

Metiniai L.K. Susivienijimo Kuopų Susirinkimai

Metiniai L.K. Susivienijimo kuopų susirinkimai

Metiniai susirinkimai turi didelę svarbą. Juose išrenkami pareigūnai (valdybos) sekančių metų terminui ir planuojama ateities veikla.

Renkant valdybas, reikia prisilaikyti Susiv. Įstatų 16-tam straipsny nurodytos tvarkos.

Metiniai kuopų susirinkimai šaukiami gruodžio mėnesį. Kur tik galima, išrenkamas pilnas valdybos sąstatas, būtent: dvasios vadas, pirmininkas, vicepirmininkas, protokolų sekretorius, finansų sekretorius, išdininkas, du išdo globėjai ir daktaras kvotėjas.

Valdybos narių pareigos prasideda kiekvienų metų pirmą dieną.

Kuopos sekretorius praneša centrui apie valdybos narių išrinkimą, paduodamas jų vardus ir adresus.

Metiniam susirinkime taip pat svarbu plačiau pasitarti apie sekančių metų veiklą. Kaip žinoma, 1978 metais įvyks nacionalinis Susiv. 67-tasis seimas. Svarbu pasiruošti su praktiškais ir naudingais pasiūlymais ir juos laiku pasiųsti Susiv. Įstatų komisijai.

Kiekvienai kuopai ir kiekvienam nariui vertėtų prisidėti prie organizacijos narystės didinimo. Už šį kilnų darbą yra geras atlyginimas. Vienybėje — galybė!

Kiekvienas pilnametis narys turi teisę, be priedinio mokesčio, gauti oficialų organą "Garsą". Tik tos šeimos, iš kurių priklauso daugiau negu vienas narys (o tokių gan daug) paprastai tenkinasi vienu egzempliorium, tačiau yra nemažai paskirų narių, negaunančių laikraščio, nes nei centras, nei "Garso" administracija neturi jų adresų. Kuopų sekretoriai, arba patys nariai, gali pilnus adresus atsiųsti. Pakelčiant gyvenamą vietą, taip pat vertėtų be atidėliojimų pranešti seną ir naują adresus, pažymint ir taip vadinamą Zip Code numerį. Kuopų sekretoriai ar patys nariai šitaip kooperuodami, padėtų sutaupti ir išlaidas, nes dabar paštas už kiekvieną sugrąžinamą egzempliorių ar pataisymą adreso, ima po 25 centus.

Centras bus dėkingas už kooperaciją.

PRAŠOM PRANEŠTI

Susivienijimo centrui reikalingos žinios apie žemiau paduotus narius, turinčius taupymo (endowment) pribrendusias apdraudas. Kas žino juos ir jų adresus, malonėkite pranešti centrui, arba paraginti, kad jie patys susisiektų su centru. Štai jų sąrašas:

1. Robert Brensha — 30 k., Scarnton, Pa.
2. Vaclovas Iksala — 165 kp., Kearny, N.J.
3. Vladas Ramanauskas, 143 kp., Cleveland, Ohio
4. Francis A. Kindermann — 103 kp., Rochester, N.Y.
5. Vytautas J. Mažeika, 33 kp., Chicago, Ill.
6. Kun. Richard Saudis, 33 kp., Chicago, Ill.

Pasiskaitykite šiame numery apie priešseiminį naujų narių įrašymo kontestą. Iki seimo įrašius ne mažiau penkis naujus narius, su tūkstančio dolerių apdrauda kiekvieną, yra galimybė labai sumažinti ar net pilnai padengti seime dalyvavimo išlaidas. Tai didelis palengvinimas kuopoms, gyvenančioms toliau nuo seimo vietos, turėti savo atstovus.

Vytautas Čekanauskas — Lietuvos Generalinis Garbės Konsulas

Lietuvos atstovas, dr. S.A. Bačkis, 1977 m. rugpjūčio 26 d. raštu pranešė Valstybės Sekretoriui, kad Vytautas Čekanauskas yra paskirtas Lietuvos Generaliniu Garbės Konsulu Los Angeles ir paprašė jam suteikti pripažinimą.

Valstybės Departamentas 1977 m. spalio 6 d. raštu atsakė Lietuvos atstovui, kad Vytautui Čekanauskui yra suteiktas pripažinimas Lietuvos Generaliniu Garbės Konsulu Los Angeles ir kartu atsiuntė atitinkamą pažymėjimą, ličiantį V. Čekanausko konsularinį statusą.

