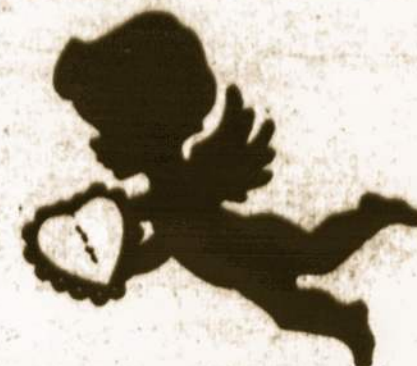




GARSAS



No. 3

March, 1988

Vol. 71

Home Office — 30th Anniversary



Thomas E. Mack, Esq., President

Thirty years have gone by since the Lithuanian Catholic Alliance opened the doors of its new headquarters building on South Washington St. in downtown Wilkes-Barre.

Since that time it has survived the ravages of the "GREAT FLOOD OF '72" and has come back as good as new.

It is fitting that the headquarters should be located in Luzerne County, PA since it is here that

the Alliance received its charter by decree of the Commonwealth of Pennsylvania, January 6, 1906.

For over 100 years, the Alliance has been providing benefits to its members operating as a non-profit enterprise on the lodge plan.

At the time of the dedication of the new building, the officers and directors were as follows:

Spiritual Director, Rev. John

F. Boll, Scranton; President, Leonard Simutis, Chicago, IL; Vice-President, Ralph J. Valatka, Detroit, MI; Secretary William T. Kvetkas, Wilkes-Barre, PA; Treasurer, Peter J. Karasauskas, Wilkes-Barre, PA; Medical Examiner, Dr. William Christian, Scranton, PA. Trustees, William Abromitis, Tamaqua, PA, and Mrs. Leocadia Donarovich, Scranton, PA. Directors, Walter Chinik, Pitts-

burgh, PA; Mrs. Albina Poska and Walter Kleiva, Chicago, IL.

The present Officers and Directors are:

Spiritual Advisor, Rev. Msgr. Frank L. Yashkas, Luzerne, PA; President, Thomas E. Mack, Esq., Wilkes-Barre, PA; Vice-President, Frank J. Katilus, Scranton, PA; Secretary, Charles A. Liscosky, Wilkes-Barre, PA; Treasurer, Mrs. Leocadia Donarovich, Lansdowne, PA; Trustees, George F. Sadauckas, Scranton, PA and Mrs. Rosalie Kizis, Pittston, PA; Medical Examiner, Dr. Joseph A. Stankaitis, Orchard Park, NY; Directors, Mrs. Albina Poska, Chicago, IL, Leonard J. Mikelonis, Baltimore MD, and Jonas A. Vainius, East Northport, NY.

The Home Office Staff consists of: Mr. Charles A. Liscosky, Executive Director; Miss Alena Miskinis; Mrs. Elaine Eckert and Mrs. Florence Eckert.

Florence Eckert / Life Begins at Forty

A woman who at forty looks forty, acts forty and is happy to be forty is a mature woman. Undoubtedly, 99% of the forty year old women after having read that statement, are much happier being immature.

Actually, there are no forty-year-olds in our society. Have you ever met one? This seems to be a danger point in a woman's life.

Reaching 21 is so exciting!!! You shout it out to the world! Look at me! I'm a woman! You enjoy those twenties so much that you just slip into and through the thirties with no concern whatsoever. You're so vibrant and active that you didn't even notice when those thirties crept up on you.

But FORTY—How did I ever reach FORTY!!! It just can't be!!!

Forty seems to be a danger signal for women. They fear the crow's feet and double chin, greying hair and middle-age spread etc. They begin their never ending trips to the beauty parlor, cosmetic counter and slenderizing salon. Countless hours and dollars will be wasted if they are trying to capture the beauty of their twenties. If on the other hand they find the beauty parlor and cosmetic counter

along with the exercise salons helps them to keep chic and fashionable and gives them an uplifting and good feeling about themselves then this is fine. But if they feel they can achieve a twenty-year-old look by spending time and money at these places, they are misguided fools!

No gal at forty can or should look like twenty. There's no more justification for it than for a girl of twenty to try to look like forty. At forty, there is a special kind of beauty that is appreciated and respected. It's not the pixie, teen-age look nor the twenty-one, "hey I'm a woman" look. It's the mature, dignified, serene beauty that took passing through youth and all its experiences to achieve.

You're not just a whistle stopper, sex-symbol or pin-up gal. Your best shot is not the centerfold of Playboy or a bikini ad. The forty look far surpasses this type of surface staring. You have now reached the epitome of true womanhood.

You are all of the above wrapped together so discreetly and savoured with an experience that only age can bring. A woman of forty is a rare gem, a precious pearl!! Only a fool would try to disguise this beautiful prime time of her life!!

There's no need to look back to your twenties. Savor the present and look to the future. You have so much to offer to the world. Your children are growing and much less of a responsibility. Your time is becoming more of your own. Follow that hobby you never found time for while raising the little ones. Put your talents to use. At what do you excel? Take a part-time job or if you don't feel this is the time, get involved in a charity of your choice. Whatever you do — get involved! Don't stagnate sitting around the boob-tube. This crazy mixed-up world needs you. You were put in this world not to run away from it but rather to make it a better place to live in.

Life begins at forty is not to be taken literally. Life begins before you even see the light of day. However, the fullness of life is achieved by the living individual. A stone at forty is still a stone. A woman at forty has achieved some of the greatest trials and challenges life has to offer. If she took advantage of learning through experience, she has profited much. If she cursed the darkness, she has lost much.

As the children grow and marry, let them "fly the coop". Your work is done! You owe them no more than you owe your

neighbor. If you properly guided them, gave them plenty of understanding, you fulfilled your obligations.

The Bible says, "Love thy neighbor". I don't recall anywhere that it teaches us to love only thy own children. It's easy to love your own flesh and blood. But is this the kind of love the "good book" is speaking of? Love of your own and no others is a selfish love.

Your job as a parent was to teach them right from wrong and give them a start in life until they were old enough to make their own choices and follow the path they chose. Allow them to use their God-given free will.

At forty, a new life is beginning to open up for you. If your children are raised or at least able to look after themselves, set yourself some new goals. Get out and begin to help others. Let someone somewhere benefit from your experiences. Don't travel backwards trying to recapture your youth. Leave your youth young. Go forward. Open new doors. You're standing on the threshold of an exciting new life. Yes, in spite of the few grey hairs and the crows feet, life can be both beautiful and exciting at forty. I know because I've been there.

Have No Fear — The Padre's Here

SHINYANGA, East Africa. Overconfidence is one thing missionaries here don't wish to develop among their people. Father George M. Mikolajczyk, Maryknoll Mis-

sioner from Riverhead, New York, learned this from a young guide during a mission near the Serengeti Plains, Africa's historic big game country. As he followed the lad

along a path with darkness approaching, the young padre asked the boy apprehensively, "Are there any lions around here?" "Sure, lot of them," answered the

boy.

"Aren't you scared?" queried the fearful missionary.

"No," said the boy, "because I'm with you!"

GARSAS

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The Austrine Lithuanian Folk Dance Group of Philadelphia, under the direction of Emitu Radzius, recently performed at the 12th Annual Luzerne County Folk Festival at the 109th Field Artillery Armory, Kingston, Pennsylvania. Austrine has been in existence since 1975 and has performed throughout the East. Their graceful choreography of the native Lithuanian dances and beautiful woven costumes, created a spectacular program for the several thousand Festival visitors in attendance. The Luzerne County Folk Festival is the largest multi-ethnic festival in the state of Pennsylvania. Pictured above: Austrine Lithuanian Folk Dance Group of Philadelphia.

— Cultural Diversity —

Until recently, the image of the "melting pot" was the prevailing way most Americans understood the acculturation process of immigrants to this nation. The process consisted in gradually losing one's distinctive heritage and language, and replacing it with American values, customs and tongue. There is a truth in that image — but not an exhaustive one.

In this nation of such rich diversity, however, that idea has been increasingly replaced or complemented by another culinary image, "the stew" — with its distinctive tastes preserved. Others speak of a "mosaic" which forms a harmony only if each piece maintains its brilliant color and particular shape.

Time and again the words of Pope John Paul II, from Miami to Ft. Simpson in Canada's North-

west Territory, lent considerable weight to this new and prevailing concept. It is a healthy corrective to the cultural imperialism which too often has victimized Catholics — and more sadly, has often been used by certain Catholic ethnic groups to victimize others.

