

GAR SAS

No. 5

May, 1988

Vol. 71

MAY 13, 1917 — *The Fact of Fatima* — MAY, 1988?

From May 13 until October 12, 1917, the Blessed Virgin Mary appeared six times to three shepherd children in a barren field called the Cova da Iria, near Fatima, Portugal.

She was playing the role of a messenger from God to her beloved, but wayward children in the world. Her message was one of great import to all mankind.

In order to make this clear, she told the children, beginning on July 13, that "in October (at the final apparition) I will perform a miracle so that all may believe."

On that day nearly 100,000 persons gathered at Fatima. It rained until noon when suddenly the clouds parted and a great shout went up from the crowd: "Look at the sun!"

The rain stopped, and for several minutes the sun appeared to whirl in the sky, throwing off shafts of colored light and finally plunging toward the earth. Many thought the end of the world had come. The phenomenon was seen within a radius of twenty miles, by unbelievers as well as by believers.

What was this message from God that it should be delivered by so high a personage as His Mother Mary and that it should deserve such a convincing proof?

It was a "Peace Plan from Heaven" so simple that it was delivered to three illiterate children to make known to the world.

"People must amend their lives and ask pardon for their sins. They must not offend Our Lord any more, for He is already too much offended."



The three children to whom Our Lady appeared: (left to right) Jacinta and Francisco Marto, Lucia dos Santos.

"Say the Rosary every day in order to obtain peace for the world and the end of the War."

The Blessed Virgin repeated her request for praying the Rosary daily at all of her 6 appearances.

In the final vision on October 13, 1917, when She performed a public miracle "so that all may believe" she appeared to the children as Our Lady of Mt. Carmel extending the brown scapular of Mt. Carmel to the crowd. Lucia, the only remaining living of the three visionaries says Our Lady wants everyone to wear the scapular. She says, "The Rosary and Scapular are inseparable."

Our Lady also asked for penance meaning the sacrifice of daily duty.

The World Apostolate of Fatima, formerly known as The Blue Army, has been striving to make the Fatima message known for many years with centers in over 110 countries of the world.

Our Lady's three conditions

for the conversion of Russia and world peace are: Consecration to the Immaculate Heart of Mary penance and daily prayer.

Consecration

Consecrated means "set aside as sacred." A church is consecrated. Certain persons, priests and nuns, are consecrated. They are set aside for God, to be used by Him for His holy purposes in the world.

Consecration to Mary means "set aside for Mary," to be used by her to accomplish her holy purposes (which are the purposes of her divine Son).

Once you have set yourself aside for Mary by taking the Brown Scapular, LIVE your consecration to her Immaculate Heart.

Penance

Few of us are called to be martyrs for the Faith. Few of us have the opportunity to exercise heroic virtues in defense of our Catholic heritages.

Like a wise mother, Our Lady has given us a goal we can all reach because it is within the daily scope of our lives. She asks us simply to do our daily duty in a spirit of reparation for sin.

Expressed in its simplest terms, the fulfillment of daily duty means just this: to do every day, and to the best of our ability, what our state in life requires, both in the spiritual and the material order.

Prayer

Despite threatening war clouds there is no need for despair. Prayer is never in vain. It is not that prayer is ineffective. Rather, there is not enough prayer.

At Fatima the Mother of God promised "an era of peace," if men stopped offending God, amended their lives and made reparation. She commanded that the Rosary be prayed daily. She was so insistent on the prayers of the Rosary that she called for praying the Rosary at all of her appearances from May to October and in October she told the children, "I am the Lady of the Rosary."

The Old Testament is one long history of divine intervention in response to the prayers of the faithful. The early church also bears witness to the power of prayer and in the modern world we have the experience of Portugal to demonstrate the effectiveness of prayer. That country, torn by revolution and economic chaos prior to 1917 when Our Lady appeared to the three children, has become one of the

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Florence Eckert / *Where are all the carnations?*

I was taken by surprise when speaking before a group of young people to find they were not aware that a pink carnation was worn on Mother's Day to honor one's living Mother and if your mother was deceased, you wore a white carnation. So many things that were common knowledge while we were growing up are slowly falling by the wayside, soon to be forgotten.

Traditions are being broken and it often makes one sad for there is so much warmth and nostalgia in tradition. Anna Jarvis who began a national campaign in 1890 to set aside the second Sunday of May for honoring Mothers also began the custom of wearing a carnation.

