordained to priesthood in 1940. Parish Vicar of Rudomino, Sużany, Podbrzezie (1943-1944), Raduń (1944?-1948). See: P. R o k i c k i, *Gliniszki i Dubinki. Zbrodnie wojenne na Wileńszczyźnie w połowie 1944 roku i ich konsekwencje we współczesnych relacjach polsko-litewskich*, Warszawa 2015, pp. 144, 243, 248; T. K r a h e l, *Martyrologia duchowieństwa...*, p. 320.

⁴³ Skrobuciany – village located on the Ozdra River. In the Second Polish Republic in the county of Wilno-Troki; the seat of municipal authorities. During World War II, the Home Army centre.

⁴⁴ Fr Kazimierz Kułak (1896-1989) – priest of Vilnius, ordained to priesthood a priest in 1920; Doctor of Theology. *Inter alia* vicar in parishes of: Borówno, Wołkowysk and Nowe Troki, chaplain of archbishop R. Jałbrzykowski (1927), prefect of elementary schools in Grodno (1927-1928), spiritual father of the seminary in Pińsk and lecturer of theology (1928-1932) as well as vice-rector (1931-1932). Chancellor (rector) at the EU Branch at the Nunciature in Warsaw and vicar of the Warsaw parish of S. Florian (1932-1933). Parish priest of Lantwarów (1933-1957) and the dean of the Troki deanery, the parish priest of Turgiele (1957-1974). See: E. O z o r o w s k i, [rec.] Kazimierz Kułak, *Psychologia nawrócenia z prawosławia na katolicyzm Melecjusza Smotryckiego*, Białystok 1984, p. 227, „Studia Teologiczne” 1986, No. 4, pp. 233-234; See: „*Śmierci się z nas nikt nie boi*”..., pp. 58-59.

⁴⁵ Fr Bolesław Winkiel (b. 1913) – a priest of the Vilnius archdiocese, ordained to priesthood in 1941. Since 1946, priest in the Warmian diocese – *inter alia* administrator of the Wydiminy parish (1946-1962), parish priest of Pisz, restorer of the local temple. Founder of the Congregation of the Missionary Sisters of the Catholic Apostolate in Pisz. See: T. K r a h e l, *Przez więzienia i obozy...*, p. 29.

⁴⁶ Grzegorzewo (lit. Grigiškės) – in the Second Polish Republic in the county of Wilno-Troki; the seat of municipal authorities. See: *Grigiškės* [in:] *Visuotinė lietuvių enciklopedija*, vol. 7, Vilnius 2005, p. 165.

⁴⁷ At the present stage of research, it is not possible to identify the abovementioned persons.

⁴⁸ Fr Józef Łada CM (1907-1998) – joined the Missionaries in 1922, ordained to priesthood in 1929. *Inter alia* literature teacher at the Vilnius gymnasium of the Missionaries; house superior in Vilnius (1944-1946), educator and teacher at the Minor Seminary of the Congregation of the Mission in Krakow (1946-1950), prisoner of the communist authorities (1950-1952), catechist and vicar of the Holy Cross parish in Warsaw (1952-1953), chaplain of Warsaw hospitals and a nursing home for adults in Solec. See: AMS, no ref., Katalog członków..., item 593; *Ibidem*, ref. V/POL 475, Personal files of Józef Łada CM; W. Umiański, *Łada Józef [in:] Leksykon duchowieństwa represjonowanego w PRL w latach 1945-1989*, vol. 1, ed. J. Myszor, Warszawa 2002, p. 156; T. Kraheil, *Martyrologia duchowieństwa...*, p. 646 (see bibliography).

⁴⁹ Fr Alojzy Paweł Konieczny CM (1904-1982) – joined the Missionaries in 1922, was ordained to priesthood in 1929. *Inter alia* a teacher of classical languages at the Minor Seminary of the Congregation of the Mission in Krakow (since 1933), director of the Private Secondary School of the Mission in Krakow (1936-1938), teacher of classical languages at the Private Male Secondary School of the Mission in Vilnius (1938-1939), spiritual father at the Silesian Major Seminary in Krakow (1947-1955), superior of the missionary house in Bydgoszcz (1955-1957) and in Krakow in Kleparz (1957-1963), director of the Daughters of Charity of the Warsaw Province (1963-1975). See: AMS, no ref., Katalog członków..., item 590; *Ibidem*, ref. V/POL 378, Personal files of Alojzy Paweł Konieczny CM; W. Jacewicz, J. Woś, *Martyrologium polskiego duchowieństwa...*f. 5, p. 368; W. Umiański, *Polska Prowincja...*, pp. 174, 192, 279; T. Kraheil, *Martyrologia duchowieństwa...*, p. 644.

⁵⁰ Actually Fr Aleksander Zonn CM (1899-1976) – joined the Missionaries as a priest of the Vilnius archdiocese in 1936, and was ordained to priesthood in 1934. See: AMS, no ref., Katalog członków..., item 1137; *Ibidem*, ref. V/POL 342, Personal files of Aleksander Zonn CM; W. Umiański, *Polska Prowincja...*, pp. 42, 73-75, 154, 295 (d. 1979).

⁵¹ At the present stage of research, it is not possible to identify this person.

⁵² Fr Kazimierz Baniewicz (1905-1992) – priest of the Vilnius archdiocese, ordained to priesthood in 1933. *Inter alia* vicar of the Hoduciszki parish (1934-1939?), military chaplain during the September campaign of 1939, rector of the missionary church in Vilnius (1942-1943), parish priest in Lida (1945-1949), dean of the Lida deanery (appointed in 1946) and vicar general for the Lida district. Exiled in the years 1949-1957 in Siberia. From 1957 priest in Warmia. See: *Catalogus... pro Anno Domini 1939*, p. 151; K. Bielała, *Kościół św. Jana Ewangelisty w Bartoszycach w latach 1945-1974*, „Studia Elbląskie” 2008. p. 52; T. Kraheil, *Martyrologia duchowieństwa...*, p. 711; A. Hełowicz, *Dekanat lidzki*, http://pawet.net/zl/zl/1992_7/8.html [read: 17 May 2022].