In culture which consists of language values, ideals, literature, music and patterns of worship, we find our personal identity. Cultural imperialism, on the other hand, asserts a superiority of one over the other, and expresses itself in condescending ethnic jokes, cruel and false stereotypes, and at times, outright dismissal of a whole group as "inferior."

Listening to the Pope evoked a sadness. I remember hearing my parents speak of a priest of Irish heritage who as a pastor,

dismissed the Italians in the parish — so much so that some formed a local Baptist congregation. The National Polish Church, separated from Rome, was largely created because their cultural identity was judged inferior by others. Today, the Hispanic is responding to Pentecostal and Fundamentalist approaches precisely because they feel unwelcome in parishes that ironically pride themselves as Catholic.

The words which the Pope repeated before Indians, Blacks, Hispanics, Poles, et al. are a comfort and a challenge. No small part of tomorrow's social harmony in the Church and the State will depend on how closely we listen and effectively heed them.

*Rev. Peter V. Conley
Office of Communications
Archdiocese of Boston*

Summer Interns Wanted at JBANC

The Joint Baltic American National Committee, (JBANC) seeks applicants for its popular summer intern program.

One or two students from each Baltic nationality will be selected to work for ten weeks, at a salary of \$1500, in Washington.

JBANC interns will assist the Executive Director and the Director of Public Relations in preparing press releases, research and many other day to day tasks. Interns will also have the opportunity to meet with staff members of Congressional offices, visit the White House, U.S. Department of State, Voice of America and other government agencies. A JBANC internship provides an invaluable opportunity for any Baltic student to learn how the U.S. government operates, especially in relation to Baltic issues.

Applicants should be semi-fluent in the language of their nationality, at least 18 years of age, U.S. citizens and preferably have access to a car during their stay in Washington. Preference may be given to those students with computer or typing skills and majoring in either political science, journalism, Baltic or Soviet studies, history or international relations.

A cover letter, stating availability and a resume should be sent by April 15th, to your Baltic Central Organization:

Lithuanian American Council
2606 W. 63rd Street
Chicago, IL 60629

For any individual interested in a Fall, Winter or Spring Internship, and/or more information concerning internship programs in the Washington, DC area, contact Zinta Arums at P.O. Box 4578, Rockville MD 20850

Local Lithuanian newspaper provides an alternative

*Paper printed here,
distributed nationally*

By DAWN SHURMAITIS

Times Leader Staff Writer

WILKES-BARRE — In March 1985, a Soviet court sentenced Vladas Lapienis to four years in a labor camp for writing and distributing a book critical of the communist government.

None of the newspapers in Lapienis' native land of Lithuania reported either the trial or the sentencing.

They wrote instead about Lithuanians enjoying the good life under communist rule.

Only good news is published in the Soviet-occupied country, according to Florence Eckert, editor of Garsas, a locally produced, nationally distributed Lithuanian newspaper.

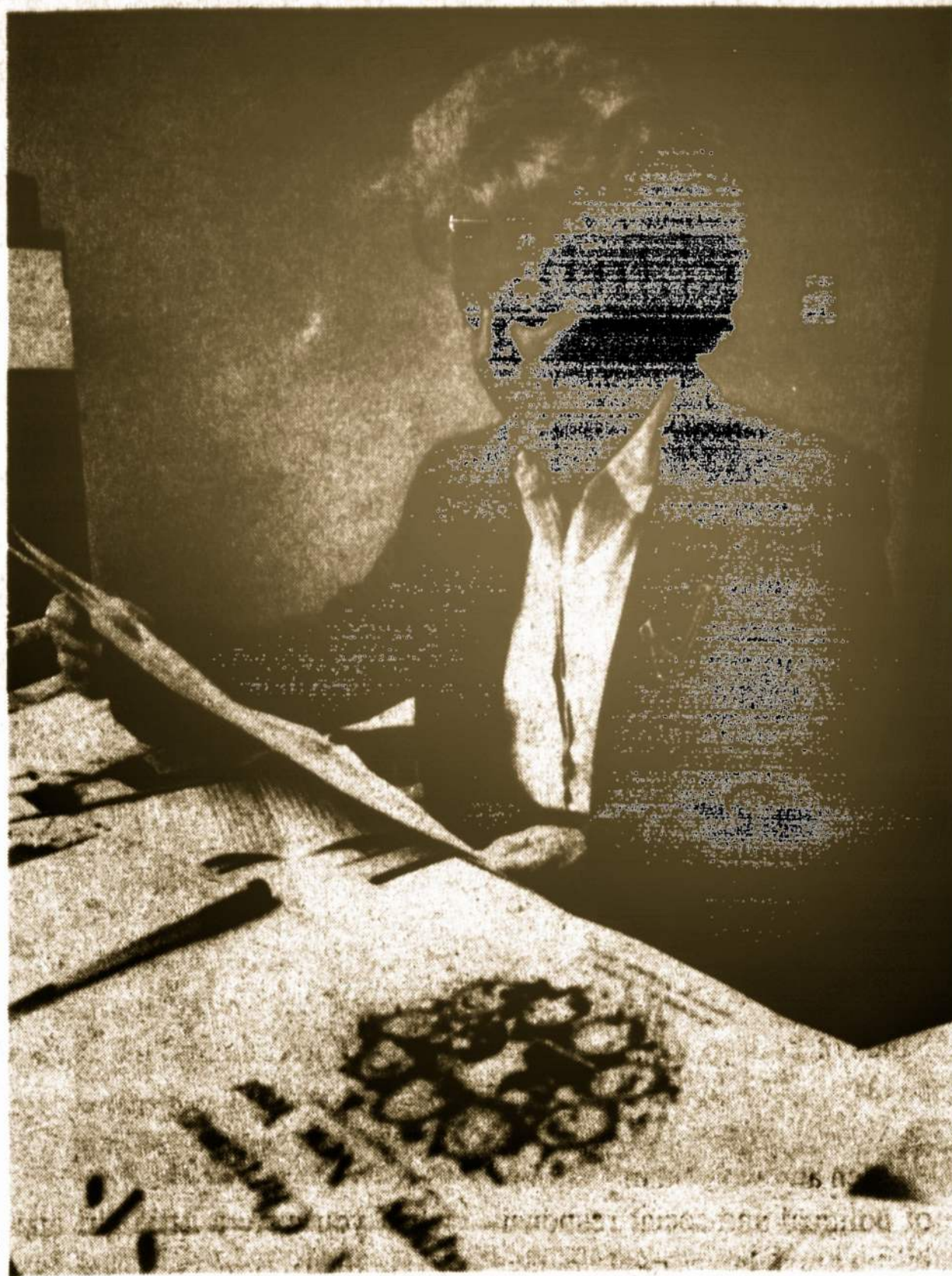
Garsas has been publishing the other side of the story since its founding 70 years ago.

"People are suffering under the occupation just like they did at the Holocaust," Eckert said recently from the newspaper's offices on South Washington Street.

And on Tuesday, Lithuanians throughout Luzerne County will recognize that suffering with a flag-raising ceremony at the Luzerne County Courthouse at 9:15 a.m.

The ceremony is in commemoration of February 16, 1918, the day Lithuania declared itself an independent nation. It was occupied again by Russia in 1940.

"These people still wait for the day they will be free," Eckert said of the 3.3 million Lithuanians who remain in what is now called the Lithuanian Soviet Socialist Republic, one of the 15



EDITOR — Florence Eckert, the editor of Garsas, a Lithuanian newspaper based on South Washington Street, looks over some of the issues published during the paper's 70-year history.

republics in the Soviet Union.

"They're not giving up," she said.

There are approximately 10,000 Lithuanians living in Luzerne County, according to Leo Butsavage, president of the Knights of Lithuania 143. The Knights will host a flag-raising ceremony at 10 a.m. today at the Pittston City Hall.

The flag-raising ceremonies have been held since 1975 in

memory of Lithuanian freedom fighters who were tortured and who died to defend Lithuanian national aspirations.

It's to protest the persecution and imprisonment of priests and to release prisoners of conscience from detention, according to a Lithuanian spokesperson in charge of this year's flag ceremonies.

Ninety percent of Lithuania is Roman Catholic, but the Soviet

government forbids religious instruction and discourages church attendance. But demonstrations against Soviet occupation result in arrests and beatings.

News of the demonstrations and the subsequent trials are smuggled out of the country and eventually reach America through the efforts of several Lithuanian information agencies, Eckert said.

As a result, Lithuanian Americans often know more about what is happening in their native land than the people who still live there, she said.

