

GARSAS

No. 10

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Vol. 70

Merry Christmas

Happy New Year

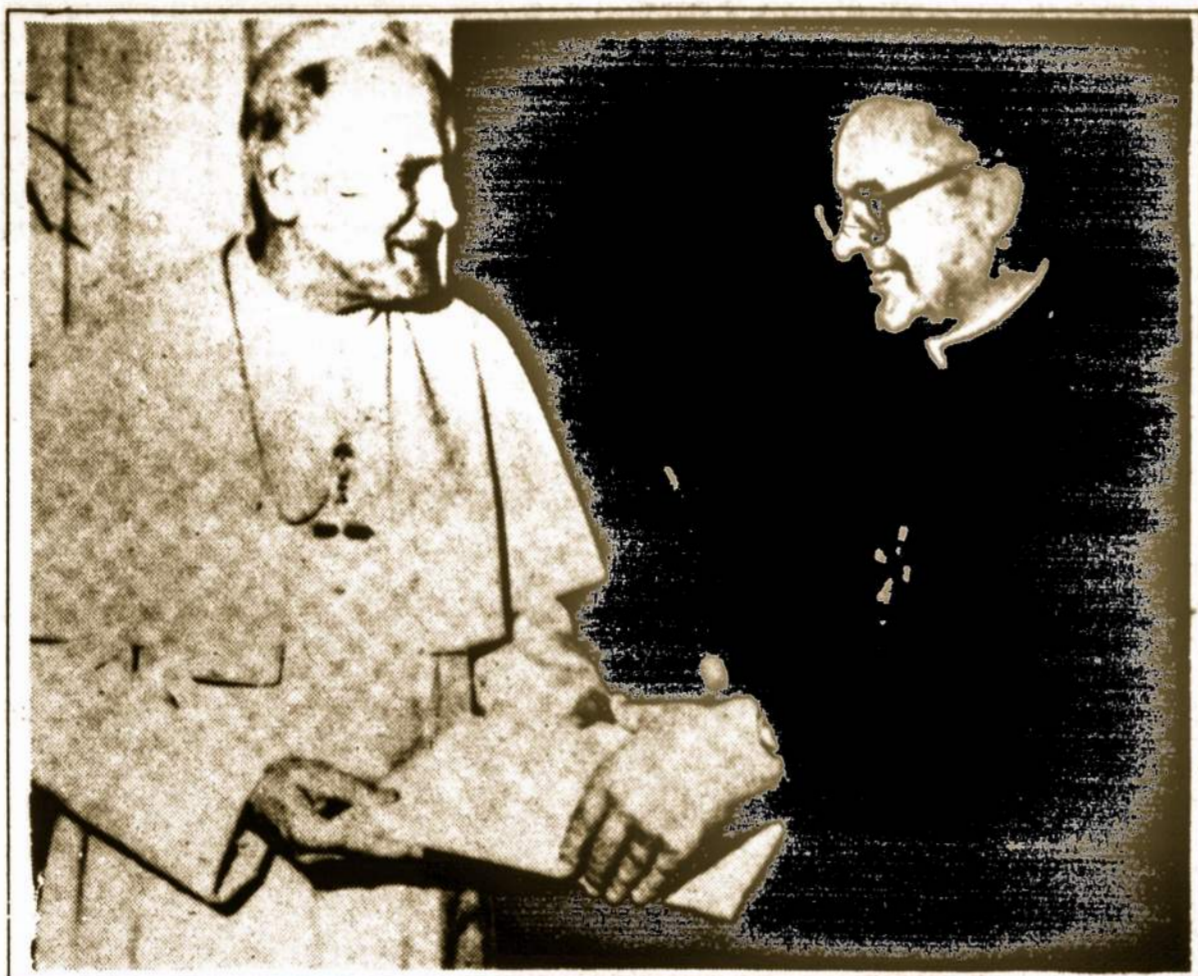
From the Board of Directors



Linksmu Sv. Kaledu ir
Laimingu Naujuju Metu!

Christmas Greetings from Bishop Baltakis

Linksmu Kaledu Vysk. Baltakis



His Excellency Bishop Paul A. Baltakis, O.F.M., D.D., pictured with His Holiness Pope John Paul II.

His Excellency Bishop Paul A. Baltakis was born on January 1, 1925, in Lithuania. He is the second son in a family of eleven children. He received his elementary and high school education in Lithuania. At the conclusion of World War II, he went to Belgium where he entered the Franciscan Order and prepared for the priesthood. He was ordained on August 24, 1952, at Saint Truiden, Belgium. In 1953 he emigrated to Canada where he was assigned to the new Lithuanian Parish of the Resurrection in Toronto, Canada, where he served for 15 years. In 1969 he was transferred to Brooklyn, New York, where he organized the new Lithuanian Cultural Center for Metropolitan New York. He was also assigned as spiritual assistant for the Lithuanian Youth of New York. For six years he was local superior of Saint Casimir's Friary. In 1979, he was elected provincial of the Lithuanian Franciscan Vicariate of Saint Casimir which has its headquarters at Saint Anthony's Friary

in Kennebunkport, Maine, where he remained until his elevation to Bishop.

In 1984 Pope John Paul II appointed Father Paul A. Baltakis as Titular Bishop of Egara for the Spiritual Assistance of Lithuanian Catholics living outside of Lithuania. He was consecrated bishop on September 14, 1984, at the Cathedral of the Immaculate Conception in Portland, Maine. Archbishop Pio Laghi, Apostolic Pro-Nuncio to the United States, was the principal consecrator of the new bishop.

Approximately one million Lithuanians live outside of Lithuania, of whom nearly eight hundred thousand are residents of the United States. Bishop Baltakis is providing spiritual assistance to Lithuanians in fourteen countries including the United States. In addition, His Excellency is providing spiritual leadership to more than 650 diocesan and religious priests as well as five orders of religious women who serve Lithuanian parishes and other ministries.

Broliai, Sesės Lietuviai

Išganytojo gimimo šventė, iškilmingai visame pasaulyje švenčiama mūsų tautos krikšto jubiliejus ir naujieji 1988 metai teikia progą kreiptis į Jus su sveikinimo, padėkos ir linkėjimų žodžiais.

Pirmiausia sveikinu Jus, laimingai sulaukusius Kalėdų, linkėdamas tyro džiaugsmo, tikėjimo į tiesos pergalę ir gražesnio rytojaus vilties. Dievo Sunus juk tapo žmogumi, "kad turėtume gyvenimą ir apšviatę jo turėtume" /Jn 10, 10/.