⁵³ Actually Reinys – Mečislovas (Mieczysław) Reinys (1884-1953) – priest of Vilnius, ordained to priesthood in 1907; Doctor of Theology. Lecturer at the seminary in Vilnius (1916-1919). In 1922 he was expelled from Poland to Lithuania for anti-Polish activities. He led to the signing of the Concordat of the Republic of Lithuania with the Vatican. Coadjutor Bishop of the Bishopric of Wiłkowyszki (1926), Titular

and Auxiliary Archbishop of Vilnius (1940); after the arrest of Metropolitan R. Jałbrzykowski, he headed the archdiocese until his arrest by the NKVD (1947). Sentenced by a Soviet court to eight years in prison for “anti-Soviet activities” and imprisoned in Vladimir (Vladimir) on the Volga River. See: P. N i t e c k i, *Biskupi Kościoła katolickiego w Polsce. Słownik biograficzny*, Warszawa 1992, p. 178; T. K r a h e l, *Reinys Mečislovas* [in:] *Encyklopedia katolicka*, vol. 16, Lublin 2012, col. 1351-1352.

⁵⁴ Minor orders – i.e. ostariate, lectorate, exorcist and acolyte, which were reduced following the reforms of the Second Vatican Council to the ministry of lectorate and acolyte.

⁵⁵ Actually Basys – Fr Edmund Basys (1907-1974) – priest of the Vilnius archdiocese, ordained to priesthood in 1935. Vicar of the Ejszyszki (Eišiškės) parish (1935-1936), catechist at the Lithuanian secondary school in Vilnius (1936-1940?), chancellor of the Archbishop’s Curia in Vilnius, vicar general of the Vilnius archdiocese in the Lithuanian SRS (1947-1949). See: *Catalogus... pro Anno Domini 1939*, pp. 151, 178 (name: Edward); V. P e t k u s, *Vilniaus vyskupai Lietuvos istorijoje*, Vilnius 2002, pp. 827-828.

⁵⁶ Actually Ellert – Fr Jan Ellert (1894-1962) – priest of Vilnius, ordained to priesthood in 1916; Doctor of Canon Law. *Inter alia* a vicar of the parish of Dilistów (1918-1920), prefect of the female secondary school in Białystok (1920-1922), notary of the Bishop’s Curia and prefect of the male secondary school in Vilnius (1922-1925), lecturer of canon law at the Seminary in Vilnius and at the Faculty of Theology of the Stefan Batory University in Vilnius. Arrested by the Soviets on charges of hostility towards the USSR (1946). After the closure of the cathedral (1953) he worked at the Church of the Holy Spirit. Pro-synodal judge, censor of books. After the war, he was known for his work in the so-called “underground pastoral ministry”. See: T. K r a h e l, *Przez więzienia i obozy...*, pp. 78-79; *Idem, Martyrologia duchowieństwa...*, pp. 146-147 (see bibliography).

⁵⁷ At the present stage of research, it is not possible to identify this person.

⁵⁸ Ignacy (Friar Sylwester from St Elias) Gleczman OCD (1883-1961) – he joined the Order of Discalced Carmelites in 1906 and was ordained to priesthood in 1913. *Inter alia* prior of the monastery of the Discalced Carmelites in Czerna (1921-1924, 1927-1930), Wadowice (1930-1933) and Vilnius (1937-1942). After World War II he stayed in the Carmel of Wadowice. Pastor and confessor. See: *Catalogus... pro Anno Domini 1939*, p. 136; Cz. G i l, *Kiedy Karol Wojtyła przyjął szkaplerz karmelitański?*, „Wadowiana” vol. 16: 2013, p. 168 (footnote 9); T. K r a h e l, *Martyrologia duchowieństwa...*, pp. 622-623 (see bibliography).

⁵⁹ Fr Jan Kretowicz (1871-1956) – priest of Vilnius, ordained to priesthood in 1895. *Inter alia* a vicar at the Church of St Theresa in Vilnius (1895-1899), pastor of the parish of St Francis in Vilnius (1899-1948), admin. of Suderwa parish (1953-1956). Synod Consultor, member of curial commissions, Vice-Dean of Vilnius. See: *Catalogus... pro Anno Domini 1939*, pp. 13, 30, 160; „*Śmierci się z nas nikt nie boi*”..., p. 56.

⁶⁰ Fr Aleksander Lachowicz (1895-1978) – priest in Vilnius, ordained to priesthood in 1929. Vicar of the parish of St Francis in Vilnius (1930-1944), resident in Czarny Bór (1945), priest in Ławaryszki (1948-1961) and Mickuny (1961-1978). Chaplain of the Home Army. Prisoner of Soviet gulags (1945-1948). Social and patriotic activist.

See: „Śmierci się z nas nikt nie boi”..., pp. 59-60; T. K r a h e l, *Martyrologia duchowieństwa...*, p. 252.

⁶¹ At the present stage of research, it is not possible to identify this person.

⁶² Turmont – during the Second Polish Republic, the village was located in the Braśław county in the Wilno voivodeship (periodically in Nowogródek). See: *Skorowidz miejscowości Rzeczypospolitej Polskiej. Opracowany na podstawie wyników pierwszego powszechnego spisu ludności z dn. 30 września 1921 r. i innych źródeł urzędowych*, vol. 7, p. 2, Warszawa 1924, p. 14.

⁶³ Actually Smoływy (lit. Smalvos) – approx. 11 km southwest of Turmont in the Second Polish Republic, the village was located in Braśław county in the Wilno voivodeship; the seat of municipal authorities. See: *Catalogus Ecclesiarum et Cleri Archidioecesis Vilmensis pro Anno Domini 1932*, Vilnae 1932, p. 191.

⁶⁴ At the present stage of research, it is not possible to identify this family.

⁶⁵ Br Stanisław Kondratowicz CM (1883-1968) – joined the Missionaries in 1925. A tailor by profession. *Inter alia* a churchman in the Vilnius missionary temple of the Ascension of the Lord (until 1949), later he accompanied Fr Trusewicz CM in Trumont (1949-1953), Olany (1953-1956) and Suderwa (1965-?). See: AMS, no ref., *Katalog członków...*, item 749; W. U m i ń s k i, *Polska Prowincja...*, p. 300; T. K r a h e l, *Martyrologia duchowieństwa...*, pp. 652-653 (monastic vows in 1927).

⁶⁶ At the present stage of research, it is not possible to identify this person clearly. At that time, Fr Jan Jaśkiewicz and Fr Antoni Jaskiel were pastors in the Vilnius archdiocese.