Garsas was founded in Brooklyn in 1917 and transferred its main office to Wilkes-Barre in 1930. It is published 10 times a year by the Lithuanian Catholic Alliance, which was originally formed to help Lithuanian immigrants.

The alliance has about 5000 members across the nation and in Canada and West Germany. It was founded in Plymouth 102 years ago.

Garsas was printed entirely in Lithuanian until 1979, when the board of directors decided to include some English sections. In August, it decided to publish all but four pages in English in an effort to attract younger readers.

"The response from our readers has been extremely favorable and we have picked up many young Lithuanians interested in their heritage," Eckert said.

In addition to news from Lithuania, the newspaper also includes features on historical figures, recipes and poetry. About 5,000 copies of each edition are printed. Subscription rates are \$5 per year.

Detailing Lithuania's long struggle for independence

Some facts about Lithuania's fight for independence:

1795: Lithuanians came under the rule of the Russian Czar.

1831 and 1863: Lithuanians rebel against Russian rule but fail to win independence.

1880s: Movement for an independent Lithuania becomes organized.

1905: Lithuanian officials demand self-government for their people. The Russians reject this demand.

1914-1918: German troops occupy Lithuania.

Feb. 16, 1918: Lithuania becomes the first of the Baltic states to declare its independence from Russia and Germany and establishes a democratic system of government.

1920: Russia attempts to take over the country, is defeated. Lithuania signs a peace treaty with Russia.

1920: Poland occupies the country's capital until 1939.

1939: Germany seizes part of Lithuania. Germany and Russia reach an agreement giving Russia control of the Baltic Region.

1940: Russia occupies all of Lithuania and makes it a Soviet Republic.

1941: Lithuanians revolt against their Soviet rulers and establish their own government.

That same year, Germans conquer and occupy the country.

1944: Russia takes over Lithuania again.

1972: About 17,000 Lithuanians sign a petition to the United Nations asking for help in restoring religious freedom.

That same year, many students and young workers demonstrate against the Soviet government and several people burn themselves to death in protest.

The desire for independence remains strong in Lithuania today.

Source: The World Book Encyclopedia.

An Open Letter to Congress

By Sister Virginia Vytell
St. Mary's Villa, Elmhurst, PA

The tyranny, and the abuse of the human mind and body, so much a part of the Nazi terror, has ended with World War II. But the tyranny and abuse of the human mind and body, a terror of the Soviet regime, begun after World War II is continuing to this day wherever atheistic Communists have gained a foothold.

The Nazis aimed at purging what they termed "the dregs of society;" their destructive counterpart, the Soviets, are out to destroy religion of every type, faith in God in all of its manifestations, all of Christianity but especially the Catholic Church.

Absurd as it may seem to us, a branch of the Judiciary Department, the Office of Special Investigation formed to seek-out Nazi offenders and to bring them to justice, is seeking the aid of the Soviets to effect this act of "justice." What a contradiction, what a defamation of truth, what a lack of principle! The Soviets are not interested in seeking the truth but in punishing those who have turned their backs on Communism and have left their fatherlands.

The OSI is accepting the help of the Soviets to flush out Nazi war criminals in spite of the fact that the Soviets themselves are persecuting residents, human rights activists, political dissidents, refuseniks, and religious leaders! Soviet Gulags are overflowing with Christians, Jews, and national minorities. Others are suffering mental anguish in psychiatric wards. Is this in

keeping with American ideals of morality and justice?

By accepting, without question, the KGB depositions against immigrants in the United States, the OSI is performing a gross injustice against humanity. The accused are not afforded Due Process or trial by jury to prove their innocence. They are considered guilty because the KGB says they are guilty. Working without fanfare the OSI had kept their actions secret. Their un-American methods were kept from the public for a long time.

Conscientious Americans, valuing their Constitution, must do their share to help open the eyes of the nation to the un-American methods used by the OSI to deport unsuspecting immigrants who suffered at the hands of both the Nazis and the Soviets. They supported neither regime.

Men and women, in positions of political and social responsibility must be warned to take every precaution so as not to be led into Soviet complicity. Every effort must be made to draw attention to the lack of true justice when the accused are deprived of American Due Process and trial by jury. *Giving supremacy to moral right and justice is the only American Way.* This will be accomplished when the Office of Special Investigation, a branch of the Judiciary Department, extends the Constitutional right of Due Process and trial by jury to every immigrant who may be accused of Nazi collaboration.

Editor's Note (See Page 6): *Garsas* and the Lithuanian Catholic Alliance received excellent coverage in Wyoming Valley at the time of the February 16 commemorative ceremonies marking the day Lithuania declared itself an independent nation 70 years ago.

Your Editor was interviewed on Channel 28 TV in Wilkes-Barre, featuring the *Garsas* and also the Home Office on S. Washington Street. There was good coverage in all newspapers especially this article, which we are reprinting for all our members to see.

Whenever you have coverage like this in your areas, we would be happy to reprint it in the *Garsas*.

Graudus Verksmai Pilgrimage

The annual Graudus Verksmai Pilgrimage will make a stop at five Lithuanian Parishes this year beginning with St. Casimir's Church, Pittston, PA with Father Peter J. Alisaukas, Host Pastor. As the Pilgrimage moves from church to church throughout the valley, services will begin at 3:00 PM at each stop. Following services the pilgrims are invited to socialize in the church hall giving many an opportunity to renew old friendships.

Having attended these services in the past, I have found them to be most heartwarming. Not only are we given the opportunity to relive the days when the Lenten Season was taken much more seriously than it is today, but we also had the joy of meeting old friends we hadn't seen since we were little children.

The beautiful music of the combined Lithuanian Choirs took you back to the Sundays when you were a little girl and Mom made sure you attended Graudus Verksmai and all of the other services of Lent.

These services of years gone by are missed by many and Msgr. Frank L. Yashkas has done a great service to the Lithuanian people of the valley by renewing this nostalgic segment of the Holy Season of Lent.

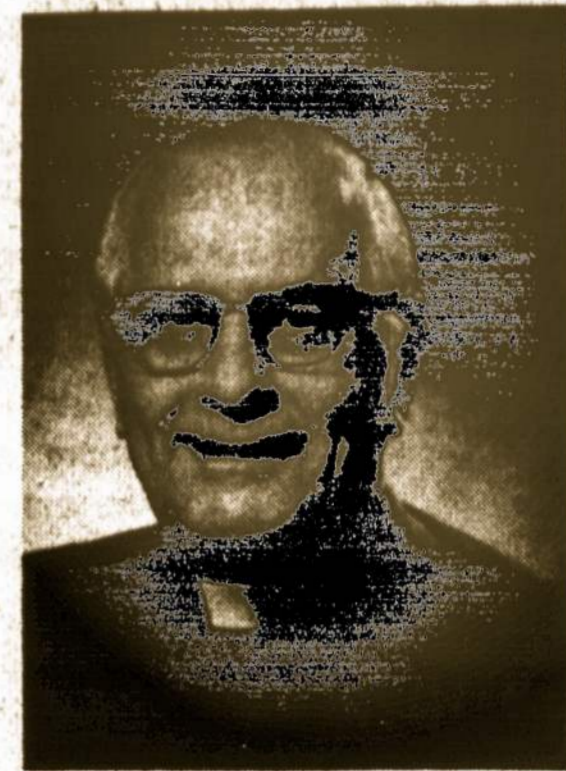
Observance Deterred by Police

According to an AP story in the February 17 edition of the Philadelphia Inquirer, police patrolled churches and other areas of Vilnius preventing demonstrations marking Lithuania's Independence.

This year marked the 70th Anniversary of Lithuania's declaration of independence from Soviet Russia months after the Bolshevik Revolution brought the Communists to power.

In 1940 this independence was lost when Lithuania was absorbed by the Soviet Union.

Nijole Sadunaite, who spent six years in prison and exile for



Msgr. Frank L. Yashkas

The choir is under the direction of Mrs. Linda Houck, of St. Ann's Parish and is made up of members of all the Lithuanian parishes in the Wyoming Valley area. These people put in a lot of their own time in rehearsals in preparation for the Pilgrimage. They have also entertained at other Lithuanian functions.

Listed below are the other four churches being visited during the Pilgrimage:

Holy Trinity Church, Wilkes-Barre, February 28; St. Ann's Church, Luzerne, March 6; St. Joseph's Church, Scranton, March 20; and St. Casimir's Church, Lynwood, March 27.