Zvelgdami į besibaigiančius jubiliejinius metus, negalime nesidžiaugti jų atneštais vaisiais. Popiežiaus Jono Pauliaus II žodžiai, pasakyti Sv. Petro bazilikoje mums ir mūsų kalba, gražiai išreiškė pagrindinį jubiliejaus tikslą: "priartėti prie Kristaus". Jei mes sugebėjome visuose kraštuose, kur tik gyvena bent saujelė lietuvių, suorganizuoti jubiliejaus komitetus bei sėkmingai atlikti užsibrėžtas religines, kultūrinės ir visuomenines programas, liudija kad mūsų širdyse yra gyva Kristaus meilė. Visi džiaugiamės, kad jubiliejus sukėlė dėmesį Lietuvai ne tik aukštojoje dvasiškijoje, bet ir valstybiniuose bei moksliniuose sluoksniuose. Gili padėka priklauso Sv. Tėvui, Centriniam komitetui, kraštų bei vietovių komitetams ir kiekvienam iš Jūsų.

Jubiliejiniai metai atėjo ir praėjo, tačiau jų proga užsibrėžtus religinius, kultūrinius ir visuomeninius tikslus turėsime tęsti ir ateinančiais 1988 metais, į kuriuos, kaip ir į patį jubiliejų, žiūrime skirtingais žvilgsniais. Vieni, stebėdami dėl amžiaus retėjančias dvasininkų bei visuomenės veikėjų gretas ir jaunimo daugumos abejingumą religiniams ir tautiniams idealams, ateitį matys gerokai pesimistišką; kiti, prisimindami Kristų kaip savo asmeninio gyvenimo įprasminimą ir visatos Valdovą, su krikščionišku optimizmu pasitiks Naujuosius Metus.

1988 metai bus gana reikšmingi: Australijoje jau prasidėjo /gruodžio 20 d./ Šeštasis Pasaulio lietuvių jaunimo kongresas. Ateinančiais metais vasarą Kanadoje bus Pasaulio Lietuvių Bendruomenės seimas ir kultūros kongresas, o Jungtinėse Amerikos Valstybėse - tautinė lietuvių skautų stovykla, jubiliejinis Lietuvos vyčių seimas bei kiti placios apimties ir svarbūs renginiai. Gi Marijos metai ir palaimintuoju paskelbtas arkivysk. Jurgis Matulaitis mus artins ir jungs su tautos kamieniu pavergtoje tėvynėje.

Mano linkėjimas ir malda - planuokime ir organizuokime visus renginius, siekdami bendro mūsų tautos labo ir vadovaudamiesi Kristaus duota įsakymu - gerbti vienas kitą, nors mūsų nuomonės ir skirtusi.

Džiugių Sv. Kalėdų, Dievo Palaimos ir krikščioniško optimizmo naujuose metuose!

Paulius A. Baltakis

Vysk. Paulius A. Baltakis, OFM

1987 m. Kalėdos

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Birthday Greetings for Monsignor



Rt. Rev. Monsignor John Balkunas, P.A.

Msgr. John Balkunas was the honored guest at a dinner commemorating his 85th birthday. The dinner was held in St. Petersburg, Florida, with Mr. Joseph B. Laucka as principal speaker.

Msgr. was born in Moltby, Pennsylvania, on October 21, 1902. When he was 10 years old, he was taken to Lithuania where he was educated in the secondary schools and later the theological seminaries. At the age of 20 he returned to the United States where he continued his studies in theology at Niagara University. He was ordained to the holy priesthood on May 29, 1926. His

first assignment was at the Lithuanian parish of the Annunciation of the Blessed Virgin Mary in Brooklyn, NY. Following several assignments in Lithuanian parishes, he was raised to the rank of domestic prelate in 1948. Monsignor's accomplishments from the time he was ordained to the present flow like a litany.

Among his accomplishments: He is one of the founders and the board director of the United Lithuanian Relief Fund of America, and served as chairman of its orphan committee from 1944-49. He served several terms as chairman of the Lithuanian Roman Catholic Priest's League of America. In 1940-41 he helped to found an organization, which subsequently became American Lithuanian Council.

Msgr. Balkunas served as Spiritual Advisor of the Lithuanian Catholic Alliance from December 15, 1979, to June 26, 1984.

The Alliance's Board of Directors and all its members extend their best wishes to Msgr. and pray for his continued good health and happiness for years to come.

The Chernobyl Debate in the Baltic

No matter what statistics may show, there is still no answer on what will happen in the future with the RBMK-type graphite-water nuclear reactor series that exploded in Chernobyl? This type of nuclear reactor has been producing electric energy in USSR since 1954. The future of RBMK reactor is especially questionable now — after International Atomic Energy Agency recommended that the graphite-water nuclear reactor program in the USSR be halted. The assistant to the director of Vienna based International Atomic Energy Agency, a USSR citizen, Leonard Konstantinov, announced that the total number of RBMK-type nuclear reactors in the future will be only 21 instead of the previously planned 29, which means that in addition to the already functioning 13 RBMK-type reactors 8 more will be built. This also means that the construction of nuclear power plants will continue; the only difference being that instead of graphite-water reactors, water-cooled reactors will be used in the future. This change, however, will only partially influence the USSR Northwestern power grid, which includes the power plants of Estonia, Latvia, and Lithuania.

There are concrete plans for the nuclear power plants of Ingalina to put in action this year a second reactor with 1500 megawatt capacity. The Soviet report to the International Atomic Energy Agency is vague as to whether or not all four planned RBMK-1500-type reactors will be built at Ingalina or whether the second reactor will be the last one to be added at the complex.

Disregarding analyses as to whether the graphite-water cooled nuclear reactor RBMK type is safer than the water-cooled reactor, it is noteworthy that a nuclear power plant with 3,000 megawatt capacity will be on line this year. This means that less than 20 km from the southern border of Latvia a time bomb three times the capacity of the ill-fated nuclear reactor of Chernobyl is ticking away.

The decision to locate the nuclear power plant in Lithuania was made in Moscow and the inhabitants of Baltic countries — Estonia, Latvia, and Lithuania — have no choice but to accept the Ingalina plant which will have four, or at best, two RMB-1500 nuclear reactors.