Nauja Amerikos Lietuvių Tarybos Sudėtis

37-tas suvažiavimas į naujai sudaromą Amerikos Lietuvių Tarybą išrinko: iš Amerikos Liet. R. Katalikų Federacijos — S. Kuprys, E. Paurazienė, adv. P. Žumbakis, inž. V. Naudžius, prof. dr. Jokūbas Stukas, į valdybą dr. K. Bobelis ir kun. A. Stašys, į išdo globėjus prel. J. Baltusevičius-Boll; iš Amer. Liet. Tautinės Sąjungos — V. Abraitis, E. Bartkus, O. Biežienė, Pr. Kašuba, A. Laikūnas, į valdybą T. Blinstrubas ir P. Bučas, į išdo globėjus V. Abraitis; iš Liet. R. Kat. Susiv. Amerikoje — prel. J. Baltusevičius, V. Yucius, į valdybą dr. V. Šimaitis; iš Liet. Atgimimo Sąjūdžio — K. Dirktis, V. Jokubaitis, į valdybą E. Smilgys; iš Vilniaus Krašto Liet. Sąjungos — J. Lekaš ir A. Stankus, į valdybą J. Pakalka; iš Amerikos Respublikonų Federacijos — K. Oksas, dr. J. Genys, į valdybą J. Talandis; iš Amerikos Demokratų lygos — R. Mulokas, J. Nasvytis, į valdybą St. Balzekas, Jr.; iš Socialdemokratų — M. Gudelis, M. Pranevičius, A. Pužauskas, Br. Spudienė, A. Sukauskas, į valdybą J. Skorubskas, dr. J. Valaitis, į išdo globėjus A. Sukauskas; iš Amer. Liet. Tautinės Sandaros — V. Adamkus, A. Andriulionis, dr. V. Dargis, A. Devenienė, T. Kuzienė, į valdybą Gr. Lazauskas, dr. K. Sidlauskas, į išdo globėjus A. Chaplikas; iš Susivienijimo Liet. Amerikoje: E. Mikuzintė, A. Chaplikas, į valdybą P. Dargis; iš Amer. Liet. R. Katalikų Moterų Sąjungos — M. Šrubša, J. Rotsko, į valdybą E. Vilimaitė; iš Vycių — A. Kassel, I. Stankus, į valdybą dr. L. Kriaučeliūnas, iš Šiaurės Amer. Liet. Studentų Sąjungos — D. Antanelytė, V. Zagarskas, į valdybą O. Baršketytė.

Klausimų-sumanymu metu buvo sutartyta daugiau įtraukti

jaunimą į ALTą, ieškoti būdų, kaip įjungti įvairiuose miestuose veikiančius klubus.

ALT Informacija



PRANAS J. KATILIUS
Liet. Katalikų Susivienijimo sekretorius, naujas Egzekutyvis direktorius ir generalinis organizatorius

MIRĖ BING CROSBY

Madridas, Ispanija — Spalio 14, žaisdamas golfą, istiktas širdies smūgio, mirė populiarius dainininkas ir artistas Bing Crosby, sulaukęs 73 metų amžiaus.

Palaidotas spalio 18 iš mažos St. Paul's koplyčios, Westwood, Los Angeles priemiestyje. Laidotuvės buvo anksti ryste ir dalyvavo tik apie 40 asmenų — žmona, vaikai ir buvę artimiausi filmų meno kompanijonai. Toks buvo paties velionio noras — kuo paprasčiausios šermenys ir laidotuvės. Minėtoji koplyčioj jis kitados meldavosi ir giedodavo.

Velionis žavėdavo publiką auksiniu baritono balsu; už savo vaidybą "Going my Way" filme, kunigo vaidmenį, 1944 metais laimėjo Akademijos dovaną. Antrojo pasaulinio karo metu jo dainuotos dainos buvo transliuojamos per fronto linijas vokiečių kareiviams, kurie, susižavėję, praminė jį "Der Bingle". Jo įrekoruotos dainos plokštelėse irgi turėjo ir tebeturi didelį pasisekimą, ypatingai "White Christmas", "Where the Blue of the Night Meets the Gold of the Day", "I Surrender, Dear" ir kt.

Velionis buvo gimęs 1904 m. gegužės 2, Tocoma, Wash. Sūnus Harry Lowe ir Kate Harigan Crosby.

Anot jo gerbėjų, "jis mirė, bet jo balsas gyvuos amžius".

— VLIKE galima gauti informacinę anglų kalba medžiagą apie Lietuvą.

Pradėjus rudenėti, prasideda įvairūs subuvimai ir susitikimai su kitataučiais — visuomenės, valdžios, spaudos ir religijų atstovais. Kartais jie patys savo iniciatyva pageidauja informacijų apie Lietuvą. Informacijos gaminamos šiuo adresu: ELTA, 29 West 57th Street, New York, N.Y. 10019. (Elta)

SVARBŪS DIREKTORIŲ TARYBOS NUTARIMAI

67-tąjį Seimą nutarė šaukti Wyoming Klony; specialus priešseiminis (vajas) naujas Egzekutyvis direktorius

Specialus Liet. Katalikų Susivienijimo Direktorių Tarybos susirinkimas (protokolas telpa šio numerio 3-čiame puslapyje), įvykęs 1977 m. rugsėjo 30 centro įstaigos patalpose, Wilkes-Barre, Pa., priėmė kelis svarbius nutarimus. Čia juos suminėsime.