If you haven't attended any part of this Pilgrimage in the past, we suggest you set aside at least one Sunday this year. You'll be glad you did!

her part in distributing literature of a religious nature (see June 1987 *Garsas*) met with reporters in the stairwell of an apartment house, according to the AP story and told how she was attacked by KGB agents and punched in the abdomen after she laid flowers on the grave of Polish-Lithuanian writer, Adam Mickiewicz.

Sadunaite is quoted as saying her only goal was to "honor the memory of the dear people who died for our independence."

"We don't use tanks, we don't use machine guns, we don't even use profanity. Even if they strike us, we do not strike back."

Dr. Stanley Dudrick develops New Technique for Treating Atherosclerosis

More commonly known as hardening of the arteries, atherosclerosis claims the lives of some 550,000 Americans every year, a rate of almost one person a minute.

Coronary artery bypass operations can alleviate some of the problems caused by atherosclerosis, but surgery is only a temporary solution according to Dr. Stanley J. Dudrick, a native of Nanticoke, PA. "The primary disease continues to progress," he said. "It is only a matter of time before the original problems recur or new problems develop."

Dudrick has developed an anti-cholesterol therapy capable of stopping — and even reversing — atherosclerosis. Patients are fed totally intravenously through a custom-made vest known as the "life jacket," which allows them to be treated and to be mobile at the same time.

According to the 52-year-old surgeon, the nutrients have been formulated to minimize cholesterol synthesis by the liver and to maximize regression of cholesterol from the blood vessels.

"Our original work has shown clearly and undeniably that a cause and effect relationship exists between cholesterol levels and the development of atherosclerosis, regardless of other factors contributing to the disease," Dudrick explained. Therefore, he treats atherosclerosis as the nutritional disease that it is. The goal, he said, is "to decrease the cholesterol so that the fatty deposits in the walls of the narrowed blood vessels will decrease and even disappear."

Results have been dramatic: Cholesterol levels have been reduced by 40 to 60 per cent in a few days to a few weeks. This is said to be faster and more effective than any other known cholesterol lowering drug, diet or program. Several of his patients have had their condition reversed after receiving the anti-cholesterol solution for a period of three to six months.

Dudrick and his team are working to develop oral diets "that will accomplish the same results in the future."

Dudrick and his colleagues are willing to put in 19-hour-long days to find solutions to life-threatening problems.

According to his business manager of 15 years, Edward J. Guinn, "The Chief is the best of everything he is — physician, surgeon, educator, scientist, professor, intellectual, humanitarian — in addition to being the best at what he does — innovator, stimulator, motivator, organizer, administrator and operator. He is capable of doing anything he sets his mind to, and doing it as well or better than anyone else. He is a true renaissance man."

Dr. Dudrick earned worldwide recognition for development of the intravenous feeding technique known as total parenteral nutrition (TPN) or intravenous hyperalimentation (IVH). It has been acknowledged by the National Institutes of Health and others as one of the three most important advancements made in surgery during the past century along with open heart surgery and organ transplantation.

Before Dudrick demonstrated his technique of TPN, death was inevitable for patients who could not eat, or would not eat. Since 1968 when this method was introduced, it has been credited with saving hundreds of thousands of lives, and has changed the practice of medicine profoundly.

In 1969 Dudrick showed that kidney failures could be treated successfully in many patients by specially formulated feedings. During the next few years, this concept was expanded greatly, leading to the development of intravenous feeding regimens for patients suffering from certain forms of liver, heart, lung, and gastrointestinal diseases or from major infections, burns, stress, trauma or cancer.

It has been estimated that about a third of all pediatric sur-



Surgeon and Researcher Stanley J. Dudrick, M.D., as he appeared on the cover of F&M College magazine.

gery done today is possible because of, or related to, the ability to feed these infants and children entirely by vein with Dudrick's technique.

He is married to Theresa Keen, a Lithuanian girl from Pittston, PA. They have six children (all achievers) and one grandchild.

In 1985, the Dudrick Institute for Nutritional Research was established by some of his colleagues, benefactors and patients and provides the current base for his research. He maintains his teaching and clinical activities at the Hermann Hospital and the University of Texas at

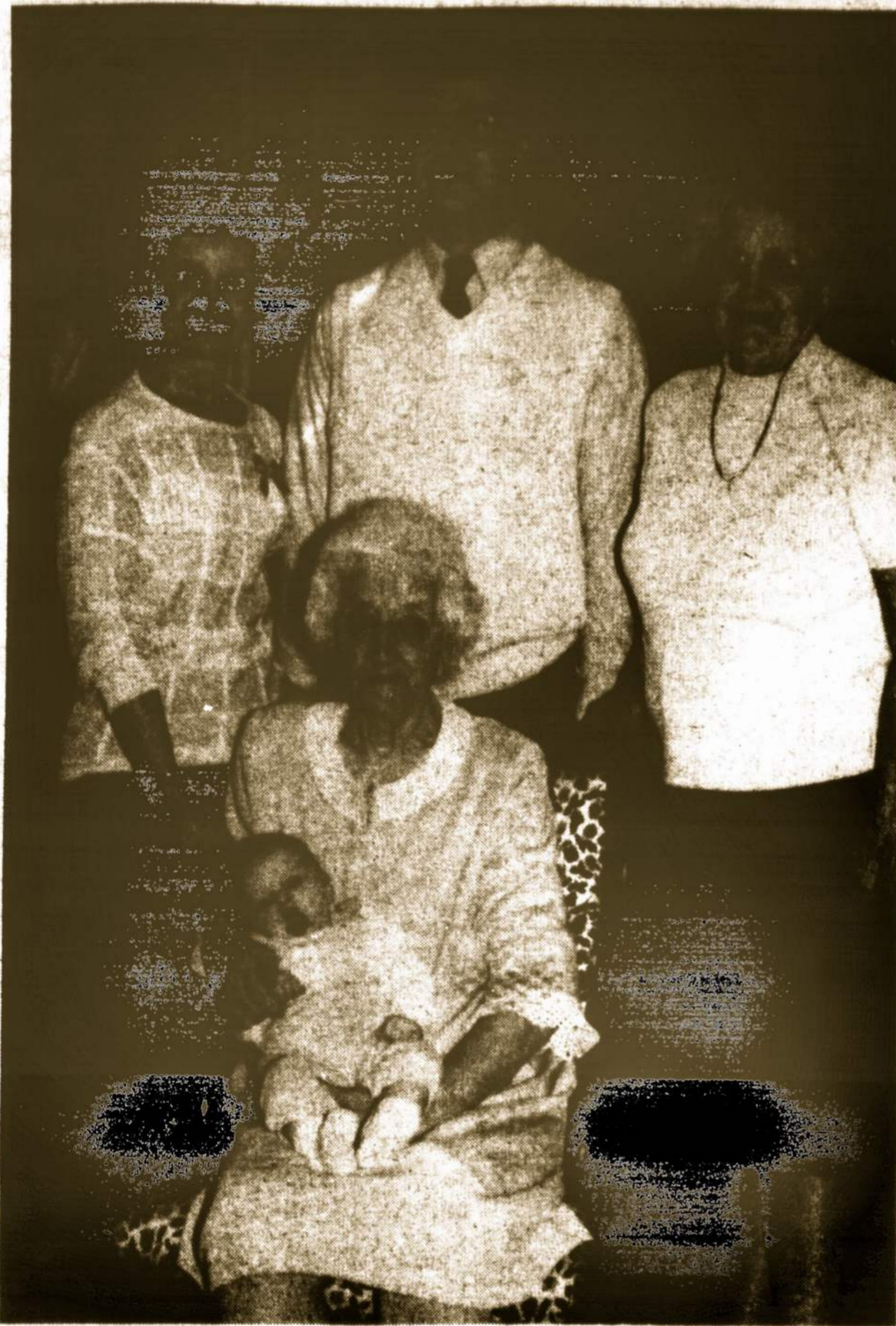
Houston.

Dr. Dudrick has received 55 honors and awards and has had more than 450 papers and chapters published.

His long work days leave him little time to enjoy many of his favorite pastimes — but he is totally dedicated to the medical profession. He is quick to point out that it is only a beginning. "We have only scratched the surface."

Source of information was a five-page cover story in the publication of Mr. Dudrick's Alma Mater, Franklin & Marshall College by Linda Whipple and Lucious New.

Five Generations Gather



Five generations of the Kazlauskas family recently gathered at the home of Mrs. Nellie Kazlauskas in Plymouth for a family get-together.

Mrs. Kazlauskas celebrated her 101st birthday in January. She had eleven children, eight of whom are still living. Among the living children are two priests, Rev. Bernard J. Kazlauskas of Plymouth, and Rev. Clement L. Kazlauskas, C.S.C., of Kings College, Wilkes-Barre, PA. Mrs. Kazlauskas also has seventeen grandchildren, thirty-one great-grandchildren and one great-great-grandchild.