Translated from *Laiks*
April 29, 1987, by H.H.
in the *Latvian News Digest*

An Ethnic Minority—Lithuanian—Comes of Age

In the not-too-distant past, when any individual would identify himself as Lithuanian, the response would invariably be, "Oh, Polish, right?" Then to the insistent reply, "No, Lithuanian," would come the retort, "Lithuanian or Polish, they are the same."

Strange as it seems to us now, many Catholics in the past identify with the Poles because they were made to feel that leaving the Poles meant leaving the Catholic Church. This is precisely why the first Lithuanian immigrants, after building their churches in America, registered them as Polish Catholic. Consequently, after the squabbles that followed over ownership, their

churches were lost to the Poles. No Irish Bishop was able to understand their reasoning. Most old-timers remember the pain-filled days of dispossession and confusion.

Besides the church being responsible for the Polonization of Lithuanian Catholics and the loss of their capital, Vilnius, to the Polish Diocese, Lithuanian Grand Dukes, for over two centuries were chosen Kings for the Lithuanian-Polish Alliance. As such they, too, accepted the inevitable. The ruling class enjoyed receiving titles of nobility which raised them over and above the common people although the idea of rank was foreign to the Lithuanians.

I recall reading of a gifted Lithuanian poet, Rev. Antanas Strazdas, a keen observer of human nature who ridiculed the airs and affectations assumed by the Polonized clergy and rulers. In verse he described the origin of class distinction.

When the world was first created

God equality instated.

Humankind their God forgetting

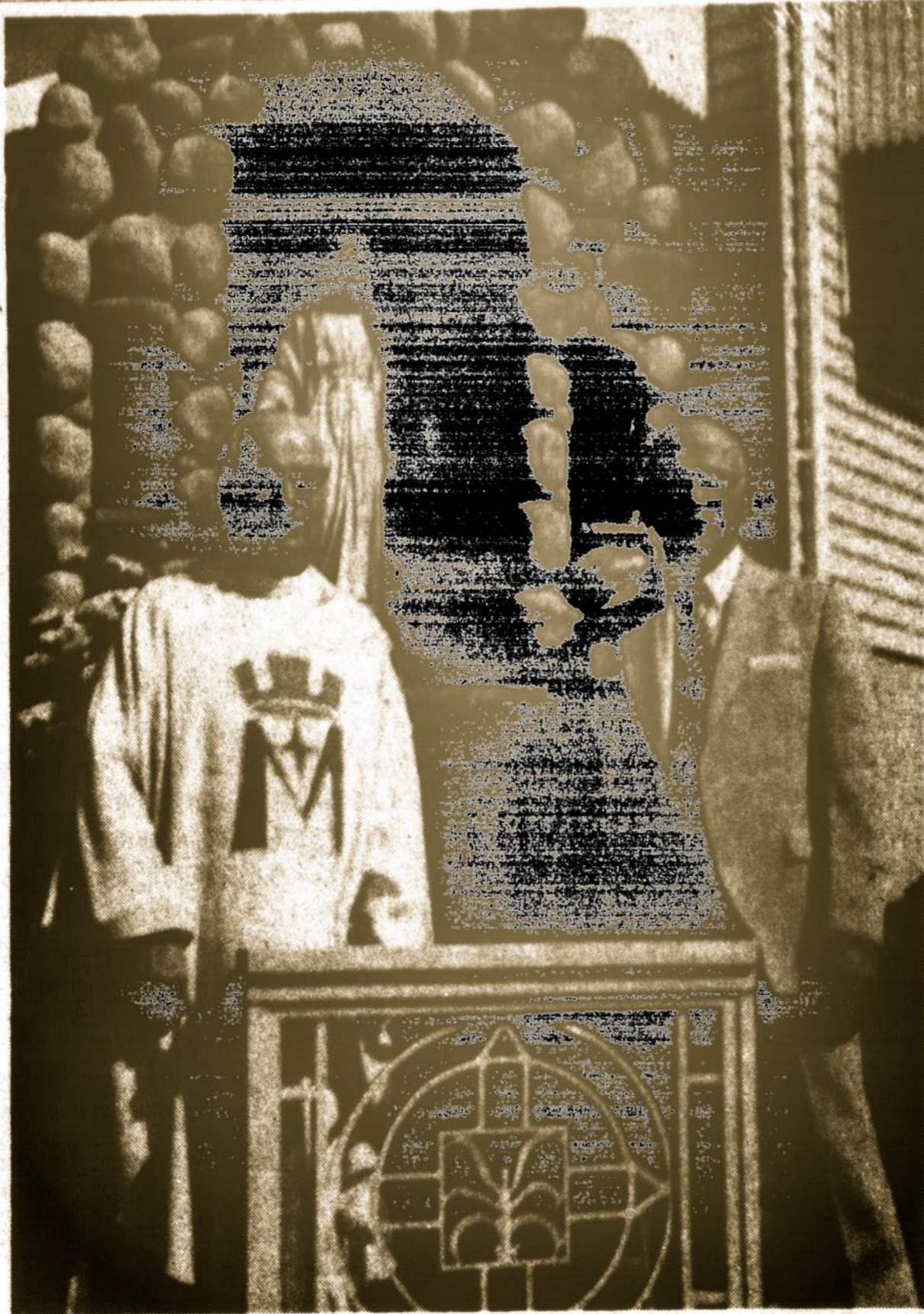
*Found the Evil One directing,
Substituting lords and masters,
Idols causing world disasters.*

It can not be denied that many Lithuanians were Polonized. Thaddeus Kosciusko, of Lithuanian-Ukrainian heritage, is claimed by the Poles as a "Polish

hero of two worlds." Adomas Mickiewicz (Mickevicius), a Polonized Lithuanian became a symbol of freedom and reached the heights of leadership as the most brilliant and provocative of Polish poets. Time and space does not permit a litany of Lithuanians who, with their ethnic endowment scaled the heights of fame as Polish nationals.

To further obliterate Lithuanian identity, for over 100 years, Lithuania, a non-Slavic nation, was known as the Northwest Province of Russia after the division of the Lithuanian-Polish Commonwealth. Under the circumstances some Lithuanians

(CONTINUED ON PAGE 4)



STATUE DEDICATION — In a special celebration marking the Marian Year, St. Ann's Parish in Luzerne, PA, recently dedicated a shrine in honor of the Blessed Mother, with Msgr. Frank Yashkas, pastor, officiating. Due to the shrine's location next to the rectory on Tener Street (facing the town's business district), the statue is already being referred to as "Our Lady of Luzerne." The shrine figure is actually that of Our Lady of Grace which adorned the former basement church of St. Ann's. Taken from an original design by Msgr. Yashkas, general construction of the shrine was undertaken by Anthony Shonis, who built the frame and installed the electrical work. Statue restoration was done by Donna Mazaika. Construction costs were absorbed by the St. Ann's Altar and Rosary Society. Pictured in front of the shrine are Msgr. Yashkas, Spiritual Advisor of the Lithuanian Catholic Alliance, and Mr. Shonis.