67-tasis Susivienijimo seimas

Susirinkimas nutarė 67-tąjį nacionalinį seimą šaukti Wyoming Klony, Penna. Susitarus dėl vietos ir datų posėdžiams, parengimams, atstovų ir svečių apsiostojimui, visa tai bus paskelbta sekančiam "Garso" numery. Kaip žinoma, praeitam seime buvo nutarta 67-įjį seimą šaukti "Dainavos" vasarvietėj, netoli Detroito, bet paaiškėjus nepatogumams, prisiejo ieškoti patogesnės vietos.

Pažymėtina, kad Wyoming Klonis yra tuo patogus, kad jis yra kaip ir centre, patogiau susisiekti iš kitų didesnių lietuviškų rajonų. Tai labai svarbu, turint omeny šių dienų susisiekimo ir kitas išlaidas.

Specialus priešseiminis kontestas

Susirinkimas nutarė pravesti specialų priešseiminį naujų narių prirašymo vaju, kuris bus panašus į kontestą pravestą 1975 m., sąryšy su 66-ju seimu, įvykusiui Atlantic City, N.J.

Šis kontestas sudaro geras sąlygas, ypač kuopoms ir jų atstovams užsidirbti pajamas padengti seime dalyvavimo išlaidas.

Tik pagalvokite:

Bet kuris narys iki seimo įrašęs 5 naujus narius su 1000 dol. apdraudos kiekvieną, gaus seimo laiku apmokėtą nakvynę už tris naktis (remiantis dviejų asmenų kambario kainomis); gaus apmokėtą bilietą į banketą; bus pagerbtas bankete specialia atžymėjimo dovana; gaus komiskus padengti kitas išlaidas.

Šis kontestas neturi ryšio su generalinio vajuos kontestu laimėti "round trip" kelionę pamatyti Disney Pasaulį Floridoj, nei su stipendijų kontestu.

Priešseiminis kontestas prasideda 8.m. lapkričio 15 ir tęsis iki seimo. Kuopos ir nariai, norintys dalyvauti seime, pasinaudokite šiuo kontestu.

Pranas J. Katilius — egzekutyvis direktorius ir generalinis organizatorius

Susirinkimas galutinai patvirtino Praną J. Katilių Susiv. Egzekutyviu direktorium ir generaliniu organizatorium ir jis savo pareigas pradėjo eiti 8.m. spalio 3.

Kaip generalinis organizatorius, P.J. Katilius vyks kur tik bus reikalinga pagalba, pagyvent naujų narių įrašymo akciją ir pats stengsis įrašinėti.

Laiške iš centro kuopų sekretoriams jis taip informuoja:

"Jeigu jūs turite savo kuopoje bet kokių problemų, kurioms išspręsti būtų reikalinga mano pagalba, nesivaržykite apie tai man pranešti, o aš mielai su Jumis kooperuosiu reikalų sutvarkymui. Lauksiu Jūsų atsiliepiimų ir būsiu pasiruošęs, reikalui esant, padėti".

Nuoširdi centro ir kuopų kooperacija yra geriausias laidas Susivienijimo progresui ir gerovei.

Nauji Nariai

Šiomis dienomis Susivienijimo centras įregistravo šiuos naujus narius:

111 kp., Plymouth, Pa. — Mrs. Frances C. Zevney; įrašė Susiv. direktorius Vytautas Paulauskas. 17 kp., Wilkes-Barre, Pa. — Anthony Bolacker, David O. Bolacker (Juv.), Robin Ann Bolacker (Juv.); įrašė Elena Mensiskaitė, 17 kp. sekr.

28 kp., Luzerne, Pa. — Charles D. Makarewicz; įrašė Tillie Machinist-Motiejūnaitė.

— Nijolė Sadūnaitė, ilgai kan-paskinta Krasnojarsko srity viet-kinta sovietų kalėjime, giminių nos mokyklos valytoja. Dau-pranešimu iš kalėjimo paleista ir giau žinių dar neturima.



Dalis Amerikos Lietuvių Tarybos suvažiavimo dalyvių spalio 8 d. Chicagoj

GARSAS • Lithuanian U.S. Alliance of America

English Section

NEW ARRESTS IN LITHUANIA

Helsinki Group & "Chronicle" Are Targets

The arrests of Viktoras Petkus and Antanas Terleckas, announced by the UPI on August 24th, are a part of the wave of arrests, house-searches and interrogations now sweeping Lithuania. Reliable sources from Lithuania report that Vladas Lapienis, Jonas Matulionis and Ona Pranckūnaitė were tried in Vilnius during July for "distribution of slanderous literature". They were arrested over one-half year ago in connection with the case of the "Chronicle of the Catholic Church in Lithuania". (The search of their apartments and their arrest were described in the issues 26 and 27 of the "Chronicle". Terleckas' open letter to KGB Chief, Andropov, appeared in issue 21 of the "Chronicle".)

Lapienis, who refused to admit guilt, was sentenced to three years; Pranckūnaitė and Matulionis, who is very ill, received two years each in labor camps.