Mrs. Kazlauskas came from

Lithuania as a young woman and settled in Plymouth where she still resides. She is a former member of Lodge 111 having received her insurance benefits from the Lithuanian Catholic Alliance recently for having outlived the Table of Mortality.

Seated in the picture is Mrs. Nellie Kazlauskas holding her great-great-grandson, Michael John Warakomski. Standing from left: Mrs. Phyllis Warakomski, grandmother of the baby; John Warakomski, father of the child; and Mrs. Leona Krefski, the baby's great-grandmother.

Happy Birthday

Mrs. Anna Budwitis celebrated her 88th birthday February 18. She is a guest at Little Flower Manor, S. Meade Street, Wilkes-Barre, PA 18702. Her

room number is 220.

Mrs. Budwitis is the mother of George Sadauckas, Trustee of the Lithuanian Catholic Alliance.

Dr. Vladas Simaitis Dies

Dr. Vladas Simaitis, former Trustee on the Board of Directors passed away January 30, 1988.

Dr. Simaitis was elected a Director at the 62nd National Convention in Cleveland, Ohio, in 1963. He served in that capacity until September 1968 when he was elected to the position of Trustee filling a vacancy created by the untimely death of William Abromitis.

He was re-elected to that position at the Convention in 1969 and served as Trustee until 1981.

At the time of his death he was serving as Secretary of lodge 29 in Chicago, IL, a position he held for many years.

He was buried from the Petkus-Marquette Funeral



Home, Chicago, with Mass at The Nativity of the Blessed Virgin Mary Church. Interment was at St. Casimir's Cemetery, Chicago.

Mrs. Sincavage Dies

Mrs. Viola Sincavage, Ldg. 1 206 Trebing Place Union, NJ 07083 Died: 1/19/88

U.S. To Gorbachev: Release Gajauskas

Seventeen U.S. Senators (December 3) and 108 Representatives (November 24) have appealed to Mikhail Gorbachev to release a Lithuanian "prisoner of conscience," Balys Gajauskas, 61, and to allow him to emigrate to the U.S. with his wife and daughter.

In their letter, the Representatives say that Gajauskas was jailed by both the Nazis and by the Soviets for their occupations of his country.

He has spent 35 years of his life in prisons and camps. Gajauskas is currently serving the eleventh year of a 15-year sentence for allegedly disseminating "anti-Soviet" literature and providing material assistance to the families of political prisoners. The Representatives charge that Gajauskas is being punished for "providing humanitarian aid and exercise his right to free speech."

—ELTA

Dying Mother Writes To Imprisoned Son

My Dear Son,

I fought and suffered together with you. You were hungry and I was hungry; you suffered from cold and so did I; you were slandered in newspapers and I lived through it all, my heart experienced all your torments and troubles, and felt you. They dragged you through prisons and camps, and my heart went with you, only to make it easier for you, and if anybody had told me to give my life for you, I would have gladly done so, if only you were free.

Now my health is waning each day and I will not live long enough to see you again. My dear son, if ever you'll have a chance to come back to your fatherland, which I've sprinkled with my tears for so many years as I was waiting for you, if you ever come back, visit me at this sandy knoll — I will wait for you in all eternity. It would be easier for me to part with this world if I could see you ... before I die, but what can I do if the Lord has allotted this fate to me ...

The last letter by Adele Kilciauskiene, the mother of Balys Gajauskas, to her son. He was able to read it only in 1987, when his wife brought it to him in Chumikan, where he serves his term of internal exile. His mother died on August 8, 1984, in Kaunas. Camp censor did not pass a copy of the letter to Gajauskas.

—ELTA



Lietuvių radijo tarnyba Vatikane: vedėjas kun. dr. Vytautas Kazlauskas, už jo stovi iš k. redaktorius Săulius Kubilius ir Kazys Lozoraitis — vedėjo pavaduotojas. Stalo gale sėdi redaktorė dr. Barbora Vileišytė.

VATIKANO RADIO PROGRAMŲ ŽURNALAS PLAČIAI PRIMINĖ LIETUVOS REIKALUS

Vatikano radijo trimėnesinis programų žurnalas, leidžiamas 80,000 egzempliorių tiražu ir siuntinėjamas į visą pasaulį. 1988 m. pirmame numeryje išstisus tris puslapius paskyrė Lietuvos krikščionybės 600 metų sukakčiai paminėti.

Anglų kalba apžvelgęs krikščionybės Lietuvoje istoriją, biuletenis ypač atkreipia skaitytojų dėmesį į Bažnyčios ir tikinčiųjų padėtį pastaraisiais dešimtmečiais po to, kai Lietuvą, kaip ir kitus Pabaltijo kraštus, pagal nacių ir sovietų slaptą

sandėrį okupavo Sovietų Sąjunga.

Žurnalas primena, kad nepriklausomoje Lietuvoje buvo daugiau kaip tūkstantis bažnyčių ir beveik pusantro tūkstančio kunigų. Daug bažnyčių sovietai sunaikino, paversdami sandėliais, koncertų salėmis, muziejais.

Vilniaus Šv. Kazimiero bažnyčia yra paversta ateizmo muziejumi. Iš keturių kunigų se-

Klaipėdos žygiui 65 metai

Sausio 15 sueina 65 metai, kaip sukilimo metu buvo paimtas Klaipėdos miestas ir išvadotas visas Klaipėdos kraštas. Paminkle žuvusiems Lietuvos šauliams įrašyta: "Trūko 500 metų vergovės pančiai". Dalelė gražiosios Prūsijos, senų lietuviškų žemių, grįžo Lietuvai!

Pats sukilimo manifestas buvo paskelbtas 1923 sausio 9 Šilutėje. Sukilimo komitete dalyvavo ir Amerikos lietuviai, žymiausias jų buvo Steponas Darius, didis patriotas, iš Amerikos vykęs kariuoti dėl Lietuvos laisvės, buvęs Lietuvos karo aviacijos lakūnas, vėliau su Girėnu išgarsinę Lietuvą savo skrydžiu per Atlantą.

Prisimindami Klaipėdos krašto atvadavimo sukaktį, drauge prisimename ir visos Mažosios Lietuvos kraštą ir jos istoriją.

Iki Vyslos kadaise gyveno aisčių gentys — prūsai. Kulmos ir Pamedės sritys siekė Vyslą. Pasibaigus kryžiaus karams, prie Vyslos buvo pakviestas karingas vokiečių ordinas — kryžiuočiai. Jie 1232 metais persikėlė per Vyslą ir pradėjo užkariauti taikingas Prūsijos gentis. Pasiekė Nemuną ir pradėjo puldinėti Lietuvą.

Šiaurėje, Rygos mieste, buvo įsikūręs kitas vokiečių karingas ordinas — kalavijuočiai. Ir jie nuolat puldinėjo Lietuvą. Abu ordinai norėjo užkariauti ir pavergti Lietuvą. Atrodė, kad tai lengvai jie padarys, nes abu ordinai buvo gerai ginkluoti, nuolat remiami visos Europos karingų riterių. Pirmiausia tie du ordinai norėjo susijungti Baltijos pajūrio ruože, kad būtų patogiau keliauti ir pervežti karinius reikmenis. Tai 1252 metais kalavijuočių ordinas, ne kryžiuočiai, pastatė

Klaipėdos pilį. Žemaičiai bent kelis kartus Klaipėdą sugriovė. Tada kalavijuočiai Klaipėdą perdavė kryžiuočiams, nes tiems buvo arčiau ir patogiau čia įsitvirtinti. Kryžiuočių ordinui pasisekė persikelti per Nemuną ir įsitvirtinti Klaipėdos krašte. Iš čia jie darė daugybę žygių į Žemaitiją ir į visą Lietuvą, bet toliau jau nepasistūmėjo.

1410 metais liepos 15 įvyko Žalgirio kautynės, kurias laimėjo Vytauto ir Jogailos jungtinės kariuomenės. Ordino galybė buvo amžiams sutriuškinta. Tai buvo to meto didžiausia pergalė prieš germanus. Vokiečių invazija buvo sustabdyta, ir pats kryžiuočių ordinas daugiau nebeatsigavo. Vytautas dėl įvairių priežasčių neišnaudojo pergalės ir neužėmė visos Prūsijos. 1422 rugsėjo 26 buvo padaryta Melno ežero taika. Čia buvo nustatytos sienos. Klaipėdos kraštą paliekant vokiečių ordinui. Ši siena

minarijų buvo palikta tikta viena su labai ribotu auklėtinių skaičiumi. Kunigų skaičius įvairiomis prievartos priemonėmis daugiau negu pusiau sumažintas.