Ethnic Minority (From Page 3)

found it expedient to function as Russians. However, historians marvel that in spite of immersion in foreign cultures for centuries, a true Lithuanian remembered his great past and knew who he was.

It must be kept in mind that Lithuania is located between Germany and Russia and is north of Poland. That in itself is a precarious and hazardous position. Though often bewildered by the unexpected events occurring through the years the Lithuanian individual held high the torch of faith in God and in himself. His favorite expression had always been, "Kas bus, kas nebus, O Lituvis neprazus." Characteristic of the Lithuanian disposition

it means, "What will be or won't be, a Lithuanian will survive."

In the mid-16th Century as fate would have it for the good of Lithuanians, Martin Luther and his followers did a great service when they insisted on the use of the vernacular in religious teaching and preaching. As a result a new emphasis was placed on Lithuanian culture.

Although the Lithuanian language belongs to the Indo-European group from which many languages originate, it has retained the basic form of the common parent language showing its similarity to Sanscrit, ancient Greek, and Latin. Essential for the study of languages it is promoted by philologists in

Universities and colleges. Goethe is said to have remarked, "If you want to hear how our ancestors spoke, listen to the Lithuanians."

With the revival of the Lithuanian language in West Prussia, the people of Polonized Lithuania hastened to rescue their ethnic treasures from the swamp of unconsciousness. Through the determined efforts of Bishop Matthew Valancius and the underground press he founded, along with the courageous book smugglers, the secret schools and dedicated parents, the apparently impossible dream became a reality.

Credit is largely due to the organizers of the Lithuanian Catholic Alliance, for successfully regaining Lithuanian identity in the United States. The Knights of Lithuania came upon the scene in the early 20th Century and are still going strong. At present there is also the Lithuanian American Community and the Lithuanian World community. Together they are promoting the oldest living language and culture of the western world.

Emigrating to the United States as early as the 17th Century, the Lithuanians, like other nationals streaming through Ellis Island, came for political and religious freedom. Hard work, strong religious and kinship ties provided a firm foundation for thriving Lithuanian colonies in many areas of the United States. The more numerous settlements were centered in Pennsylvania and Illinois.

Many Lithuanians of the second and third generation, having non-Lithuanian spouses and Americanized surnames, do not speak their language. Yet a sense of their Lithuanian identity remains strong. They attend Lithuanian cultural activities, read books in English about Lithuania's history, and subscribe to Lithuanian periodicals and magazines.

Annually thousands of Lithuanians, many with non-Lithuanian spouses and friends, celebrate Lithuanian Days and Festivals. At times, just listening to Lithuanian hymns and folk songs is emotionally satisfying to them.

In many families Lithuanian

Christian art is expressed in designing Easter eggs, in making intricate Christmas tree ornaments from straw, and fashioning distinctive miniature wayside crosses. Skilled wood carvers create large, ornate wayside crosses for churches and Lithuanian centers.

Lithuanians are outstanding among others for their attractive national costumes. The Knights and Ladies of Lithuania are proud to wear them for special occasions.

From the first day when Lithuanians gained their independence and formed a democracy, the people of the United States watched with deep and sympathetic interest their admirable progress in self-government. With startling speed Lithuanians had made enormous progress in overtaking other Republics of the world. The natural thrift of the people, the ability to engage in strenuous labor and the enlightened leadership made it possible for the nation to attain an enviable position.

Today as in the past the United States, in keeping with the policy of civilized, does not recognize the forced incorporation of Lithuania into the Soviet Union.

Catholics in America, bishops, priests and laity, are becoming more and more aware that they are living part of today's Church of Martyrs, as Catholics in Lithuania continue to resist atheistic pressure in the Soviet Union.

Congratulations are extended to Lithuanians celebrating their 600th Jubilee of Christian baptism, Lithuanians who have kept their faith in God and recognize themselves as a people with a long, great past. They are assuming their places in the United States and elsewhere as loyal, sincere Christians. Ad Multos Annos. —Sr. V.M. Vytell

Happy Anniversary

Anniversary Greetings are in order for Trustee George Sadauckas and his lovely wife, Verna who celebrated their 42nd wedding anniversary on November 24, 1987.

The Sadauckas' reside at 119 S. Rebecca Ave., Scranton, PA. 18504.

Florence Eckert / LINKSMU KALEDU

Anxiety mounts as the daily papers keep reminding us how little time remains to complete our Christmas shopping. Merchants begin to compete with one another for the last minute shoppers. Housewives are busy baking and cleaning. Husbands are putting up decorations and mounting trains on platforms. Children are suddenly becoming "angelic" knowing Santa's elves are watching.

There's a magic about Christmas that isn't experienced at any other time of the year. How can it all end so abruptly? After the excitement of Christmas morning it all passes away so quickly. The very next day decorations are torn down in the department stores. Carols are no longer heard and everyone's back to their normal routines again. Preparations that began long before Thanksgiving merited but a 24-hour existence. It hardly seems worth all the effort.

Let's try to draw an analogy to better understand why we lose so much of the magic of Christmas.

A young girl prepares for her wedding day in much the same manner as we prepare for Christmas. Sometimes weeks, sometimes months go into the actual

wedding preparations. Does all of the magic of the wedding disappear in 24 hours? Hardly! Maybe the trimmings are packed away, but the purpose of the occasion is just beginning to be felt by the happy couple. Two have been joined as one. Usually a week or two is spent by the couple in celebrating. Then the new life begins. Plans for the future are made. New hopes — new dreams — new goals.

Why isn't Christmas celebrated this way? Simply because the preparations are not for the ultimate goal — that goal being to celebrate the birth of Our Savior! The Savior who gave the world new life, new hope! Joy to the world! The Lord has come! Let earth receive her King!

Yes, earth does receive her King, but then the song goes on to say, "Let every heart prepare Him room." This is where the conflict begins. Nearly 2000 years ago there was no room at the Inn. Things haven't changed much today! There's still no room for Christ! The saddest part of all is 2000 years ago they had no idea who that humble village girl was going to give birth to but today we know who He is and there is still no room for Him in

our lives.