We have produced a few generations of Mothers since that first celebration and each generation has seen many changes. Many beautiful songs and poems have been written to honor Mother and husbands and children have showered her with gifts. Candy and flowers are hers and literally she is "Queen for a Day." You wear a pink carnation when you present Mom with her gifts but it's not until you wear your first white carnation that you really understand all that Mom meant to you.

The word, Mother is the most beautiful sounding word in the world. It is on an equal with the word "LOVE" for is not a Mother love? A true mother exemplifies love from the moment she bears her first child until the time she breathes her least breath.

What wonderful recollections we all have of our Moms!

the great Moms of yesterday! A soft warm lap to curl up in where you felt safe from the great big world around you. A drink in the middle of the night when you weren't thirsty but you wanted to be sure she was there. The strong steady hand that led you to church on Sunday sparkling clean after your Saturday night bath.

Remember the first day of school? You were a bit reluctant but not fearful, because you knew if Mom left you there it must be O.K. Then came the evenings of homework followed by "early to bed." Water was heated in a small basin on the coal stove, you washed, then brushed your teeth and Mom came up to hear your prayers and tuck you in.

In most homes, Monday was washday. Mom heated her wash water on the coal stove, filled the two wooden tubs, one with wash water and one with rinse. Into the wash water she set her scrubbing board and hard bar of yellow Octagon soap. There she stood, scrubbing in the wee hours of the morning, piece by piece and by the time she came to call us for school, the clothes were being fanned by the breeze outside on the clothes line and no trace of her (automatic) machine could be found in the kitchen. Without any other fancy cleaning additives except "elbow grease" hers was the "whitest wash in town." Washday was now over until next Monday and most families had close to a baker's dozen not today's one or two of the most children.

Tuesday was ironing day and

the big copper boiler used on Monday for boiling whites was now filled to the top with sprinkled laundry waiting to be ironed. No wash and wear fabrics were heard of, just "easy wrinkle" cottons stiff with starch. Mom's iron had no cycles on it for hot, cool, linen, cotton, etc., she seemed to have a built-in radar that knew all these minor little incidentals.

Wednesday was the day she did most of her sewing and baking. Yesterday's Mom did very little department store shopping for clothes. Sugar and flour bags, bleached in the sun, provided the family with sheets, pillow cases, slips, etc. Material purchased for dresses was spread on the kitchen table and without the help of a pattern those skilled hands designed the family wardrobe. Her baking techniques were the same. The Mom's who settled here from their European homelands brought family traditions and techniques with them. Not a one owned a cook book nor could she have used it if she did for reading and writing were not among her skills and she managed quite well without them. The best pies, cakes, doughnuts and breads came from Mom's kitchen and they were really special since no two Mom's used the same measurements, all hands and fingers being different sizes and shapes. A couple handfuls of flour, a few of sugar, a pinch of this and a punch of that, no measuring cups or leveled spoon — just Mom's skilled hands!

My Mom never heard of botulism or bacteria and the dangers they presented to the home canner. Yet our cellar was loaded with shelf after shelf of home canned food and Mom never lost a jar (or a kid).

What could be greater than taking a jar of fruit off the shelf, having Mom pop it open for you while you sat down with a good book and your feet tucked on the edge of the coal stove oven, reading and listening to the wind blow the snow against the win-

dow. Man, that was livin!

Did you ever get a handful of sauerkraut out of a barrel when no one was looking or move the rock out of the other barrel and grab a pickle? That's when you knew there was a real Mom in the house.

Thursday Mom's weekly ritual continued with the cleaning of the upstairs of the big home and Friday the downstairs. No sweepers, polishers, or easy to care for furniture and walls. It was all accomplished with a scrub pail and a lot of elbow grease.

Saturday was "variety day." Once in a while she took the kids for a trip downtown for a new pair of shoes or a hat or coat. A special treat on Saturday morning was a Shirley Temple movie and a bag of pop corn. There was no escaping the Saturday night bath ritual. Water heated on the coal stove, wooden tub placed on the floor close to the warm stove, kids scrubbed two at a time starting with the youngest. Finally you were tucked in a warm fresh smelling bed, about four kids to a room and off to sleep after a few pillow fights.

These are just a few of the memories we have of yesterday's Mom as we search hard to find her in these "better times." Yes, she deserved the honors bestowed on her once a year for she was truly a MOTHER!!!

Perhaps we should hang on to a few of these small traditions and give them new meanings. Honor all Mothers today and if your carnation is pink — make the most of it. Shower her with LOVE not just presents. Most important of all if it is at all possible visit her on that day!!! Show her how much you appreciate and love her!!