Okupuotoje Lietuvoje uždaryti visi vienuolynai. Sunaikinta katalikiška spauda. Vaikų ir jaunimo religinis mokymas yra laikomas nusikaltimu prieš valstybės įstatymus. Religinės literatūros įvežimas į kraštą yra griežtai draudžiamas.

Vatikano radijo žurnalas pažymi, kad Bažnyčios ir tikinčiųjų persekiojimai Lietuvoje ir šiandien tebesitęsia. Keli kunigai buvo nužudyti, kiti uždaryti į kalėjimus ir lagerius vien dėl to, kad uoliai atliko savo kunigišką pareigą.

Nepaisant persekiojimų, — baigia žurnalas — lietuviai liko ištikimi savo tikėjimui, ir Lietuvos krikščionybės sukaktis buvo plačiai minima visame pasaulyje.

Lietuviams skirti trys Vatikano radijo programų žurnalo puslapiai yra iliustruoti penkiomis spalvotomis nuotraukomis. Jose matome lietuvių radijo tarnybą prie kasdieninio lietuviškų laidų redagavimo. Telšių vyskupą Antaną Vaičių su aštuoniais kunigais iš Lietuvos aukojančius mišias Vatikano radijo koplyčioje liepos 5, kun. Antano Bukausko padarytus tris meniškus lietuviškus kryžius, kurie buvo nešami Kryžiaus Kelių procesijoje birželio 26 Šv. Petro aikštėje, Popiežius ir vysk. A. Vaičius birželio 28 Šv. Petro bazilikoje Lietuvos krikščionybės sukakties minėjimo iškilmių metu, ta proga išleisti trys Vatikano pašto ženklai lietuviškomis temomis.

nusistovėjo šimtmečiams. Tik po 500 metų — 1923 — Klaipėdos kraštas grįžo Lietuvai.

Ordinas vis labiau nyko. 1454 krašte sukilo miestai, bajorija ir vyskupai prieš ordino valstybę ir pasidavė lenkų karaliui Kazimieriui. Ordinas dar kariavo su lenkais, bet 1468 metais Torno taika jis Lenkijai atidavė Pavyslį ir savo sostinę Marijėnburg. Ordino magistras persikėlė į Karaliaučių ir prisiekė lenkų karaliui vasalo ištikimybę. Susilpnėjęs ordinas dara išgyveno 60 metų. 1519 magistras Albrechtas dar bandė išsivaduoti nuo priklausos-

(nukelta į 9 psl.)

MANIFESTACIJA MAIRONIUI PAGERBTI

Lapkričio 1, sekmadienį, Kaune įvykusi manifestacija Maironiui pagerbti sutraukė apie 8,000 žmonių. Iš jos dalyvių gautas šis manifestacijos aprašymas:

Po pamaldų Kauno katedroje žmonės rinkosi prie besimeldžiančių prie Maironio kapo. Pradėjo dainuoti Maironio dainas, giesmes, deklamuoti jo eilėraščius: "Marija, Marija", "Lietuva brangi", "Kur lygūs laukai", "Kur bėga Šešupė", "Už Raseinių prie Dubysos", "Mylėk, lietuvi, tą brangią šalį". Iš minios pasigirdavo šauksmas: "Laisvės! Laisvės!" Skanduoda-

vo po dvidešimt kartų. Buvo bandymų trukdyti, bet minia triukšmadarius nustelbdavo, šaukdama oratoriams "valio" ir palydėdama deklamuotojus, kalbėtojus ilgais ir nuoširdžiais plojimais.

Pirmas kalbėjo Petras Gražulis. Maironis mums brangus, sakė jis, nes rašė carinės okupacijos metais, o dabar Lietuva iš naujo okupuota. Priminęs, kad KGB kišasi į seminarijos vidaus reikalus, jis paminėjo katalikų kunigų pareikšimą apie bandymus juos užverbuoti, kurį pasirašė Kazimieras

Gražulis, Vytautas Prajava, Robertas Rumšas ir Jeronimas Petrikas. Paminėjo, kad draudžiama katekizuoti vaikus, o tie, kurie drįsta pakelti balsą prieš neteisę, terorizuojami.

Kalbėjo apie tai, kad per "TV Tiltus Vašingtonas-Maskva" rugpjūčio 23 dienos demonstracija parodyta kaip žodžio ir demonstracijos laisvės pavyzdys, bet neparodyta kita medalio pusė, kaip Nijolė Sadūnaitė buvo vežiojama virš 30 valandų, sumuštas kun. Rokas Puzonas, Robertas Grigas ir kiti, taip pat ir dailininkas Jančiauskas, daugelis atleidinėjami iš darbų, terorizuojami darbovietėse.

Gražulis pareiškė, kad gal ji po šios dienos suims, o gal net užmuš. Bet aukos esančios reikalingos, kad atgautumėm religinę ir tautinę laisvę. Kuo daugiau bus aukų, tuo greičiau tą laisvę atgausim. Jis paminėjo, kad jam labai brangūs kun. Alfonso Svarinsko testamentiniai žodžiai, pasakyti prieš kalėjimą: "Nebijokime melo sienos. KGB-istai stengiasi teigti, kad ta siena, KGB jėga, yra nepermušama. O iš tikrųjų ta melo siena yra supuvusi ir ji bijo kiekvieno žmogaus, kuris pasiryžęs aukotis už tiesą, už kitų žmonių gerovę. Kuo būsim drąsesni, kuo labiau nebijosim aukos, tuo greičiau ta supuvusi siena subyrės."

Pasak Gražulio, tai mums visiems yra tarsi "devizas," pats brangiausias paraginimas būti ištikimais tiesai ir krikščioniškai meilei. Jis taip pat ragino tautiečius neparsidavinėti karjeros sumetimais, nes tautos išvadavimas ateina tik per auką.

Gražulio kalbą lydėjo nuoširdūs, ilgi plojimai, šauksmai "valio." Jaunimo minia buvo sužavėta, matėsi, jog visi pasiryžę aukotis ir tos baimės nebebuvo. Po to per ruporą pradėjo kalbėti moteris, teigdama, kad Maironis niekad taip laisvai neskambėjo kaip dabar... prosovietiskai. Jai per garsia-kalbį atsakė, kad jau 40 metų kaip mokykliniuose vadovėliuose Maironio poezijos praleidžiama tie eilėraščių posmai, kuriuose sovietiniu požiūriu minimas Dievas arba tėvynė; kad labiausiai įžeidžiamas Maironis ir paniekiamos jo autoriaus teisės, kai visuose jo eilėraščiuose Dievas rašomas mažąją raide, prieš mirusio autoriaus norą.

Ar tai pagarba Maironiui? Iš minios girdėjosi šauksmai, "Laisvės kun. Alfonsui Svarinskiui! Laisvės kun. Sigitui Tamkevičiui. Leiskit kunigams ateiti į mokyklas, mokyti vaikučius."

Tada prie garsiakalbio atėjo vykd. Komiteto pirmininko pavaduotojas Kazakevičius ir ėmė mandagiu tonu aiškinti, kad Kaune niekas nevaržo tikintiesiems atlikti savo apeigas ir kad išleista apie 60 tūkstančių maldynų. Jis gėdino susirinkusius, kad jie nemoka Maironio eilėraščių. Minia pradėjo protestuoti ir pasigirdo šauksmai: "O kas mokė Maironio eilėraščių? Kur galima gauti Maironio poezijos knygu? Kokiam knygyne galima nusipirkti?" Taip pat klausė, kokiam knygyne ar kioske galima gauti mažiausią religinę knygutę, brošiūrėlę, žurnalą, laikraštėlį? Minia pati atsakė: "Niekur nėra! Kokia gali būti spaudos laisvė, jeigu Lietuvoje nei vienas knygynas, nei vienas kioskas neturi nieko religinio?!"

Kadangi minia pradėjo nutraukinėti Kazakevičių, įsiterpė Robertas Grigas ir pareiškė: "Leiskim pakalbėti valdžios atstovui, būkim kultūringi katalikai, verti Maironio. Tegul jis pakalba, o paskui mes atsakysim jį užmetimus, jo priekaištus".