The towering tree with its lights and tinsel and the whistling train with its puff of smoke almost bury the tiny manger scene. The personal, self-indulgent gifts far out-do the gifts of the Christ Child. It's His Birthday! What did we give Him?

Suppose you were made aware that this was to be your last Christmas — your last chance to throw a Birthday Party for Christ before you meet Him personally. How would you go about it? Would you throw all those appeals from the far-away missions into the waste basket? Would you simply pass by the buckets of the bell-ringers? Would you ignore the service clubs that appeal for Christmas gifts of small items to be distributed to hospitals and the less fortunate? Would you consider visiting the forgotten and lonely in state institutions ... perhaps take along a gift of two? Finally, would you visit the church of your choice not because it is a requirement, but simply because you really wanted to?

We have no way of knowing if another Christmas will be ours, so why not give this one all we've got? The Christ Child asks

so little, yet we give Him only crumbs. Select His gift first! No matter how large or small, select His gift first, keeping in mind: "Whatsoever you do, to the least of My people, that you do unto Me." Experience the joy of spending a little time with the lonely in a nursing home. Hold a hand and give a smile. How about a V.A. Hospital where many are confined who gave of themselves freely so that we could be free? Drop in on a prison where the forgotten and condemned will spend the holiday. Perhaps you could see in them, "There but for the grace of God am I."

Do you really want to experience the joy of Christmas? Then visit one of these places in the week before Christmas. Treat these people as Christ would were He to visit them. Then and only then will you know the meaning of "Good Will Toward Men."

Be it Boas Festes, from Portugal, Buon Natale, from Italy, or Linksmu Kaledu from Lithuania, it will be a Merry Christmas for you.

Merry Christmas and a Happy New Year.



MATULAITIS CENTER CORNER STONE BLESSED — Bishop Paul Baltakis blesses the corner-stone for the Blessed George Matulaitis Center in New York, November 4, 1987.

The new structure will house Lithuanian Catholic Religious Aid and the Lithuanian Information Center.

Assisting the Bishop (left) is Father Casimir Pugevicius, Executive Director of the two agencies.

HAPPY 70TH BIRTH-

Merry Christmas and Happy Birthday to our 70-year-old baby, *The Garsas*, founded in 1917 in Brooklyn, N.Y.

The first Editor was Julius Kaupas who held that position from 1917 to 1918 when Leonard Simutis took over.

Julius Kaupas went to free and independent Lithuania in 1920 where he was elected to Parliament. In 1945 during the Soviet occupation of Lithuania, Kaupas suffered a tragic death.

The *Garsas* was transferred to Wilkes-Barre, Pa., in 1930 to 73 East South St., where the Alliance's home offices were located. From 1930 to 1961 it was published weekly and in 1961 it became a monthly publication. The *Garsas* is mailed to members of the Lithuanian Catholic Alliance without any additional charge to them.

Leonard Simutis served as Editor from 1918 to 1926 when Matus Zujus took over and continued in that position until his death in 1979.

Simutis was elected National President of the Alliance at the 1934 National Convention in Newark, New Jersey, and continued in this capacity until 1972. Mr. Simutis died April 17, 1975.

Rev. Cornelius Bucmys, O.F.M. took over as Editor in July of 1979. Father P.P. Cinikas was serving as Editor of an added English section when Father Bucmys took over and Father Cinikas left in 1979.

In March of 1986, Florence Eckert began contributing to the English in the *Garsas* and in July of 1986 took over as English Editor. In August of 1987, at a meeting of the Board, it was decided to publish a few completely English editions and as a result we are presently putting out an English publication with four pages in Lithuanian. The response from our readers has been extremely favorable, and we have picked up many young Lithuanians interested in their heritage.

On these Birthday Pages are some interesting advertisements we dug up from some newspa-

pers of the early days of the publication. Imagine a phonograph for \$10.98, and just look at those classy shoes! Pain-exPELLERS were in great demand and women could get a beautiful hair treatment for just 65 cents.

There are two Lithuanian

publications that got their start in Wyoming Valley, the one, *Vienybe*, which celebrated its 100th Birthday last year and *Draugas*, which turned 70 in 1986.

Established in 1886 at Plymouth, Pennsylvania, *Vienybe*,

is the oldest existing Lithuanian newspaper.

Draugas began as a Catholic weekly newspaper in Wilkes-Barre, Pa.

**Paskelbiame, kad atidirėme
Vėliausio Inrengimo**

**Fonografu
Krautivę**

Su visais vėliausios rusies fonografais, Victor Victrolae, Columbia Grafonomis, Pathe Fonografais ir daugeli kitu, perdaug kaitlingu, kad išskaitliavus.

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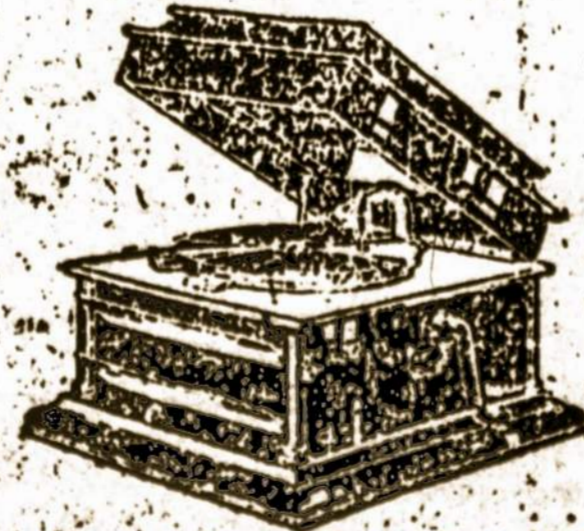
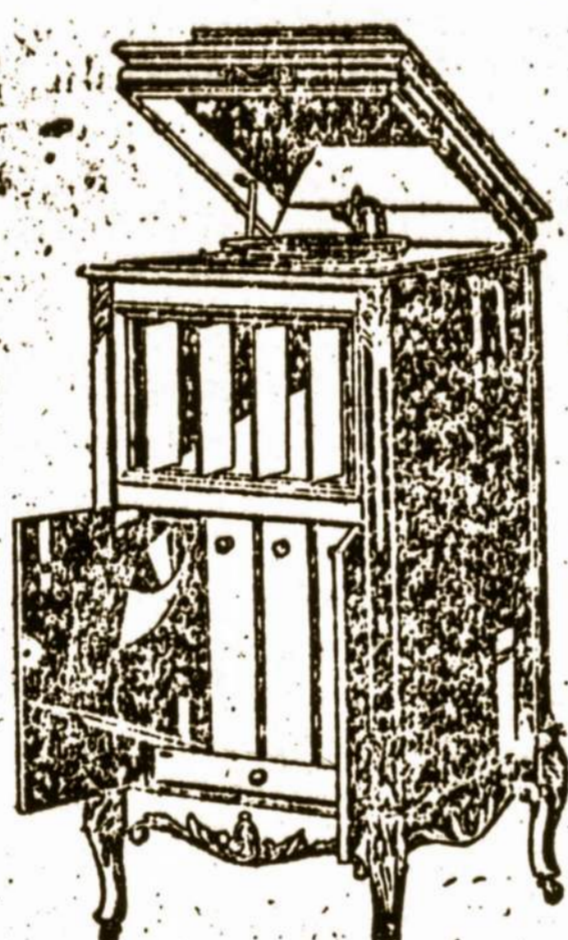
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DAY, GARSAS