Fr Jan Jaśkiewicz (b. 1891), priest of the diocese of Vilnius, ordained to priesthood in 1914. *Inter alia* notary of the Bishop's/Diocesan Curia in Vilnius (appointed in 1921-1925-?), parish priest of Miory (1921-1927), Konstantynów (1927-1930), parish priest of Wołkołata (1936-1938), school catechist in Zabłudów (appointed in 1938), administrator of the parish of Tryczówka (appointed in 1940). See: *Catalogus Ecclesiarum et Cleri Archidioecesis Vilmensis pro Anno Domini 1922*, [Vilnius 1922] p. 104; *Catalogus Ecclesiarum et Cleri Archidioecesis Vilmensis pro Anno Domini 1927*, Vilnae 1927, p. 120; *Catalogus... pro Anno Domini 1932*, p. 156; *Catalogus Ecclesiarum et Cleri Archidioecesis Vilmensis pro Anno Domini 1937*, Vilnae 1937, p. 146; *Catalogus... pro Anno Domini 1939*, p. 158; *Materiały do dziejów dekanatu białostockiego w czasie II wojny światowej*, by T. K r a h e l, „Studia Teologiczne” Vol. 19:1992, pp. 141, 155.

Fr Antoni Jaskiel (1889-1956) – priest in Vilnius, ordained to priesthood in 1913. *Inter alia* vicar of the parish of Ławaryszki (appointed in 1913), Słonim, Dobrzyniew, Nacza, Trokiele, parish priest of Łopienica Wielka (1920-1929), Mieżany (1929-1931), Sobakińce (1931-1934), Dziembrów (1934-1939), Przewałka (1939-1942). After being arrested by the Germans (20 September 1942), he was imprisoned in Grodno and Białystok, and imprisoned in the Dachau concentration camp. After World War II, *inter alia* parish priest of Miłomłyn (1946-?), Świętajno and Ząbrów. See: T. K r a h e l, *Martyrologia duchowieństwa...*, pp. 203-204 (see bibliography).

⁶⁷ The Committee for State Security of the Council of Ministers of the USSR (Russ. Комитет государственной безопасности при Совете Министров СССР – КГБ СССР) – created in 1954 at the Council of Ministers of the USSR on the basis of the Cheka and the NKVD, the state body directing the internal and external security

forces of the Soviet Union, operating until 1991. See: А. Север, *Спецназ КГБ. Гриф секретности снят!*, Москва 2008, *passim*.

⁶⁸ Tylża (lit. Tilžė) – village on Lake Dryświaty. During the Second Polish Republic, located in the Braślau county in the Wilno voivodeship (periodically in Nowogródek). See: *Skorowidz miejscowości...*, p. 16; *Wykaz miejscowości...*, p. 14.

⁶⁹ Fr Kazimierz Mackiewicz (b. 1893), priest in Vilnius, ordained to priesthood in 1913, *inter alia* the parish priest of Zamosze (1914-?), Ikażń (1919-1927), Nowy Pohost (1927-1937), Suderwa (1937-?). After leaving the area of the Vilnius archdiocese, priest in the the Warmian diocese, *inter alia* the parish priest of Prostki (1945/46-1953), Olecko (1953-1975). See: *Catalogus... pro Anno Domini 1922*, p. 109 (b. 1889, priest 1913); *Catalogus Ecclesiarum et Cleri Archidioecesis Vilnensis pro Anno Domini 1923*, [Vilnius 1923] p. 209 (b. 1893, priest 1919); *Catalogus Ecclesiarum et Cleri Archidioecesis Vilnensis pro Anno Domini 1925*, Vilnae 1925, p. 137 (b. 1894, priest 1916); *Catalogus... pro Anno Domini 1927*, p. 124; *Catalogus... pro Anno Domini 1937*, p. 152 (surname: Mickiewicz); *Catalogus... pro Anno Domini 1939*, p. 162.

⁷⁰ Gajdy (lit. Gaidė) – a village on Lake Gajda. During the Second Polish Republic, the village was located in the Braślau county in the Wilno voivodeship (periodically in Nowogródek). See: *Gajdy* [in:] *Słownik geograficzny Królestwa Polskiego*, vol. 15, p. 1, Warszawa 1900, p. 483; *Skorowidz miejscowości...*, vol. 7, p. 2, Warszawa 1924, p. 11; *Skorowidz miejscowości Rzeczypospolitej Polskiej z oznaczeniem terytorjalnie im Corrtwych władz i urzędów oraz urzędzeń komunikacyjnych*, Przemysł-Warszawa 1933, p. 423.

⁷¹ Fr Daniel Bujwis vel Buivys (1872-1952) – priest in Vilnius, ordained to priesthood in 1896. *Inter alia* vicar of the parish of Knyszyn (1898-1899), parish priest of Głębokie (1905-1908), admin. of the parish of Giełwany (1911-1918), pastor of the parish of Kluszczany (1919-1926), Gierwiaty (1926-1929), Cejkinie (1929), Nowy Miadzioł (1929-?) and Dukszty (1946-1947), parish priest of Gajdy (1948-1952). See: *Catalogus... pro Anno Domini 1939*, p. 153; Fr *Danielus Buivys – kościół w Gajdach (1948-1952)*, <https://rymszany.wordpress.com/2013/07/01/ks-danielus-buivys-kosciol-w-gajdach-1948-1952/> [read: 12 September 2022].

⁷² Rymszany (lit. Rimšė) – village located on lake Ilgis. During the Second Polish Republic, located in the Braślau county in the Wilno voivodeship (periodically in Nowogródek). See: *Skorowidz miejscowości Rzeczypospolitej...*, vol. 7, p. 2, Warszawa 1924, p. 11; *Skorowidz miejscowości Rzeczypospolitej Polskiej z oznaczeniem...*, p. 1489.

⁷³ Fr Bronisław Sakowicz (ur. 1913) – priest in Vilnius, ordained to priesthood in 1938. School catechist in Żuprany (1938-1939), priest in Vilnius, Lantwarów and Druskienniki. See: *Catalogus... pro Anno Domini 1939*, p. 169.

⁷⁴ Druskienniki (lit. Druskininkai) – a city on the Nemunas River. In the Second Polish Republic, located in the Grodno county in Białystok voivodeship. See: *Druskieniki*, [in:] *Słownik geograficzny Królestwa Polskiego*, vol. 2, Warszawa 1881, p. 167; *Druskieniki. Zdrojowisko nas Niennem, Wilno 1932*, *passim*.