Minia labai šiltai sutiko tą pasisakymą, o VK pirm. pavaduotojas Kazakevičius kalbėjo, kad viešai netinka aiškintis, o norintieji paaiškinimų tegul ateina pas jį į kabinetą tokiom tai valandom ir jis tenai įrodinės, kaip mes čia laisvi ir kaip mes čia visko turim. Pakartojęs, kad Maironis niekada taip neskambėjo laisvai kaip šiandien, Kazakevičius pareiškė: "Mieli kauniečiai, išsiskirstykim, nes rytoj darbo diena."

Tada jaunimas garsiai suuko: "Ne darbo diena, o Vėlinės!", ir pradėjo giedoti "Marija, Marija", "Ant Kalno Mūrai", ir kitus Maironio eilėraščius bei giesmes.

Tada vėl pasigirdo valdiška replika, kad, esą, neetiška prie Maironio kapo mitinguoti. Tai sekė atsakymas: "Jeigu Maironis pakiltų iš kapo, jis nesidžiaugtų, kad kunigai Svarinskas, Tamkevičius kalėjime, kad uždrausta vaikų katekizacija, kad išcenzūruojama jo kūryba. Jeigu Maironis pakiltų iš kapo, tikrai stotų mūsų pusėj, o dėl etišku-

(nukelta į 10 psl.)

Klaipėdos žygiui 65 metai

(atkelta iš 8 psl.)

mybės Lenkijai, tačiau nepavyko. Tuo metu smarkiai plito protestantizmas. Liuterio patarimas, Albrechtas perėjo į protestantus, pasiskelbė Prūsijos kunigaikščiu, o ordino broliai virto paprastais dvarininkais.

Kokia gyvenimo ironija — ordinas buvo Marijos garbintojas, pasišovęs vienuoliškai gyventi, kariauti už krikščionybę. Dabar visa buvo išmesta, nusigręžta nuo Marijos garbinimo ir pamestas vienuoliškas drabužis.

Vėliau Prūsija susiliejo su Brandenburgu. 1701 metais Fridrikas I pasiskelbė Prūsijos karaliumi. Tokiu būdu pagal mažą aiščių genties vardą — prūsus buvo pavadinta galinga ir karinga ordino valstybė, vėliau valdoma Hohencolernų karalių, tai Prūsija.

1918 lapkričio 11 Vokietija pralaimėjo I-ąjį pasaulinį karą. Tą pačią dieną Tilžėje įsikūrė Prūsų Lietuvių Susivienijimo Tautos Taryba lietuvių reikalams ginti. Ši taryba 1919 balandžio 8 raštu kreipėsi į Versalio taikos konferenciją, kad jiems leistų pasinaudoti apsisprendimo teise, kad Lietuvai būtų sugrąžintas kraštas iki Labuvos, Gumbinės. 1915 metais balandžio 20 Amerikos Lietuvių Taryba išleido peticiją, kurioje reiklavo sujungti visą Lietuvą ne tik su Vilniumi, Gardinu, bet ir su Tilže, Karaliaučiumi, Gumbine, Klaipėda. Po peticija buvo surinkta milijonas įvairių tautų amerikiečių parašų.

Versalio taikos konferencija atėmė Klaipėdos kraštą iš Vokietijos ir pavedė valdyti alijantam. Už juos valdė prancūzai. Į Klaipėdos kraštą labai uoliai skverbėsi ir lenkai.

To krašto lietuviai apsisprendė patys pasirūpinti savo likimu. Jie sukilo. Sukilėliams padėjo jaunutė Lietuvos valstybė — leido savanoriam dalyvauti sukilime, leido ir šauliams ir visokeriopai rėmė sukilimą. Taip sukilėlių eilėse atsirado ir Stepas Darius.

Sukilėliai sausio 13 be šūvio paėmė visą Klaipėdos kraštą. Kautynės buvo tik puolant Klaipėdos miestą, kurį gynė prancūzų įgula. Sausio 15 prancūzų daliniai iškėlė baltą vėliavą, ir sukilėliai savanoriai užėmė miestą. Po keletos dienų įvyko ir formalus krašto įjungimas į Lietuvą. Tai atliko Lietuvos seimas.

Klaipėdos žygis visame krašte sukėlė patriotines nuotaikas, ypač tai palietė jaunimą. Vyresnių klasių mokiniai savanoriais vyko į Klaipėdos žygi.

-o-

Ne tik Klaipėdos kraštas, bet ir visa vadinamoji Mažoji Lietuva iki Karaliaučiaus yra senos istorinės lietuviškos žemės. Apie jas Vytautas Didysis sakė: "Tai mano tėvų žemė".

Šis lietuviškų žemių gražinimas ir įjungimas į Lietuvą turi būti tęsiamas ir toliau. Lietuviai niekada tų kraštų neišsižadės, visada vieningai stieks, kad visa Prūsija būtų nedaloma Lietuvos dalis!



Vatikano dienraštis L'Osservatore Romano lapkričio 25 įsidėjo visą puslapį apie Aušros Vartus Vilniuje. Įdėta altoriaus nuotrauka su Dievo Motinos paveikslu, kita nuotrauka vaizduoja gatvę ir gilumoje Aušros Vartų koplyčią, trečia nuotrauka yra dail. Komarovskio 1892 tapytas paveikslas Aušros Vartai iš geležinkelio stoties pusės.

VATIKANO DIENRAŠTIS APIE AUŠROS VARTŲ MARIJĄ

Vatikano dienraštis "L'Osservatore Romano" paskelbė ilgą straipsnį antrašte "Lietuvių pamaldumas į Gailestingumo Motiną". Straipsnio autorius yra prel. Vincas Mincevičius. Straipsnis užima beveik visą didelį dienraščio puslapį. Iliustruotas trimis nuotraukomis, kurių vienoje matome Aušros Vartų Marijos paveikslą, kitose — miesto vaizdus su Aušros Vartais.

Straipsnio autorius Aušros Vartus susieja su krikščionybės istorija Lietuvoje. Po Jogailos ir Vytauto krikšto atnaujinus krikščionybę, Lietuvoje sparčiai plito ir Marijos kultas. Išaugo garsios Marijos šventovės Tra-

kuose, Šiluvoje, Žemaičių Kalvarijoje, Krekenavoje, Pivašiūnuose, Pažaislyje, Vilniaus Aušros Vartuose.

Gailestingumo Motina Aušros Vartuose — primena autorius — yra garbinama jau keturi šimtmečiai. Gailestingumo Motinos kultas lietuvių emigrantų dėka yra paplitęs ir daugelyje užsienio kraštų, kur veikia lietuviškos parapijos.

Šv. Petro bazilikoje Romoje lietuvių išeivijos rūpesčiu buvo įrengta Aušros Vartų Marijos koplyčia, kurią iškilmingai pašventino 1970 liepos 7 popiežius Paulius VI. Šioje koplyčioje jau daug kartų vienas ir kartu su lietuviais yra meldęsis dabartinis po-

piežius Jonas Paulius II.

Po išrinkimo popiežium 1978 spalio 16 Jonas Paulius II aplankė apaštalo Sv. Petro kapą Vatikano bazilikoje ir susitarkė maldoje prie Aušros Vartų Marijos paveikslu netoli esančioje lietuvių koplyčioje. Drauge su

lietuviais Šv. Tėvas čia meldėsi 1981 kovo 5 ir 1987 lapkričio 16, norėdamas išreikšti savo dvasinę vienybę ir solidarumą su Aušros Vartų maldininkais Vilniuje.

Apžvelgęs ilgą Aušros Vartų šventovės ir Marijos paveikslu istoriją, prel. Vincas Mincevičius primena kai kuriuos poezijos ir muzikos kūrinius, sukurtus Gailestingumo Motinos garbei, primena Vatikano pašto 1954 išleistą pašto ženklų seriją su Aušros Vartų Marijos paveikslu. Straipsnį autorius baigia Sibiro lietuvių maldos žodžiais:

"Pažvelk, o Motina, į mūsų vargo ir ilgesio sutrintas širdis, į nuo šalčio ir alkio pamėlusias mūsų lūpas. Gražinki mus į šalį, kurią mums pats dangus dovanojo, į kryžių ir bažnyčių žemę, į kraštą, kurį tu nuo amžių pamėgai..."

Savo auka paremk lietuvišką spaudą!

MANIFESTACIJA MAIRONIUI PAGERBTI

(atkelta iš 9 psl.)

mo, tai mes laikomės tokio požiūrio: 'Geresnio paminklo didvyriams nebus, kai vykdytas jų idealo'." Robertas Grigas pacitavo šiuos Janonio žodžius. Žmonės jam audringai paplojo, pritarė jo mintims.