Leonard Simutis



Matus Zujus



Rev. Cornelius Bucmys, O.F.M.



Florence Eckert

MANHATTAN HATS

yra žinomos kaip geriausios ir dabar yra tokiomis.

Kainos ant kepurių ir ant kitų reikmenų liko pakeltos, bet mes iš anksto turėjome žalią medžiagą ir todėl mes galime dabar pigiau doleriu parduoti ir geresnio šavono, negu kur kitur.

Pirmiau, negu Tamsta kur



pirksi rudenių ar žieminių kepurę, ateik ir prisžiūrėk mūsų šavono ir beabejonės, persitikrinsi, jog tas teisybė ką mes Tamstai sakome. Mūsų Skrybėlės yra pritaikomos geriausiai. Kainos visai priimanamos.

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Pleiskanans Naikina
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SIMANAS POCIUNAS

127 Grand St., (kampas Berry St.) Brooklyn, N. Y.

A REVIEW

A RADIANCE IN THE GULAG by Nijole Sadunaite

When she became aware that she was "expecting," Nijole Sudunaite's mother was advised by the family physician to have an abortion because she had contracted pleurisy and he feared for her life if she carried this child.

Nijole's mother told the doctor, "God alone is in charge of all life, and His will be done."

Nijole came into the world a painless birth for her mother and with the physicians' unanimously agreeing her birth saved her mother's life.

But little did her mother know the life in store for Nijole. Her Dad died in 1963 and her Mother in 1970. Just five years later Nijole's sufferings were to begin.

She was arrested in 1975 at the age of 37. The crime she had committed was devotion to the Catholic Church in attempting to

against him for catechizing children.

While at the trial of the priest she was seized by the KGB and removed from the courtroom. This was the start of her harassment and persecution. She was eventually sentenced to three years hard labor in the Gulag and three years in Siberia.

In court she expressed her joy for being tried for "the truth and love of my fellow man." She noted, "How sad that there are still people abroad who believe the lying promises, agreements and 'good will' of the Communists. The Communists promise much, in order to cause the lowering of one's guard, and later, to cause greater harm — to swallow a larger bite.

"All of the documents they sign are mere deception, immediately broken in the most cynical fashion. Every dialogue with



Pictured at the gravesight of Jonas Sadunas, Nijole's father, on May 1, 1963, are (from right to left) Nijole, her mother Veronica, and her brother Jonas.

spread the truth about Catholics under communist rule. She did this by assisting in circulating the *Chronicle of the Catholic Church in Lithuania*.

During her 20's she worked at the most menial tasks just so she could go to church and pray "without trepidation." In 1970 she made herself a target of the KGB by hiring an attorney to help Father Antanas Seskevicius who had a criminal case brought

Satan, or his willing slaves, is a crime. True love does not consist in helping them to do evil, or in believing in their lies, but rather, in boycotting evil. The Communists, like the serpent in the Garden of Eden, promise much, but bring death."

All attempts at breaking her spirit failed. When she sang hymns and they tried to quiet her, she would not obey. One of the interrogators known for his



Nijole Sadunaite

toughness and also his masculine charm tried to break her with flattery and failed. Nijole did much of the talking. With sadness she recalls the "terrible tragedy" of Christmas Eve, 1977, "as though it were yesterday."

"A young nurse's aide came into our ward and in a voice

trembling with emotion, told a patient who was an acquaintance of hers that in the gynecological section they had discarded a newborn girl in an unheated storeroom, and for two days she had been crying, and would not die.

"Taking some clean water, I



The desolate town of Boguchany, Siberia, in 1977 where Nijole Sadunaite spent three years in exile.



Nijole Sadunaite in Boguchany, Siberia, during her exile in 1977.

asked the nurse's aide to show me there. On a little table painted white, wrapped in a thin receiving blanket, lay a tiny girl, her face already blue with cold. When I touched her, she began crying weakly. I baptized her, and hurrying out to the nurse's office, I found them chatting lightheartedly. It was already late at night.

"Upset, I asked them why they had thrown the innocent child out to die of starvation. Angrily, they retorted, 'It's none of your business. The doctor knows best who should live and

who should die.'

"I replied that it was a doctor's duty to save life, not to destroy it. By killing their own infants, they were acting worse than the fascists who kill only foreigners. They began shouting, 'Get out of here! You must have escaped from the nuthouse to feel sorry for everybody. It's our business — we do what we want!'

"The little girl lived until morning, and when they reported it to the obstetrician who came to the gynecology section, she said, 'She should have been



Nijole Sadunaite is shown with her best friend Brone Kibickaite on her arrival in Boguchany in 1977.

thrown out into the scrubbing bucket long ago! "

This book by Nijole Sadunaite should be read by people in all walks of life in the free world giving them an insight to what life under Communist rule really means.

—Florence Eckert

A Radiance in the Gulag can be ordered from: Trinity Communications, 9380 C-1 Forestwood Lane, PO Box 3610, Manassas, VA 22110 or by calling toll free 1/800/247-9079.



Nijole Sadunaite at age 26 in 1964.