⁷⁵ Actually Fr Lucjan Chalecki (1873-1964), priest in Vilnius, ordained to priesthood in 1899. *Inter alia* priest of Białystok and dean of Białystok (until 1920), chancellor of the Vilnius curia and collaborator of Bishop J. Matulewicz, long-time prefect of Vilnius schools (from 1935), priest in Turgiele and the surrounding area (1949-1959)

and in Mejszagola. Canon of the Vilnius Chapter. Patriotic activist. See: *Catalogus... pro Anno Domini 1939*, p. 153; [Ks. pralat Lucjan Chalecki], <https://radzima.org./pl/user-comm/1377.html> [read: 11 September 2022].

⁷⁶ Fr Leopold Chomski (1885-1982) – priest of Vilnius, ordained to priesthood in 1910. *Inter alia* lecturer (1911-1916) of the Seminary in Vilnius, chaplain and prefect of the secondary school in Vilnius (1919-1931), pastor of the Dąbrowa Grodzieńska parish (1931-1936), admin. of the parish of the Immaculate Conception of the Blessed Virgin Mary in Vilnius in Zwierzyniec (1936-1949), priest in Biała Waka (1949-1982); periodically lived in Wojdaty (1949-1958). Synod judge, book censor, dean; social worker. Widely respected for his steadfast attitude and civil courage. In 1942 he was periodically imprisoned by the Germans. Buried in the churchyard in Biała Waka. See: T. K r a h e l, *Martyrologia duchowieństwa...*, pp. 112-114 (see bibliography).

⁷⁷ Fr Józef Obrebski *vel* Obrębski (1906-2011) – priest of the Vilnius archdiocese, ordained to priesthood in 1932. Catechist and vicar of Turgiele parish (1932-1950), parish priest of Mejszagola (1950-2002). Social and Polish diaspora activist; during World War II, chaplain of the Home Army and guardian of hiding Jews. He was awarded, *inter alia* the Commander's Cross of the Order of Polonia Restituta (1994) and the Commander's Cross with Star of the Order of Merit of the Republic of Poland (2001). See: D. M a t e l s k i, *Ksiądz pralat Józef Obrebski (1906-2011)*, „Przegląd Polsko-Polonijny”, 2011, No. 2, pp. 340-349; See: „Śmierci się z nas nikt nie boi”..., pp. 68-69.

⁷⁸ Olany – During the Second Polish Republic, the village was located in the Wilno-Troki county, Vilnius voivodeship. Presently within the boundaries of Lithuania.

⁷⁹ Br Władysław Łuksza CM (1912-1969) – joined the Missionaries in 1934 (again in 1937) and made his vows in 1939. He performed various household duties in Vilnius (1938-1945), worked in Warsaw (1945-1961), periodically in Tarnów and Krakow, Stradom (1961-1969), *inter alia* he was a gardener, porter, sacristan and electrician. See: AMS, no ref., Katalog członków..., item 1162; *Ibidem*, ref. POL V/314, Personal files of Br Władysław Łuksza CM; W. U m i ń s k i, *Polska Prowincja...*, p. 301.

⁸⁰ Actually Mejszagola – village located on the right bank of the Dukszta River. In the Second Polish Republic in the county of Wilno-Troki, Vilnius voivodeship. See: *Mejszagola*, [in:] *Słownik geograficzny Królestwa Polskiego*, vol. 6, Warszawa 1885, p. 243; W. R e w i e ń s k a, *Miasta i miasteczka magdeburskie w woj. wileńskim i nowogródzkim*, Lida 1938, p. 10.

⁸¹ Poniewież (lit. Panevėžys) – city on the Nevėžis River. See: *Poniewież* [in:] *Słownik geograficzny Królestwa Polskiego*, vol. 8, Warszawa 1887, p. 771.

⁸² Actually Bishop Kazimieras Paltarokas (1875-1958) – ordained to priesthood a priest in 1902 in Kaunas. *Inter alia* priest in Lipawno (Liepāja) (1902-1906) and Kaunas (1909-1911), vice-rector of the seminary in Kaunas (1914). Professor of Pastoral Theology at the Faculty of Theology and Philosophy, University of Lithuania in Kaunas (1922-1926). Defender of justice at Kowno Bishop's Court (1919-1926). Ordinary of Poniewież (1926-1958), Apostolic Administrator of the Vilnius Archdiocese within the borders of the USSR administration (1949-1959). Social activist, author of over 50 pastoral letters. See: *Kazimieras Paltarokas*, www.catholic-hierarchy.org/bishop/bpalt.html [read: 8 September 2022]; *Kazimieras Paltarokas*, www.vle.lt/straipsnis/kazimieras-paltarokas/ [read: 8 September 2022].

⁸³ Jeziorosy (lit. Zarasai) – a county town in the Second Polish Republic, located between lakes Ossa and Osida. See: *Nowoaleksandrowsk, w: Słownik geograficzny...*, vol. 7, Warszawa 1886, p. 240.

⁸⁴ Michał Giedroyc (ca. 1420/25-1485) – joined the Canons Regular of Penance (Marks) before 1461, he spent his entire religious life in Krakow, where, after studying at the Krakow Academy, he served as a sacristan at the church of St Mark in Krakow, where he died in the opinion of sanctity. In 2018, Pope Francis approved his public worship. See: A. G. Dyl, *Michał Giedroyc, zwany błogosławionym* [in:] *Polscy święci*, ed. J. Bar, vol. 1, Warszawa 1983, pp. 63-102.

⁸⁵ Fr Stanisław Woronowicz (1906-1973) – priest in Vilnius, ordained to priesthood in 1929. *Inter alia* catechist in Borodzience (1930-1932), vicar (1935-1939), and subs. parish priest of Koleśniki (1935-1942), priest in Volhyn in Olyka (?-1946) and in Lower Silesia – parish priest in Niemodlin (1946-1949) and simultaneously in Tułowice (November 1946 – January 1947, June-August 1947), pastor of Torzym (1949-?), Nowograd (1951-1957) and Polanica Zdrój (1957-1961). See: *Catalogus... pro Anno Domini 1939*, p. 175; Volhynian priests in Lower Silesia [mps in the possession of the author], p. 4.