Balys Gajauskas was arrested on April 20th. His mother

received an official letter which stated that her son, a former political prisoner released in 1973 after 25 years of imprisonment, was being charged with Article 68, part two, of the LSSS Penal Code. The article covers "anti-Soviet agitation and propaganda" and "especially dangerous crimes against the state", committed by individuals who have a criminal record. It carries penalties from three to 10 years with two to five years in exile, or without exile.

One of the goals of the Soviet authorities is the dissolution of the Lithuanian Group to Monitor the Observance of the Helsinki Accords, established in November 1976. With the arrest of Viktoras Petkus and the emigration of the poet Tomas Venclova, three members of the Group — Eithan Finkelshtein, the Rev. Karolis Garuckas, and Ona Lukauskaitė-Poškienė remain in Lithuania. Another long-range goal is the suppression of the flourishing Lithuanian samizdat press, which now numbers eight periodicals. (Elta)

THE CHARM OF AMBER — LITHUANIAN GOLD

There is a famous crown in the Cairo Museum. It once was worn by Tut-ankhamen — a renowned King of Egypt who lived more than 1300 years before Christ. The principal gem in the crown is a piece of Baltic amber surrounded by a number of diamonds, rubies and emeralds, which merely provide a setting for the golden semi-precious jewel.

The word "amber" comes from the Arab "anbar". Pliny the Elder, a Roman scholar, states that amber was called "sacai" by the Egyptians, and the Lithuanian word "sakai" means resin, and amber is a fossil resin found on the shores of the Baltic Sea.

The Greek name for amber was "elektron", and from that word we get the modern name "electricity", for the Greeks were the first to discover its electrical qualities. How can you tell a piece of real amber? Rub it vigorously on wool; if it is genuine, it will draw small bits of paper to it as a magnet attracts a needle or metal filings.

About sixty millions years ago, dense stands of pine trees and other conifers covered what is now Lithuania, Denmark and the Baltic Sea. The climate was temperate and at times sub-tropical. When lightning struck the pines, or when violent storms in Nov-

ember or December broke limbs and branches, the amber pines produced excessive amounts of resin to cover and heal the wounds caused by nature. The resin would drop to the forest ground, be embedded, be compressed by overlying deposits for untold centuries, and then it would be fossilized. Centuries later, the Baltic Sea was formed, and the action of the sea water above the embedded material completed the process of fossilization. The amber pines now are extinct.

Since the resinous substance was sticky, many insects were trapped and imprisoned for ages. Scientists and archeologists have evidence of 250 species and varieties of spiders, flies, bugs, ants, plants, flowers and moths which remain preserved in their miniature coffins of amber resin. Some of the species have been extinct for centuries.

Dr. Otto Haas of the American Museum of Natural History in New York City once examined an insect imbedded in a piece of light amber. He said: "This is a product of the Tertiary age 40 millions of years ago".

Amber normally is of a yellow, honey-like color, but it also can be dark brown. White amber is rare. Black, red, blue and greenish-tinted pieces are very rare. Some amber

specimens are clear; others are cloudy.

Where is it found? Along the shores of the Baltic Sea, the North Sea, the Mediterranean Sea, in Africa, Asia, and South America. The best and finest amber, however, is obtained on the coast of Lithuania. Usually it is found in beds of fossilized wood.

People "fish" or dig for amber. Lithuanians and others tie a net to a 20 ft. pole and "fish" for pieces which are loosened by divers on the floor of the sea. Much of it is mined or dug out near Palanga, Nida and other Lithuanian regions.

Prehistoric amber artifacts have been discovered in 60 localities in Lithuania. The largest amber collection (120,000 pieces) was housed in the Amber Museum of the University of Königsberg, but it was lost or stolen during World War II. There are fine exhibits of amber artifacts in Palanga, Vilnius, Kaunas, Kretinga and other Lithuanian cities.

Amber beads appear in Egyptian tombs as far back as 3200 B.C. Aztecs and Incas of South America used amber for ornaments and incense, but their amber did not come from Europe. Amber melts at 550 degrees Fahrenheit. Nero, the Roman Emperor, possessed a block of amber, which weighed 13 pounds. He sent a group of Roman Knights 600 miles to the Amber Coast of Lithuania in order to bring back pieces of amber. When the Knights returned with a large supply of the "Northern Gold", Nero used some of it to decorate the Colosseum in Rome.

Amber was and is the only national gem of Lithuania. Amulets of amber were especially prized in ancient Greece and Rome. Again we quote Pliny: "The price of amber with a small figure in it, however small, exceeds that of a living, healthy slave". The vegetable kingdom makes only three contributions to the jeweler's art — amber, jet and the diamond, but the oldest from the jewelry is amber. The greatest value of amber, however, is mainly sentimental. To a Lithuanian, amber represents his homeland.

— J. A. N.

Poetry Contest Offers \$1000 Prize

A \$1000 grand prize will be awarded in the Poetry Competition sponsored by the World of Poetry, a monthly newsletter for poets.

Poems of all styles and on any subject are eligible to compete for the grand prize or for 49 other cash or merchandise awards.

Says contest director, Joseph Mellon, "We are encouraging poetic talent of every kind, and expect our contest to produce exciting discoveries".