Christmas: The Annual of Christmas Literature & Art. Augsburg Publ., Vol. 57

Minnesota Professor Contributes Article on Christmas Traditions to Christmas Book

Once separate nations, Lithuania, Latvia, and Estonia are now republics in the Soviet Union. These three Baltic states share a common prehistoric culture and in spite of repeated dominance by various other people throughout history, have maintained their own traditions and folk customs. "Christmas on the Baltic," an article by LaVern J. Rippley published in the 1987 volume of Christmas, the Annual of Christmas Literature and Art, describes the special Christmas beliefs and celebrations held by these peoples. Rippley asserts that even though Soviet rule has suppressed Christmas traditions, there is no doubt that this will not be permanent. He concludes: "... the message of hope that the Christmas story brings annually might best be applied to the fate of these proud peoples ... Freedom and the open celebration of Christmas, like the springtime sun, will someday return in all their glory."

"Christmas on the Baltic" is illustrated by William Medcalf. Three colorful full-page paintings detail an ethnic Christmas scene from each country.

Christmas, the Annual of Christmas Literature and Art is the unique world renown publication of Minneapolis-based Augsburg Publishing House. Volume 57 focuses on the spirit of giving: the response of the human heart to the Christmas gospel, the story of God's great gift, Jesus Christ. Articles, stories, poems, and newly composed carols highlight this theme. Carefully selected paintings, drawings, photographs, and calligraphy make this a truly extraordinary collector's item to share with family and friends.

Dr. LaVern J. Rippley is a professor at St. Olaf College in Northfield, MN. He and his wife have two children and live in Northfield. They attend St. Dominic's Church.

Welcome, New Members

As our membership rolls continue to grow, we are happy to welcome the following new members:

- David Dipipi, Old Forge, Pennsylvania;
- Gaja Krokys-Stirbys, Philadelphia, Pennsylvania,
- Janice Wizman, Rochester, N.Y.

Welcome Aboard!!!

Mementos Needed For Ellis Island Museum

Do you have a remembrance, buried in your attic trunk, of a parent, relative or friend, who first viewed the "promised land" through the gates of Ellis Island? Do you have things that were brought through another immigration port, say, San Francisco, Boston, New Orleans, etc., or perhaps across the Mexican or Canadian borders between the years 1892-1924? If so, you might have a piece of history to share with the estimated 1.5 million people expected to visit the Ellis Island museum each year after its opening in 1989.

The National Park Service is in the midst of an historic renovation of the Main Building at Ellis Island. It will feature a museum commemorating the millions of immigrants who came to the United States to start a new life in the early years of this century. The official exhibit designers and builders MetaForm/Rathe/D&P, are now conducting a nationwide search for historical materials for an exhibit titled "Treasures from Home."

"We hope to gather objects primarily from those who came

to the United States through Ellis Island during its heyday," says Phyllis Montgomery, the Director of Research for the project, "but we intend to represent other points of entry for this period as well."

The museum is specifically looking for materials falling into two main categories:

- 1: Objects brought from the old country, such as tools, musical instruments, toys, housewares, photographs, diaries, religious items, images of the homeland, passports, travel documents, etc.
2. Photographs and objects pertaining to Ellis Island staff members—inspectors, translators, administrators, medical personnel and immigrant aid society representatives.

If you have any objects suited for the Ellis Island Museum, please write as soon as possible to:

The Registrar
MetaForm/Rathe/D&P
15 East 26th Street
New York, NY 10010



TREASURES FROM HOME — A suitcase and some of the objects brought by a family of Swiss immigrants who passed through Ellis Island in 1921 will be on permanent display in the Ellis Island Museum, scheduled for completion in 1989. The exhibit designers for the National Park Service have put out a national call seeking artifacts suitable for display. Mementos can range from musical instruments, tools, and toys to pictures of the homeland, spiritual objects, clothing, etc. If you have items that can be traced to the immigration of family or friends during the period 1892-1924, contact by mail, the Registrar, MetaForm/Rathe/D&P, 15 East 26th Street, New York, NY 10010.



600TH ANNIVERSARY OF LITHUANIAN CHRISTIANITY CELEBRATED IN NEW YORK CITY — John Cardinal O'Connor was the principal celebrant and homilist at the celebration of the 600th anniversary of the Baptism of Lithuania in St. Patrick's Cathedral, New York, NY, on November 8, 1987. In his homily the Cardinal regretted the lack of meaningful concern by others for the plight of Lithuanian Catholics. After Mass, he signed a petition requesting the return of the Cathedral of Vilnius by Soviet government.

Celebration of Christmas Eve—Lithuanian *KUCIOS*

Christmas Eve, referred to in Lithuania as *Kucios*, is still celebrated by many Lithuanian Americans as it was and still continues to be in Soviet-occupied Lithuania. The traditional evening meal has a religious character and is usually the time of the year for a family reunion. In Lithuania it was customary that no food was taken during the daytime; the women scrubbed and arranged the house, and the men folk cleaned the yard and looked after feed for the animals. Everyone bathed and got dressed in their Sunday best for the evening meal which was not served until the first star appeared in the sky. The deceased family members were remembered and oft-times empty places were left for missing family members.

The dinner table is spread with hay, in memory of the Christ Child born in a stable. The table is then covered with a pure white linen tablecloth. The meal begins with a prayer of thanksgiving to God for those present and praying that all may meet again the next year. The head of the household then breaks

the first-blessed wafer or "plotkele," which has been placed on the best family crystal plate. The wafer is dipped in wine or sugar water and passed to all present who break bread with each other, signifying a spirit of love and unity.

Traditionally the Christmas eve meal is meatless and consists of 12 different foods in honor of the 12 Apostles. Included in this meal besides the holy wafer is fish, homemade Lithuanian bread, dried fruit compote, mixed nuts (usually in the shell), variety of fresh fruit, assorted Christmas cookies (*ausukes*), beet-mushroom soup (*Barsciu Scriuba su grybzis*), Oatmeal Pudding, and Pea Salad or Sauerkraut Salad. The meal ends with the singing of a Christmas Hymn and a prayer. In Lithuania, the hay from the table is usually given to the animals on the farm.

OATMEAL PUDDING (AVIZU KISIELIUS)

2 cups old-fashioned oatmeal
4 cups cold water
1/4 tsp. sugar
Place oatmeal in large bowl.

Pour on water. Cover with cloth. Place bowl in warm spot for about 24 hours or until oatmeal ferments. A piece of sour rye bread added to oatmeal will hasten fermenting.