⁸⁶ Actually Ślemp – Fr Jan Ślemp (b. 1896-1953) – a priest of the Vilnius archdiocese, ordained to priesthood in 1929. *Inter alia* a school catechist in Druja (1929-1935), a school catechist (1935–1936) and admin. of the parish of Żyrowice (1936-1939), long-time pastor of the parishes of Lantwarów and Olany. See: *Catalogus... pro Anno Domini 1939*, p. 170.

⁸⁷ KGB – The *Gosudarstvennoj Bezopapasnosti* (Committee for State Security) is a state body created in 1954 to replace the Cheka and the NKVD, directing the internal and external security forces. See: A. Gajewski, *Tarcza i miecz. Rosyjskie służby specjalne 1991-1998*, Warszawa 1998, *passim*.

⁸⁸ Actually Katilius – Kazys Katilius (1904-1976) – a graduate of Vytautas Magnus University in Kaunas (1932), employee of Vilnius hospitals and long-time head of the Department of Faculty Surgery at Vilnius University (1944-1972). Author of scientific publications in the field of surgery. See: *Kazys Katilius*, <https://www.vle.lt/straipsnis/kazyz-katilius> [read: 17 May 2022].

⁸⁹ At the present stage of research, it is not possible to identify this person.

⁹⁰ At the present stage of research, it is not possible to identify this person.

⁹¹ At the present stage of research, it is not possible to identify this person.

⁹² Bukiszki (lit. Bukiškės) – village located approx. 10 km northwest of Vilnius, in the Second Polish Republic in Wilno-Troki county. See: *Bukiškės* [in:] *Visuotinė lietuvių enciklopedija*, vol. 3, Vilnius 2003, p. 583.

⁹³ At the present stage of research, it is not possible to identify the Klimowicz family.

⁹⁴ At the present stage of research, it is not possible to identify this person.

⁹⁵ Nikita Khrushchev (1894-1971) – *inter alia* a member of war councils of several fronts (1941-1945), Prime Minister of the USSR (1944-1947), First (General) Secretary of the Central Committee of the CPSU (1953-1964), Deputy Prime Minister (1953) and Prime Minister of the Soviet Government (1958). See: R.A. Miedwień, *Chruszczow*, Warszawa 1990, *passim*.

⁹⁶ Fr Franciszek Kuczka CM (1917-1990) – joined the Missionaries in 1935, ordained to priesthood to priesthood in 1943; Doctor of Theology. *Inter alia* a priest in Pabianice and Krakow, a confessor. Lecturer at the Major Seminary in Paradyż. See: AMS, no ref., Katalog członków..., item 1101; *Ibidem*, ref. V/POL 415, Personal files of Franciszek Kuczka CM; R. R. K u f e l, *Słownik biograficzny księży pracujących w Kościele gorzowskim. 1945-1956. Tom II (H-L)*, Zielona Góra 2017, p. 193.

⁹⁷ Actually Mejszagola (lit. Maišiagala) – located approx. 25 km northwest of the centre of Vilnius. In the Second Polish Republic in the county of Wilno-Troki. See: G. R ą k o w s k i, *Ilustrowany przewodnik po zabytkach kultury na Litwie*, Warszawa 1999, p. 172.

⁹⁸ At the present stage of research, it is not possible to clearly identify or establish the location of the village.

⁹⁹ At the present stage of research, it is not possible to identify this person.

¹⁰⁰ At the present stage of research, it is not possible to identify these persons.

¹⁰¹ Rimās Gėniušas (1920-2012) – *inter alia* conductor of the Lithuanian Radio Symphony Orchestra (1951-1952), the National Lithuanian Opera and Ballet Theatre (1958-1975, 1991-1994), lecturer at the Lithuanian Conservatory – since 1992 of the Lithuanian Academy of Music (1948-1999) and head of the Opera Department (1975-1990). See: *Rimās Geniušas*, <https://www.vle.lt/straipsnis/rimas-geniusas> [read: 17 May 2022].

¹⁰² Bishop Edward Kisiel (1918-1993) – ordained to priesthood to priesthood in 1943 (Warsaw). *Inter alia* school prefect and academic chaplain in Białystok (1945-1969), parish priest of St Roch in Białystok (1969-1971), subsequently chancellor of the Bishop's Curia there (1971-1976), vicar capitular in Białystok (1976), apostolic admin. in Białystok (1976-1991) and ordinary (1991-1993). See: K.R. P r o k o p, *Biskupi Kościoła katolickiego w III Rzeczypospolitej*, Kraków 1998, pp. 67-69; P. N i t e c k i, *Biskupi Kościoła w Polsce w latach 965-1999. Słownik biograficzny*, Warszawa 2000, col. 202-203.

¹⁰³ Bishop Roman Andrzejewski (1938-2003) – priest of Włocławek, ordained to priesthood in 1961. *Inter alia* lecturer at the Catholic University of Lublin at the Faculty of Humanities (1966-1973) and the Faculty of Canon Law (1975-1982), lecturer of patrology at the WSD in Włocławek (1972-1983). Auxiliary Bishop of Włocławek (1981-2003), admin. of the Diocese of Włocławek (1986-1987, 1992). Chairman of the Commission for the Pastoral Care of Farmers (1988-1996) and national pastor of farmers (1988-2001). Social activist, zealous pastor. See: G. P o l a k, *Kto jest kim w Kościele. Ekumeniczne „who is who” chrześcijaństwa w Polsce*, Warszawa 1999, p. 13.

¹⁰⁴ Antoni Dydyz OFM Cap (b. 1938) – entered the Capuchin Order in 1954 and was ordained to priesthood in 1963; PhD in humanities. *Inter alia* guardian in Biała Podlaska (1967-1976), provincial of the Warsaw province of Capuchins (1976-1982), President of the Consulta of the Conference of Major Superiors of Male Religious in Poland, as well as the Conference of Major Superiors of Male and Female Franciscan Orders and Congregations in Poland (1978-1982, General Definitor of the Order residing in Rome (1982-1994). Ordinary of Drohiczyń (1994-2014). See: J. L. G a d a c z, *Słownik polskich kapucynów*, vol. 1, Wrocław 1985, p. 400-403; Z. R o s t k o w s k i,

Ks bp dr Antoni Pacyfik Dydycz OFM Cap, <https://drohiczynska.pl/diecezja/biskup-senior-antoni-dydycz/> [read: 13 September 2022].