Toliau skambėjo klausimai: "Pavaduotojau, ką su mumis darys, ar veš į miškus, kaip per kun. Svarinsko ir Sigito teismus?! "Kur galima gauti pirkti Maironio eilėraščių, jo knygų?" "Kodėl spauda melavo apie 23-ios rugpjūčio minėjimą Vilniuje, rašo, kad ten dalyvavo 30, o ten buvo apie 3 tūkstančius."

Kai atėjo 11 valanda. Robertas Grigas per garsiakalbį pasakė, jog dabar mes geriau ramiai išsiskirstykim, kad teisėtvarkos saugotojai, milicija neturėtų progos susidoroti su susirinkusiais.

Dar buvo paminėta per garsiakalbius, kad kun. Tamkevičius ir Svarinskas buvo nuteisti už skelbimą, jog pas mus, Lietuvoje, pasklido girtavimas, o paskui iškelė į viešumą tikinčiųjų teisių pažeidinėjimus, gynė jų teises. Jie buvo nuteisti už paminėjimą tų pačių problemų, kurias dabar pats Gorbačiovas kelia.

(Elta)

— Sąžinės kalinys Viktoras Petkus, Lietuvių Informacijos Centro žiniomis, atlikęs 10 metų bausmės dalį lageryje ir kalėjime už tariamą "antisovietinę agitaciją ir propagandą", buvo perkeltas į tremties vietą. Šis 58 metų amžiaus literatas ir Lietuvos Helsinkio grupės steigėjas turi atsėdėti dar 5 metus. Jo adresas: Buryatskaya ASSR, 671510 Bauntovski rayon, pos. Bagdarin, Bagdarinskaya ekspeditsiya.

— Danutė Mažeikienė, Los Angeles, Calif., vadovavo "Judojo kaspino" dienos demonstracijoms prie Los Angeles muzikos centro. Demonstracijų metu labai veikliai pasireiškė Lietuvių jaunimo sąjungos nariai. Demonstracijos net dvi dienas buvo rodomos ir komentuojamos dviejuose televizijos kanaluose ir radijų pranešimuose.



Vatikano pašto ženklai, specialiai išleisti minint Lietuvos krikščionybės 600 metų sukaktį.



Garsioji Vilniaus katedra, okupantų atimta iš tikinčiųjų ir paversta paveikslų galerija bei koncertų sale. Dabar vykdomas platus vajas, visur renkami parašai, kad katedra būtų vėl sugrąžinta tikintiesiems.



Lietuvos krikščionybės sukakties proga Philadelphijos kardinolas Krol pradėjo akciją atgauti Vilniaus katedrą Lietuvos tikintiesiems, pirmas pasirašydamas Vilniaus katedros peticiją prie Philadelphijos spaudos ir televizijos atstovų. Kartu su kardinolu pirmieji pasirašė peticiją iš k. vysk. Paulius Baltakis, OFM, kardinolas Krol, prof. Vytautas Škuodis, stovi: kongresmanas Robert A. Borski, įnešęs Vilniaus katedros rezoliuciją JAV kongrese, Teresė Gečienė, Philadelphijos LB apylinkės pirmininkė ir vyskupas Louis A. DeSimone. Nuotr. Charles Sibre.

TIKINTIEJI GORBAČIOVUI – GRAŽINKITE VILNIAUS KATEDRĄ

Iš Vilniaus gautas pranešimas ir kreipimasis į laisvojo pasaulio lietuvius jungtis maldoms su tikinčiaisiais Lietuvoje, kad jiems būtų grąžinta Vilniaus Katedra. Visoje Lietuvoje, prie bažnyčių renkami parašai po šiuo tekstu:

T.S.K.P. Centro Komiteto Generaliniam Sekretoriui, M. Gorbačioyui.

1987-ais metais, švęsdami Lietuvos Krikšto 600 metų sukaktį, mes buvome nuliūdinti, kad negalėjome šio, mums brangaus jubiliejaus atšvęsti istorinėje Vilniaus Katedroje — toje vietoje, kur prasidėjo lietuvių krikštas ir kur ilsisi vieno iš Lietuvos krikštytojų, Vytauto Didžiojo žemiškieji palaikai. Vilniaus Katedra, centrinė Lietuvos katalikų ir Vilniaus arkivyskupijos bažnyčia, jau daugiau kaip 35-eri metai kaip paversta paveikslų galerija ir koncertų sale. Ruošiantis Rusijos krikšto 1000-ties metų jubiliejui, tikintiesiems provoslavams buvo sugrąžintas Maskvos Danilovo vienuolynas.

Prašome, kad minint Lietuvos krikšto 600-tą metų jubiliejų ir mums būtų sugrąžinta centrinė mūsų krašto šventovė, Vilniaus Katedra.

Pasirašo: Lietuvos Katalikai
(Elta)

— Vatikano dienraštis L'Osservatore Romano" svarbiųjų įvykių skiltyje "Acta Diurna", apžvelgdamas Bažnyčios ir popiežiaus veiklą 1987-tais metais, priminė taip pat Jono Pauliaus II-ojo laišką Lietuvos tikintiesiems Lietuvos krikščionybės 600 metų sukakties proga.

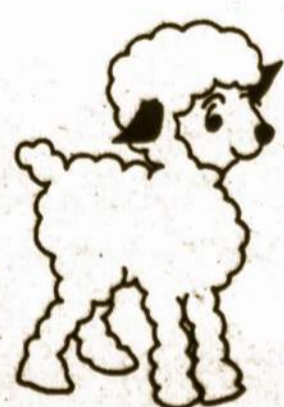
— Europos Parlamento rūmuose Strassburge įvyko Europėjinio Sąjūdžio Federalinės Tarybos sesija. Dalyvavo 22-jų kraštų ir 16-kos tarptautinių organizacijų atstovai. Lietuviams posėdžiuose atstovavo inž. A. Venskus, Europėjinio Sąjūdžio pirmininku išrinktas E. Baron Cráspo (Ispanija) — Europos Parlamento vicepirmininkas.

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
- 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

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We Get Letters

Gentlemen,

I was very impressed with the article written about Lithuanians in the Time Leader earlier this week.

I was born in Wilkes-Barre in 1922 and am of Lithuanian descent and really never knew about this newspaper but am interested in receiving it. I am enclosing \$5.00 for one year.

Thank you very much.

Sincerely,
 Dorothy N. MacDermott
 Stillwater, PA

Editor's Note: We have received many phone calls and office visits expressing some of the same thoughts of Dorothy's and our subscriptions have practically tripled.

Dear Mrs. Eckert,

I really enjoyed your article, "Lent, Then and Now" in the Garsas. That is the way I remember Lent — that way it had a lot of meaning.

I am also looking forward to more recipes.

I just started receiving the Garsas recently and I really enjoy it. My father used to receive it more than 55 years ago, and I remember as a small child I would try to read it.

Thank you very much.

Sincerely,
 Mrs. J. Aklonis
 New Jersey

Dear Mrs. Eckert,

I enjoyed your article, "Lent Then and Now." It brought back memories of the distant past. I am 76 years old, and when I thought of the long-gone familiar acts of religious observances, it induced a nostalgic reaction in me. Sako taip sv. Jonas.

Jums atsidaries,
 John Sincavage
 Tunkhannock, PA

For Husbands Only

"How do you manage always to be dressed so well?" asked a man of an acquaintance. "Does your wife pick you clothes?" "No," responded the other

genially, "just the pockets."
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We are not satisfied to be right unless we can prove others to be wrong.
 —William Hazlitt

Catholics Ask Gorbachev To Return Vilnius Cathedral

Catholics in the free world were asked to join the faithful in Lithuania in prayers for the return of the Vilnius Cathedral, which was seized by the Soviet authorities 35 years ago. Signatures are now being collected at the churches all over Lithuania under the following message to Mikhail Gorbachev.

"While celebrating the 600th

anniversary of Christianity in Lithuania, we were saddened to have been unable to mark this precious jubilee in the historic Cathedral of Vilnius, where the baptism of the Lithuanians began and where the remains of one of Lithuania's Christianizers, Vytautas the Great, are buried. It has been more than 30 years since the Cathedral of Vilnius,

the central church of the Lithuanian Catholics and of the Vilnius archdiocese, was transformed into an art gallery and a concert hall.

"As part of the preparations for the 1000-years of Christianity in Russia, Danilov Monastery in Moscow was returned to the Orthodox believers. We ask you that, as we celebrate the 600th

anniversary of Christianity in Lithuania, the central sanctuary of our country, the Cathedral of Vilnius, be returned to us."

ELTA