Rules and official entry forms are available by writing to World of Poetry, 2431 Stockton Blvd., Dept. A, Sacramento, California 95817.

The Roman Catholic cathedral of Vilnius, converted by the communists into a museum of art and into a concert hall. The relics of the most beloved Lithuanian saint — St. Casimir — had to be removed from the chapel of the cathedral.

"A PARISH CHURCH IS MORE THAN A BUILDING"

Homily delivered by Monsignor John F. Bell commemorating Diamond Jubilee of St. Mary's Annunciation Church, Kingston, Pa., on October 9, 1977

Your Excellency, Bishop McCormick; Reverend Monsignors; Reverend Fathers, revered Sisters, distinguished guests; friends and members of St. Mary's Parish.

It is with a sense of great pleasure that I join with you here today, to share in your joy, on this festive occasion... your Diamond Jubilee Anniversary. I have a strong personal affinity for St. Mary's — for it was here, in this very Church, that I was baptized some years ago. (I don't care to divulge when, only that I can assure you, it was much after the parish was founded).

We are all most grateful, of course, for the presence in our midst, of the Shepherd of the Diocese of Scranton, His Excellency, Bishop McCormick. To me, it reflects his pastoral concern for the people of St. Mary's Parish. He has been a source of inspiration and guidance to Father Norkūnas in the rebuilding of your parish, and it is, indeed, most fitting and proper, that he lend his episcopal presence to brighten this auspicious and festive celebration.

In leafing back through the pages of time, we discover that the Church of St. Mary's, in the Borough of Kingston, was ushered into existence 75 years ago this month. In commemorating this singular event, let us return, not merely in a spirit of nostalgia, but in reverential respect to the parish founders. They were truly 'diamonds in the rough'. The Lithuanian immigration against Russia in 1863, the famines of 1867-68 and the quest for economic and civil liberty brought them here to America.

They came here at a time when the deep scars, carved on mankind, as a result of the Civil War, were slowly fading into past history. At this time great numbers of immigrants from Europe, were leaving their homeland for a better life. Life had become so hard and precarious for them, that they were forced to venture across the Atlantic, with hope in their hearts at the thoughts of becoming citizens of the land of promise... in a free country... a place of abundant opportunities, for both their temporal and spiritual advancement.

Problems for the new settlers were great. Not knowing English, communications for their daily needs, even to the extent of obtaining employment, were quite difficult. Coming from basically Catholic environments, these men and women were now taking up a new life, in a non-Catholic nation.

They lived lives of simple and undaunted faith. Well might we follow their example. Times have changed, but our faith can remain true and eternal only if we retain the fervor of the faith of our fathers. Let us walk in the footsteps of those who have helped make the glories of this day and the achievements of St. Mary's possible.

It was these self-sacrificing sons of toil, who created this splendid temple for God's worship. It was they who erected this stately Church, blessed with a nobility of architecture, and provided a worthy home

for the living God — a spiritual ornament to the borough, and a monument to all those who shared in the labor of erecting it.

Few here may recall, but St. Mary's was constructed with the help of many of the men of the parish, who were idled by the miners' strike of 1902. The mine-owners referred to it as a six-months' suspension. But for the miner, it was a period of extreme deprivation. There was no such thing as welfare, no unemployment assistance, no other jobs. In fact, my own father was forced to look for alternate work during this tragic period of history.

Every pillar, every arch, every window... all signify the sacrifice of generous hearts, who were ever willing to provide for the beauty of God's House, and the place where His glory dwells.

And so it came to pass, that in the year of 1902, in the aftermath of a fire which destroyed St. Casimir's Church, Plymouth, in 1899, the people of Kingston, Luzerne, Edwardsville and Swoyersville decided to form a new parish, and thus was St. Mary's born.

History is made in time but written in retrospect. I fear that in our modern society, we have adopted a cavalier attitude to things of the past. The events of yesteryear now seem so antiquated and 'passe' or out of date to our present generation.

But the life of a parish, through 75 years in any land or in any age, means much in the way of labor and self-sacrifice. It speaks with pathetic eloquence of weary years of poverty, of harsh and weighty burdens, and of privations. But at the same time, it records superb, if dearly purchased successes. Truly, the story of these 75 years tells of lives bravely lived. It reminds us of our gallant forefathers who lived and endured for God, Country and their fellowmen.

With just reason, then, do we rejoice and give thanks this day to God, our Creator. Here for the past 75 years, divine truth and grace, have been lovingly lavished on souls to prepare them, not only for the battle of life, but the conquest of heaven. In this very place, our fathers and mothers have been consoled... fortified in the faith... and sanctified. Today their prayers are intermingled with ours, that the reward which is now theirs, may one day be ours, as we join them in the Courts of Heaven.

Seventy-five years ago, the founding pastor, Father Vincent Kudirka, and the people of this parish were imbued with the idea of creating a temple for the Lord of Lords and King of Kings. They felt that, just as no expense or labor is spared in the embellishment of those structures that symbolize the achievements of commerce and industry — that just as men make every effort to incorporate in their own homes, all that is beautiful in art and architecture, so God's House called for all the charm of line and color that would vindicate its character as the abode of the Most High.