¹⁰⁵ Card. Henryk Gulbinowicz (1923-2020) – priest in Vilnius, ordained to priesthood in 1950; Doctor of Theology. *Inter alia* academic chaplain, lecturer and rector of the “Hosianum” Seminary in Olsztyn (1968–1970). Apostolic admin. in Białystok (1970-1976), Metropolitan of Wrocław (1976-2004). See: K.R. P r o k o p, *Biskupi Kościoła...*, pp. 51-52; P. N i t e c k i, *Biskupi Kościoła w Polsce...*, col. 135-136.

¹⁰⁶ Bujwidze (lit. Buivydziai) – village located approx. 40 km northeast of Vilnius. In the Second Polish Republic in the county of Wilno-Troki. See: *Buivydziai* [in:] *Visuotinė...*, vol. 3, p. 578.

¹⁰⁷ Actually Pryciuny (lit. Pričiūnai) – village located approx. 35 km northeast of Vilnius. In the Second Polish Republic in the county of Wilno-Troki.

¹⁰⁸ Niemenczyn (lit. Nemenčinė) – village located at the mouth of the Nimenchynka to the Neris River, located approx. 25 km northeast of Vilnius. In the Second Polish Republic in the county of Wilno-Troki. See: *Nemenčinė* [in:] *Lietuviškoji tarybinė enciklopedija*, vol. 8, Vilnius 1981, p. 137.

¹⁰⁹ Josif Brodski (1940-1996) – a poet and writer. Associated with the dissident movement, sentenced to forced labour and exile, remaining under constant surveillance of the Soviet secret police. In 1972, deprived of Soviet citizenship and expelled from the USSR, he stayed in the USA. Nobel laureate in literature (1987). See: *O Brodskim. Studia, szkice, refleksje*, ed. P. F a s t a, Katowice 1993, *passim*.

¹¹⁰ Cf. Mt 7, 12.

¹¹¹ Rajmund (Friar Maksymilian Maria) Kolbe OFMConv (1894-1941) – joined the Conventual Franciscan Order in 1910 and was ordained to priesthood in 1918. Founder of the Knights of the Immaculate (1917), the magazine *Rycerz Niepokalanej* (*Knight of the Immaculate*) in Polish (from 1922) and Japanese (from 1931), *Mały Dziennik* (from 1935) and the radio station in Niepokalanów (1937/38). Initiator of the construction of a monastery near Teresin called Niepokalanów (1927). Missionary in Japan (1931-1936). Superior of monasteries in Niepokalanów and Nagasaki. After his second imprisonment in 1941, sent to the German concentration camp in Auschwitz, where he voluntarily accepted the death penalty of starvation for another prisoner. Killed with a phenol injection on death row. He was beatified in 1971 and canonised in 1982. See: A. S z a f r a ń s k a, *Święty naszych czasów. Beatyfikacja i kanonizacja Ojca Maksymiliana Kolbego*, Warszawa 1983, *passim*; T. P. T e r l i k o w s k i, *Maksymilian M. Kolbe. Biografia świętego męczennika*, Kraków 2017, *passim*.

¹¹² Cf. Mt 25, 14-30.

¹¹³ Actually Tomas Venclova (b. 1937) – Soviet dissident, opposition activist associated with the Lithuanian human rights movement, poet, writer and translator. Published in Lithuanian, Russian and English; many works have been translated into Polish. Threatened with repression and arrest, he left for the USA in 1977, where he remained in exile as a victim in the USSR, for which he was deprived of Soviet citizenship. He lectured on Slavic literature at the universities of Berkeley and Yale. *Inter alia* he was awarded the Grand Cross of the Order of Merit of the Republic of Poland (2013). See: D. S a t k a u s k y t ė, *Venclova Tomas* [in:] *Visuotinė lietuvių enciklopedija*, vol. 24, Vilnius 2015, pp. 797-798.

¹¹⁴ Actually Antanas Venclova (1906-1971) – he worked as a teacher in Kowno (1933-1934, 1939-1940) and in Klaipeda (1934-1939); deputy in the People's Seimas of Lithuania (1940-1943) and People's Commissar (Minister) of Education of the Lithuanian SSR (1940-1943) while in Moscow. After the war, he was an assistant professor at the University of Kaunas, and from 1946 he stayed in Vilnius, *inter alia* as a deputy to the Supreme Soviet of the USSR (1941-1962) and a member of the Secretariat of the Union of Writers of the USSR. Poet and prose writer, translator of Russian and Soviet literature and poetry, war correspondent. See: *Антанас Венцлова – о поэме*, <https://www.livelib.ru/author/186225-antanas-ventslova> [read: 12 October 2022].

¹¹⁵ Johann Sebastian Bach (1685-1750) – musician, organist, director of church choirs, cantor. One of the most outstanding German composers of the Baroque era. See: E. D z i ę b o w s k a, *Bach Jan Sebastian*, w: *Encyklopedia muzyczna PWM*, vol. 1, ed. E. E. D z i ę b o w s k a, Kraków 1979, pp. 120-157.

¹¹⁶ Fr Karol Mrowiec CM (1919-2011) – he joined the Missionaries in 1934 and was ordained to priesthood in 1943. *Inter alia* a teacher of singing at the ITKM (1947-1956), at the seminary of the Częstochowa Diocese in Krakow (1947-1949). Musicologist, long-time researcher and lecturer at the Department of Musicology at the Catholic University of Lublin (1956-1991); at the Catholic University of Lublin he headed the Institute of Musicology (1968-1982). Author of numerous musical compositions, scientific publications and editor of church and liturgical songbooks. He was honoured *inter alia* with the Gold Cross of Merit (1974) and the Knight's Cross of the Order of Polonia Restituta (1993). See: AMS, no ref., *Katalog członków...*, item 1068; *Ibidem*, ref. V/POL 520, Personal files of Karol Mrowiec CM; W. K a ł a m a r z, *Ks prof. dr hab. Karol Mrowiec CM (1919-2011) – sylwetka kapłana, muzykologa, kompozytora*, „Pro Musica Sacra” No. 10:2012, pp. 105-129.