Strain oatmeal through cheesecloth or sieve. Bring the strained liquid to a rapid boil. Reduce heat and continue to boil, stirring constantly until thick and separating from sides of pot. Stir in sugar. Pour into a bowl which has been rinsed in cold water. Serve cold with sweetened water or poppy-seed milk. Left-over pudding may be sliced and fried in bacon fat or butter.

POPPY SEED MILK (AGUONU PIENAS)

1/2 lb. poppy seeds
2 cups boiling water
10 almonds
2 cups milk
Wash poppy seeds in cool water. Pound them fine with a wooden pestle. Cover with boiling water. Blanch, peel and chop almonds, stir into seeds. Add sugar to taste, and when cool, pour in the milk. To be

used with Oatmeal Pudding or can be poured over hot biscuits.

SAUERKRAUT SALAD OR RELISH (KOPUSTU SALOTOS)

2 cups barrel-cured sauerkraut
or 1 No. 2 can sauerkraut
3 tablespoons vegetable oil
1 stalk green onion
(1 small onion diced and fried in oil)

Dash of pepper.

Remove sauerkraut to sieve. Run under cold water and drain. Chop onion, add to kraut. Pour oil over kraut. Mix well. Season with pepper. Chill thoroughly. About 1 cup shredded fresh cabbage can be added to make a different cole slaw. For color, add unpeeled red apple or shredded raw carrot.

The above recipes were taken from *Popular Lithuanian Recipes* by Josephine J. Dauzvardis, which is available from the Lithuanian Catholic Alliance (order blank on Page 12).

Happy Christmas Eve Dinner.
Linksmu Kuciu Vakarienes.

LET US PRAY ON THIS HOLY CHRISTMAS DAY

What better time
And what better season
What greater occasion
Or more wonderful reason
To kneel down in prayer
And lift our hands high
To the God of creation
Who made land and sky ...
And, oh, what a privilege
As the New Year begins
To ask God to wipe out
Our errors and sins
And to know when we ask,
If we are sincere,
He will wipe our slate clean
As we start a New Year ...
So at this glad season
When joy's everywhere,
Let us meet Our Redeemer
At the Altar of Prayer.

HELEN STEINER RICE



VYTAUTAS SKUODIS HONORED — On October 7, 1987, Lithuanian Catholic Religious Aid with Congressmen John Miller (R-WA) and Edward Feighan (D-OH) jointly organized a reception to honor former Lithuanian dissident Vytautas Skuodis. At the reception from left: Rep. Curtis Weldon (R-PA), Lithuanian Catholic Religious Aid staff member Ginte Damusis, and Vytautas Skuodis.

BOOKS ON LITHUANIAN HISTORY AND HERITAGE

Lithuanian Catholic Alliance
71 - 73 S. Washington St.
Wilkes-Barre, Pa. 18702

Popular Lithuanian Recipes

by Josephine Dauzvardas-----\$6.50

Subatos Vakareli

by a Lithuanian Youth Group in Germany. One hundred ten (110) songs, words and music-----\$4.00

Lithuanian/English or

English/Lithuanian Dictionary (30,000 words)

by V. Baravykas----- \$9.00

Introduction to Modern Lithuanian

Forty lessons for the teacher or the self-teacher

by Dambriunas, Klimas and Schmalsteig-----\$10.00

Simas (The Story of Simas Kudirka)

by Jurgis Gliauda (Translated by Kestutis Ciziunas and J. Zemkalnis ----- \$5.00

Lithuanians in America

by Dr. Antanas Kucas, translated by Joseph Boley ----- \$6.00

The Brothers Domeika

by Liudas Dovydenas, translated by Milton Stark----- \$6.00

Day of Shame

The Tragedy of Simas Kudirka by Algis Ruksenas-----\$9.00

The Forty Years of Darkness

Suppression of the Lithuanian press and how it was regained, by Juozas Vaisnora

translated by Joseph Boley ----- \$2.00

Praise the Lord, All You Nations

A religious, social and cultural history of Lithuania

by Sister Virginia Marie Vytell-----\$9.00

Lithuanian Cookery

by Izabele Sinkeviciute (328 pages)----- \$9.00

Lithuanian Catholic Alliance

71-73 S. Washington St., Wilkes-Barre, Pa. 18702

Readers' Send Recipes

The following recipes were sent to us by Ann Tribendis of Luzerne, Pa. The Spinach soup is hers and the pancakes are a specialty she learned from her grandmother, Mary Seastinas. Give them a try for something different and then share your recipe with Ann and our entire membership.

SPINACH SOUP

Into about one gallon of boiling water add one small package of frozen chopped spinach, one-half cup barley and one-half onion (sliced). Cook until barley begins to soften, then peel one medium size potato and cut into bite-size pieces and add to barley and spinach mixture. Continue cooking until barley and potato is soft. Fry a few slices of slab bacon until brown and add to the soup mixture excluding the grease. Serve hot.

To make the above for a fast day, simply eliminate the bacon.

PANCAKES

Peel and grate about five potatoes in a large bowl. Add about one-half teaspoon salt and one cup of flour. Mix well. Pour mixture on greased cookie sheet and flatten with a spoon. Bake in 350 oven and cut or tear in pieces in a bowl. Fry bacon strips (about 3 or 4 slices slab) and pour over cooked pancakes. Very tasty with sour cream or just plain.

Lithuanians in the Gulag

Two poems by Jenny Robertson (Scotland) in honor of the Lithuanian prisoners of conscience.

1. ANGELUS

Last shafts of sunlight sink into the mud.
 October winds howl, pitiless and chill
 as baying watchdogs round the prison wire.
 Sirens wail from the squat watch-tower.
 Night herds numb prisoners into wooden huts
 or cold confinement in a silent cell.

Some kneel,
 bless themselves with unwashed hands.
 Chapped lips shape litanies in the searchlights' glare
 as lost men find their homeland in their evening prayer.

2. BARS, BEADS AND BREAD

Each day's diet is minimal; the food
 potatoes, bread, thin soup, left-over fish.
 Men lose health, hair, weight, teeth; go gaunt to work
 in harsh conditions. Some prisoners soak
 their precious crumbs in a stained metal dish,
 then knead small beads. Their colouring is crude:
 burnt rubber black, tooth powder white, while jars
 of streptocide (for lice and bugs) make red.
 Their fingers shake with strain and tedium.
 Too weak for speech, until the task is done,
 from their own clothes they pull and wet coarse thread
 to string the beads, then dry them at cell bars.
 Exiled from their homeland, missing, feared dead,
 men make rough rosaries from meagre bread.

—From *Elta*

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