As we read in Sacred Scripture, in the Book of Chronicles: "My eyes shall be open and my ears attentive, to the prayer of him that shall pray

in this place. For I have chosen and sanctified this place, that my name may be there forever and my eyes and my heart, may remain there perpetually". (2 Chron. VII. 15-16).

A parish Church is more than a building. It is more than a beautiful building — more, even than this beautiful structure, erected to give its greatest honor and glory to God. This Church is a sign of faith... steadfast faith... the faith that built it, and the faith that sustains it. But on God's part, it is a sign of love... descending love... His love that came down to rescue us, and delights to dwell in our midst.

It is truly fitting, that we should celebrate this Diamond Jubilee; that we should show our love for the very stones that make it up, discerning in its beautiful windows, the basic truths of faith, and the greatness of the saints depicted there. Today, more than ever, may the lines of this building lift our eyes and our hearts to heaven, where Christ sits at the right hand of the Father. Yet this Church, truly striking as it is, would be nothing more than a marvelous art museum where it not for the people who gather here and give it life. What would this or any parish be without its priests or people?

This parish and this Church, are the center of your religious life, and those of you, who are in the truest sense members, are found at the foot of the altar, when Father Norkūnas distributes the 'bread of life'. This Church through these many years, has been for others, as it is for you now... the Way... the Truth... and the Life, whether in the confessional, from the pulpit, or on the altar. Over the life-span of the parish, despite changes in pastors and people, these truths have remained the same, week after week, year after year.

Parish life centered in this Church is the ordinary means for entrance into the Kingdom of God on earth... the Church Universal. St. Mary's signifies the saving union, with the Church incorporated, in the spirituality of Christ.

As time moves inexorably onward, let this temple of worship become more and more precious to you. To it will you come in moments of trial and discouragement, and in it you will find the peace that surpasses all understanding... that Peace of Christ, which the world cannot give.

From its pulpit, as from Mount Sinai, God delivers His message to you through His chosen minister, and teaches you the secret of happiness here, and of life everlasting hereafter.

From its belfry will come at one time, the gladsome notes of approaching wedlock, and at still another, the solemn pronouncement that a soul has entered unto his eternal rest.

The Second Vatican Council reminds us that "God does not make men holy and save them merely as individuals without bond or link between one another. Rather it has pleased Him to bring men together as one people".

(Continued on page 6)

The Lithuanian Catholic Alliance, founded ninety one years ago and incorporated in the State of Pennsylvania, is under strict state supervision. The Alliance is basically a life insurance organization whose purpose is not profit but fraternal self-help. It offers various plans. Your payments depend upon your age and upon the amount of benefit you choose.

J. B. L.

This Athenian democracy worked very well for several generations. Unfortunately, the Greeks fell to fighting among themselves. When they were threatened by foreign enemies, they failed to get together for the common defense. Thus they went down before the power of Macedon and afterward the greater power of Rome.

(Let Freedom Ring)

WHAT'S NEW IN THE ALLIANCE

By Frank J. Katilius
Executive Director

It is with pleasure that I wish to initiate this column in our official publication "Garsas" and from time to time to let you know what's new in the Alliance.

At this time I want to stress the importance, mostly to our lodges and their officers, the fact that we have a drive on for new members, between now and our next convention which will be held sometime next June of 1978. It will be held in the Poconos of Pennsylvania. I will let you know the exact dates as soon as they are available. Bonuses for all who write in new members.

So in the meantime, if you have any new prospects who may become members of the Alliance, and you need help in getting them, drop me a line that you need help and I will be only too glad to give you any kind of assistance I possibly can.

Please write to Frank J. Katilius, c/o Lithuanian Catholic Alliance, P.O. Box 32, Wilkes-Barre, Pa. 18703. F. J. K.

"A PARISH CHURCH IS MORE THAN A BUILDING"

Continued from page 5)

Few things are treasured more in life than the association in friendship and community. In His mercy, God has joined us together in such a way that we share not only our lives, but His life as well. Thus, the Church is not only the sum of all the persons who are her members, but something mysteriously more. AS ONE LIVES THE LIFE OF THE Church, he discovers not only his brethren, but his God.

Parish life is then, very much akin to family life. To the priest the parish is his home, the parishioners are his family. The only reward he seeks is the knowledge that his parishioners are trying to be good Catholics, and are making their way heavenward. And, at St. Mary's you have been fortunate in having sincere pastors, concerned with your spiritual well-being, from the founding pastor Father Kudirka, right down to Father Norkūnas, for whom I am sure, you share with me a deep admiration and respect.

Many will recall Father Inczura, who served here for 35 years, and guided the parish in its Golden Jubilee on October 26, 1952. I was privileged and honored, to join with you in the celebration at that time, and I am happy that God has granted me the time to be with you again here today. Others will recall the contributions of Father Vincent Nartora, who served here for a period of 11 years, prior to his retirement from active ministry.