¹¹⁷ Czesław Miłosz (1911-2004) – poet, prose writer and translator; cultural attaché of the Polish communist government (1945-1951). Lecturer in Slavic literature at the universities of Berkeley and Harvard. He was honoured, *inter alia*, with the Nobel Prize (1980) for lifetime achievement and the title of “Righteous Among the Nations” (1989). See: J. S z y m i k, *Miłosz Czesław* [in:] *Encyklopedia katolicka*, vol. 12, Lublin 2008, col. 1116-1117; A. F r a n a s z e k, *Miłosz. Biografia*, Kraków 2011.

¹¹⁸ Bishop Julian Andrzej Antoni Wojtkowski (b. 1927) – priest in Warmia, ordained to priesthood in 1950. From 1952 lecturer, prefect and rector of the Warmia Seminary in Olsztyn (from 1952), head of the Warmia Theological Institute in Olsztyn (1980-1997), professor at the Faculty of Theology of the University of Warmia and Mazury. Auxiliary Bishop of Warmia (1969-2004). See: G. P o l a k, *Kto jest kim w Kościele...*, pp. 410-411.

¹¹⁹ Fr Stanisław Zdanowicz (1906-1978) – priest in Vilnius, ordained to priesthood in 1934. *Inter alia* vicar of parishes in Vilnius and Grodno. Lecturer of liturgy at the seminary in Wrocław and Olsztyn and at the ATK, liturgical referent in the Bishop's Curia in Olsztyn. Author of scientific publications. He died in Olsztyn. See: T. K r a h e l, *Zdanowicz Stanisław (1906-1978)* [in:] *Słownik polskich teologów katolickich*, vol. 7, ed. L. Grzebień, Warszawa 1983, p. 485; W. N o w a k, *In memoriam Fr profesora Stanisława Zdanowicza (1906-1978)*, „Studia Warmińskie”, vol. 26:1989, pp. 239-242.

¹²⁰ Florentyn Waclaw Jan Stefan (Friar Honorat) Koźmiński (1829-1916) – he entered the Capuchin Order in 1848 and was ordained to priesthood a priest in 1852. Pastor, lecturer of rhetoric in a religious seminary, spiritual director and charismatic confessor. General Commissar of the Polish Capuchin Province. Founder of 27 religious communities of women and men. Beatified in 1988. See: J. Bartoszewski, *Honorat Koźmiński* [in:] *Encyklopedia katolicka*, vol. 6, Lublin 1993, col. 1206-1209.

¹²¹ Bolesława Maria Lament (1862-1946) – in 1905 she worked among Catholics in today's Belarus, she founded the Congregation of the Missionary Sisters of the Holy Family, which she headed until 1935, in order to strengthen Catholics living in the Orthodox and secular environment. Beatified in 1991. See: J. Duchniewski, *Lament Bolesława bl.* [in:] *Encyklopedia Katolicka*, vol. 10, Lublin 2004, col. 432-433.

¹²² Bishop Jerzy Bolesław Matulewicz-Matulaitis (lit. *Jurgis Matulevičius*) MIC (1871-1927) – priest of Vilnius, ordained to priesthood in 1898 in Freiburg. He worked on the restoration of the Marian religious community (the congregation not the order), of which he became general. Bishop of Vilnius (1918-1925), founder of the Congregation of the Sisters of the Poor of the Immaculate Conception of the Blessed Virgin Mary and the Congregation of the Sisters Servants of Jesus in the Eucharist. Social, charitable and national activist supporting the nationalist aspirations of Lithuanians. beatified in 1987. See: Z. Proczek, *Jerzy Matulewicz bl.* [in:] *Encyklopedia katolicka*, vol. 7, Lublin 1997, col. 1228-1230.

¹²³ Franciszek Świątek CSsR (1889-1976) – joined the Redemptorist Congregation in 1908, ordained to priesthood in 1915 in Mautern an der Donau, *inter alia* lecturer in Redemptorist schools and seminaries (Mościska, Krakow, Toruń), a people's missionary residing in Mościska, Krakow, Tuchów, Warsaw, Vilnius. After World War II, a chaplain in Vilnius (1946-1949, 1964-1966), Brasław (1952-1959), Czarny Bór (1959-1963), Nowa Wilnia (1966-1974). Author of publications on devotional subjects, retreatist and formator of candidates for priesthood. See: M. Brudzisz, *Świątek Franciszek CSsR* [in:] *Encyklopedia katolicka*, vol. 19, Lublin 2013, col. 345-346.

¹²⁴ Bishop Edward Materski (1923-2012) – priest in Kielce, ordained to priesthood in 1947. *Inter alia* inspector of catechesis in Kielce and organiser of extracurricular catechesis there, lecturer of catechetics at the Seminary in Kielce and at the Catholic University of Lublin (1964-1988). Auxiliary Bishop of Kielce (1968-1981), Ordinary of Sandomierz-Radom (1981-1992), Radom (1992-1999). *Inter alia* awarded the Commander's Cross of the Order of Polonia Restituta (2007). See: P. Królikowski, *Materski Edward bp* [in:] *Encyklopedia katolicka*, vol. 12, Lublin 2008, col. 199-200.

¹²⁵ Puciniszkis (lit. Putiniškės) – village located approx. 5 km east of Suderwa, Wilno region with 62 inhabitants (2021).

¹²⁶ Rostyniany (lit. Rastinėnai) – village located approx. 2 km southwest of Suderwa, Wilno region with 805 inhabitants (2021).

¹²⁷ Likely incorrect place name given. Near Suderwa, approx. 3 km to the northeast, was the village of Lauryniszki (lit. Lauryniškės).

¹²⁸ Owizany (lit. Avižieniai) – village located approx. 8 km to the northwest of Vilnius, 4 km southeast of Suderwa, Wilno region. In 2021 it had 2,320 inhabitants. See: *Avižieniai (Vilnius)* [in:] *Visuotinė lietuvių enciklopedija*, vol. 2, Vilnius 2002, p. 350.

¹²⁹ At the present stage of research, it is not possible to identify this person.

¹³⁰ At the present stage of research, it is not possible to identify this person.

¹³¹ At the present stage of research, it is not possible to identify this person.

¹³² At the present stage of research, it is not possible to identify this person.