But, lest I be condemned for canonizing the past and ignoring the contributions of the modern era, permit me now to dwell on the great strides you in this vibrant parish of St. Mary's have made. For, if I have seemed to overstress the splendidness of character and determination of your predecessors, I have done so with good reason. We are present here today, in the beautiful modernized and reconstructed St. Mary's, only because you have nobly accepted the challenges left by your ancestral forebears.

In the throes of "Hurricane Agnes", when the floodwaters destroyed a lifetime of dedicated work and devotion, you answered the call of your pastor and rallied to bring forth from

the devastation... a new and greater St. Mary's.

As dwellers in the 'Valley with a Heart', you pumped new life blood into your parish when lesser mortals might have been tempted to abandon the cause. Yet, without faltering or wavering, never troubled by indecision, you tugged up your shirt sleeves, and pitched in with all the determination and pride that enabled your parents and grandparents to create this parish family in the first instance.

In that spontaneous, generous act of Charity and love, you proclaimed your birthright for all to witness. And in so doing, you have edified our Most Reverend Bishop, you have made Father Norkūnas proud to acknowledge before all — our love and dedication to God's House. You have truly exhibited the pioneer spirit of this nation and that of your ancestral homeland.

In conclusion, may I borrow from an analogy that I used at the beginning when I referred to our ancestors as 'diamonds in the rough'. On this your diamond anniversary date, let us never forget that while the years in passing may have enabled us to become more polished, and allowed our lives to take on a new sparkle and luster, our origins, like the 'black diamonds' many of our parents dug from the earth, are simple and deeply engrained in the one true faith of our people. May God grant that we never forget or forsake them, as we look forward to a brighter tomorrow, and your Centennial in the year 2002, when, I hope, that we will all join together again, either here or in the heavenly hereafter, to proclaim the glory of St. Mary's.

Classes in Lithuanian language and culture are being held at the Lithuanian Cultural Center in Brooklyn, N.Y. Joseph Boley — Bolevičius teaches a class for beginners and Mrs. J. Kregždienė instructs an advanced class. Among the organizers of these classes for adults was William Kumet of Uniondale, N.Y.

(Bridges)

THE LITHUANIAN CATHOLIC ALLIANCE TREATS ITS MEMBERS BEST

EARLY LITHUANIAN HISTORY

The Lithuanian occupation of the shores of the Baltic Sea (Lithuanian "balta", meaning "white") goes back to distant pre-historic times and, in all probability, the Lithuanians enjoyed undivided possession of that territory for many centuries. Dr. Gimbutienė, Dr. J. Puzinas, Bezenberger, and others contend that they made their homes there at least 2,000 years before the Christian Era, and anthropological and archeological excavations indicate that no other people but the Lithuanians ever occupied the Nemunas section of the Baltic coast. Their language, too, is one of the most ancient in Europe and it has a pronounced similarity to Sanskrit.

The principal deity of the pagan Lithuanians' worship of nature was Perkūnas. Another form of worship observed by them was that of perpetual sacred fire cared for by vestal virgins, young women who took lifetime vows of chastity and who were held in great honor by the people. They were known as "Vaidilutės", and they had holy forests.

Up to the 13th Century, Lithuania had no properly centralized government. At the head of each tribe was a kunigas, or rikis (prince), who not only made the laws but also executed them. This latter he usually did in such a manner as to ensure the maximum observance of the code of conduct which he founded on a wholesome respect for his own power. The punishment ascribed for some offenses, such as theft, extended not merely to the perpetrator of the act, but as well to the members of his immediate family. The result of such far-reaching consequences on infractions of the law was a strict obedience to the ruler in all things.

The Lithuanians were by no means an easy prey to the ravages of the invader. They were heroic in war and their bravery and resourcefulness in conflicts with their stronger neighbors won for them a name as fearless fighters. (Text taken from Vytautas The Great — Grand Duke of Lithuania, by Dr. Joseph B. Končius, 1964 — L.M.R.)

A NEW ROAD HAZARD

It was bad enough when dust was kicked up by horses on dirt roads. But then came automobiles. Cars spewed out carbon monoxide and nitrogen dioxide and hydrocarbons and lead. And churned them up into our lungs along with bits of rubber from their tires and material from their brake linings.

Now a new hazard threatens those who live near a road. Many highways in the U.S. are paved with asbestos-laden stone from nearby quarries. This is also in Montgomery County, Maryland, to name one place. Here, according to the Environmental Defence Fund (a public interest organization), studies show that asbestos concentrations in the air near those roads equal levels that have been linked to lung and other cancers. Providing the danger in the stone, quarry workers in North and South Carolina have been shown to be exposed to enormous asbestos fiber counts — some 800 times the occupational standards recently proposed by the National Institute of Occupational Safety and Health.

Asbestos is officially listed as a hazardous air pollutant. Its uses are being curtailed or regulated. The Environmental Defence Fund has petitioned the U.S. Environmental Protection Agency to ban the further use of the Montgomery County quarry's stone. And to make the county do something about the roads already paved.