¹³³ Actually Hoppe – Fr Tadeusz Hoppe SDB (1913-2003) – Fr Tadeusz Hoppe SDB (1913-2003) – joined the Salesians in 1933 and was ordained to priesthood in 1943. *Inter alia* prefect of the theological studies at the Lithuanian seminary in Vilnius (1943) and pastor at the church of Divine Providence in Vilnius, parish priest of Rudniki (1943-1947), Porudomin, Sołeczники Wielkie (?-1949), Kalwaria Wileńska (1949-1954), Ławaryszki (1954-1958), parish priest in Odessa. Dean of the Bieniakowski Deanery in Lithuania (appointed in 1948). Home Army Activist. See: „*Śmierci się z nas nikt nie boi*”..., pp. 46-47; See: T. K r a h e l, *Przez więzienia i obozy*..., pp. 139-140.

¹³⁴ Paul VI, actually Giovanni Battista Montini (1897-1978) – Concesio, priest of Brescia, ordained to priesthood in 1920, *inter alia* secretary of the nunciature in Warsaw (1923), official at the Secretariat of the State (1924-1954). Archbishop of Milan (1954-1963), Cardinal (from 1,958) Chief Advisor to Pope John XXIII. Pope from 1963 to 1978. He introduced a number of reforms. Beatified in 2014, canonised in 2019. See: M. W r z e s z c z, *Pawel VI. Szkice do portretu wielkiego papieża*, Warszawa 1988, *passim*.

¹³⁵ Henryk Sienkiewicz (1846-1916) – journalist, author of numerous novels, short stories and historical novels, including the trilogy *With Fire and Sword*, *The Deluge*, *Pan Wołodyjowski*. *Quo vadis* brought him the greatest fame. Social and charity, as well as political activist. See: H. M a r k i e w i c z, *Sienkiewicz Henryk Adam* [in:] *Polski słownik biograficzny*, vol. 37, Warszawa-Kraków 1996-1997, pp. 203-216.

¹³⁶ Clement I (d. ca. 101) – baptised and ordained to priesthood by St Peter. In the years 91-101 he led the Church as the successor of St Peter. According to tradition, he was to be martyred in the Crimea. Author of a pastoral letter to the Christians of Corinth. See: J.N. D. K e l l y, *Encyklopedia papieży*. Warszawa 1997, pp. 18-19; M. S t a r o w i e j s k i, J. M. S z y m u s i a k, *Słownik wczesnochrześcijańskiego piśmiennictwa*. Poznań 1971, pp. 251-252.

¹³⁷ Trajan (53-117) – praetor and commander of the legion in Tarrakona, consul, co-ruler with Emperor Nerva and, after his death (98), emperor. He contributed to the expansion of the territory of the Roman Empire. See: K-G. W e s s e l i n g, *Trajan* [in:] *Biographisch Bibliographisches Kirchenlexikon*, vol. 12, Herzberg 1997, pp. 394-410.

¹³⁸ Baczysaraj *vel* Bachczysaraj (ukr. Бахчисарай, ros. Бахчисарай) – a city (currently approx. 28,000 inhabitants) located in the southern part of Crimea, the former capital of the Crimean Khanate (15th-18th century). See: L. P o d h o r o d e c k i, *Chanat Krymski*, Warszawa 1987, *passim*.

¹³⁹ Fictional character – according to legend, originating from a Polish noble family. As a girl, she was kidnapped by the Tatars and handed over to the harem of Khan Gierej. When he noticed that the captive did not reciprocate his love, he decided to release her and send her back to Poland. Then Maryla, seeing Gierej's noble behaviour, decided to marry him. Commemorated by A. M i c k i e w i c z in *the Crimean Sonnets* (Sonnet VIII).

¹⁴⁰ Actually Krym Girej (d. 1769) – son of Khan Devlet II Geraj. Politician, patron of the arts, charismatic military commander and Crimean khan (1758-1764, 1768-1769); he propagated the idea of conquering the Republic of Poland and led numerous wars with Russia. See: А. Г а й в о р о н с к и й, *Созвездие Героев*, Симферополь 2003, *passim*.

¹⁴¹ Adam Mickiewicz (1798-1855) – founder of the Philomath Society in Vilnius (1817). *Inter alia* publicist and editor of *Pielgrzym Polski* and *Tribune des Peuples*, lecturer at the University of Lausanne and Collège de France in Paris, librarian at the Arsenal Library. Translator, prose writer and poet – *inter alia* author of *Dziady* and *Pan Tadeusz*, social and political activist. Collaborator of the first Resurrectionists. See: K. W y k a, *Mickiewicz Adam Bernard* [in:] *Polski słownik biograficzny*, vol. 20, Wrocław-Warszawa-Kraków-Gdańsk 1975, pp. 694-706.

¹⁴² Franklin Delano Roosevelt (1882-1945) – member of the Democratic Party. He was, *inter alia* the US Deputy Secretary of the Navy (1913-1920), Governor of New York (1928-1933), US President for four terms (1933-1945). He participated in peace conferences in Tehran and Yalta. See: L. P a s t u s i a k, *Prezydenci Stanów Zjednoczonych Ameryki Północnej*, Warszawa 1999, pp. 663-706.

¹⁴³ Winston Churchill (1874-1965) – politician, prime minister. Member of the House of Commons, member of several cabinets as Home Secretary and Minister for Trade. In the years of 1911-1915 and 1939-1940, First Lord of the Admiralty, in 1911-1915 and 1939-1940 First Lord of the Admiralty. In 1924-1929 Chancellor of the Exchequer. In the years of 1940-1944 and 1951-1955 Prime Minister. He participated in conferences in Yalta and Potsdam. In 1953 he was awarded the Nobel Prize. See: A. L i e b f e l d, *Churchill*, Warszawa 1971, *passim*; J. W a l k e r, *Trzecia wojna światowa. Tajny plan wyrwania Polski z rąk Stalina*, Kraków 2014, pp. 14-15.

¹⁴⁴ Joseph Stalin, actually Josif Dzhugashvili (1878-1953) – communist activist, Bolshevik; political prisoner. *Inter alia* co-organiser of the October Revolution, member of the Council of People's Commissars, long-time member of the Politburo of the CPSU, general secretary of the CPSU and Prime Minister of the USSR. The period of his rule, during which approximately 20 million people lost their lives as a result of terror, is referred to as "Stalinism". See: E. R a d z i ń s k i, *Stalin*, Warszawa 1996, *passim*.

¹⁴⁵ Suchami – a city dating back to the beginning of the 6th century BC, a former Greek colony known as Dioskuria, located on the eastern shore of the Black Sea, the capital of the autonomous republic of Abkhazia, now part of Georgia.

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