The fund has also asked for a comprehensive study by three governmental agencies and itself to determine the asbestos content of quarries in the United States and the risks to the health of both quarry workers and area residents.

Asbestos is only one of many air pollutants. To find out about them, and what you can do to prevent them, call your Wyoming Valley Division of the Lehigh Valley Regional Lung & Health Association — the

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

(Universal Declaration of Human Rights)

Join the Lithuanian Catholic Alliance even if you already have Life Insurance with a commercial Company. Join it even if you subscribe only for the smallest Benefit (500 dollars) just to belong to an Organization which is sponsored and is composed of People of your Ethnic Origin.

Some Ways To Spot Arthritis Quackery

A cure for arthritis just doesn't exist yet. While finding the solution is only a matter of time, treatment by qualified medical personnel is effective, if an early diagnosis is made.

"Arthritis is made-to-order for quackery. It's chronic, incurable, and because it can disappear for a period of time", Dr. Warren A. Katz, M.D., President of the Eastern Pennsylvania Chapter of The Arthritis Foundation, stressed, "patients often turn to 'quack cures'".

Quacks trade on the symptoms of arthritis. The disease often causes severe and constant pain. If it's bad enough, most people will do almost anything to relieve it. Also, in what is called "remission", the symptoms can disappear for weeks, and even months, medical authorities note. The effect is usually only temporary, and the symptoms will return full strength. A quack will often rely on the "remission" to prove that his "cure" works.

Stated quack "cures" for this disease, such as copper bracelets, special diets, chemicals, or certain drugs only succeed in defrauding arthritis victims of almost five hundred million dollars a year, while depriving them of early medical treatment.

A quack can be recognized by three major technique used to "prove" their "cure":

1. They will use advertising, stressing case histories, and testimonials from "satis-

for every occasion. The intelligentsia of other nations have commented on the worth of the Lithuanian dainos in cultural circles, most notably Edmund Burke and Robert Paine. We all should be proud of this very important source of Lithuanian culture and tradition. EVM

(Bridges)

2. They will often promise a quick or easy cure.
3. They claim to know the cause of arthritis, and talk of "cleansing" your body.

The Arthritis Foundation fights quacks with facts. A free leaflet, "Arthritis Quackery", is available from the Arthritis Foundation, Eastern Penna. Chapter. Toll free Hotline: 1-800-322-9040.

LITHUANIAN PRISONER

"The Beacon", Box A. Pequannock, N.J. 07440, September 8, 1977. A column by Fr. John Catoir told the story of Nijolė Sadūnaitė. Imprisoned in 1965 for her involvement with the Chronicle, Sadūnaitė expressed her regret in a final statement that she had not been able to do as much as she wished for the people. Sadūnaitė said, "I will gladly lose my freedom for the freedom of others and I am willing to die that others may live". She was sentenced to three years of compulsory labor and three years of exile on June 20, 1975. (K of LLAB)

Baltic Human Rights Rally

The Baltic Human Rights rally was held on Saturday, September 24, 1977, at the Lincoln Memorial in Washington, D.C. A crowd, estimated between four and five thousand gathered in Washington for a program scheduled to coincide with the upcoming Belgrade review of compliance. The Knights of Lithuania was one of the sponsoring organizations, and councils from the Midwest and the East coast swelled the ranks of the demonstrators. The first invocation was offered by Bishop Vincentas Brizgys.

The program included the Lithuanian Folk Dance Group "Aušrinė" and Latvian Folk Singer Ruta Svilpe.

(K of LLAB)

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)

1. TITLE OF PUBLICATION	GARSAS	Publication No.	214520	2. DATE OF FILING	Oct. 1, 1977
3. FREQUENCY OF ISSUE	Monthly, except July-August	NO. OF ISSUES PUBLISHED ANNUALLY	10	ANNUAL SUBSCRIPTION PRICE	\$ 2.00
4. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printing plant)	71-73 So. Washington St., Wilkes-Barre, Pa. 18703				
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printing plant)	71-73 So. Washington St., Wilkes-Barre, Pa. 18703				
6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR	Lithuanian R.C. Alliance of America, P.O. Box 32, Wilkes-Barre, Pa. 18703				
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)	SAME AS EDITOR				
8. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS		ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE		
A. TOTAL NO. COPIES PRINTED (Net Press Run)	2800		2800		
B. PAID CIRCULATION	NONE		NONE		
C. MAIL SUBSCRIPTIONS	26A0		26A2		
D. TOTAL PAID CIRCULATION (Sum of B and C)	26A0		26A2		
E. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS (SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES)	NONE		NONE		
F. TOTAL DISTRIBUTION (Sum of D and E)	26A0		26A2		
G. COPIES NOT DISTRIBUTED (OFFICE USE, LEFT OVER, UNACCOUNTED, WASTED, EXCESS PRINTING)	160		158		
H. RETURNED FROM NEWS AGENTS	NONE		NONE		
I. TOTAL (Sum of F, G and H) (Should equal net press run shown in A)	2800		2800		
11. I certify that the statements made by me above are correct and complete.	Signature: Dr. Peter Bolevičius				