Don't wait until the pink fades from your carnation and turns it white. Hug her and give her your love NOW! then when you wear your first white carnation you'll wear it proudly and with beautiful memories — not regrets. Happy Mother's Day!

GARSAS

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New Pastor for Chicago Parish

Rev. Anthony Zakarauskas, pastor of Nativity Blessed Virgin Mary Parish, the largest Lithuanian parish in Chicago, announced in the November issue of the parish bulletin that he had attained retirement age and as of New Year, 1988, he would be leaving the parish and consequently a new pastor would be appointed. This announcement was met with sorrow, and left the parishioners wondering who would be appointed in his place.

A parish meeting was held with a Diocesan representative present to receive input from the parishioners on the appointment of a new pastor.

The parishioners voiced their desire for a pastor who will continue in the established church services and parish activities, also one fluent in English and Lithuanian.

A notice appeared in the March bulletin announcing the appointment of Rev. John Kuzinskas along with his photo on the front page.

A week later, on Palm Sunday, the parishioners were informed that Father Kuzinskas had begun his duties as pastor of Nativity of BVM parish.

The appointment of Rev. Kuzinskas was well received by the parishioners. He is no stranger to Nativity parish having spent seven and a half years here as assistant pastor in the early years of his priesthood. Now following a lapse of 15 years he comes back to Nativity parish with six years' experience as pastor in Waukegan's Lithuanian St. Bartholomew parish, (his birthplace). He was pastor of Our Lady of Victory parish for seven and one-half years. This is a very large parish with a grade school enrollment of 630 children and 5 priests administering to the needs of the students and parishioners. For two years he was pastor of Immaculate Conception Lithuanian Church.

Father Kuzinskas is the President of Lithuanian St. Casimir's Cemetery and a member of the



Rev. John Kuzinskas

Lithuanian Catholic Alliance, Lodge 100.

His affable personality was evident when without fail from Palm Sunday to the Sunday after Easter he was outside of the church greeting the parishioners after every Mass.

We extend Rev. Kuzinskas congratulations and a most cordial welcome. We pray that his stay in our parish is a long one, and that God's blessings crown all his labors amongst us with success and good health.

—Albina Poska

Lithuanian Nun Reports: Over 10,000 Demonstrate in Vilnius

Additional details about the demonstrations in Vilnius, Lithuania, on February 16, Lithuania Independence Day, were revealed by Nijole Sadunaite. The Roman Catholic nun, who is one of the leaders of the patriotic and religious movement in Lithuania, told the Lithuanian information center in New York by telephone, that between 10,000 and 15,000 people took part in the demonstrations.

"Apparently orders were to beat people brutally, rather than arrest them," Miss Sadunaite said. Young demonstrators were harshly punished.

Sadunaite blamed Soviet authorities for spreading lies about the planned Lithuanian demonstrations in an attempt to incite Russians against Lithuanians: "In the schools children were told that the Lithuanians were intent on murdering seven non-Lithuanians to mark the 70th anniversary of Lithuanian independence."

Sadunaite confirmed reports that Western journalists visiting Vilnius on February 15-16 were given a "sanitized" tour of the capital being followed wherever they went by militia equipped with walkie-talkies who radioed ahead to other security forces the path the journalists were taking and the militia would withdraw leaving empty streets. After the journalists passed the militia detachments and others troops soon reappeared in every corner. Sadunaite noted the journalists left Vilnius for Moscow in the afternoon, while the demonstrations began only after 7 p.m. reaching their climax between 8 and 9 p.m.

Western journalists reports from Vilnius claimed the Soviets had succeeded in preventing any significant demonstrations in Lithuania. Soviets own sources contradict these reports. A Tass Minister of Internal Affairs, Stasys Lisauskas as saying the "32 persons were detained all over the republic for antisocial and hooligan actions yesterday." This suggest quite large demonstrations.

Sadunaite thanked President Reagan and Members of U.S. senate for their support.

—ELTA, March, 1988

Lithuanian Seminarian Addresses Scranton Knights

Speaking at the meeting of the Mid-Atlantic District of the Knights of Lithuania held recently in Scranton, PA, seminarian Daniel Yenkevich assured those in attendance that "Lithuania is alive!"

He noted that "both in Lithuania and elsewhere it is very clear that Lithuanians everywhere have not stopped expressing their will to be free.

He spoke of the long centuries of sacrifice Lithuanians have paid for their freedom.

Following a period of independent freedom "little Lithuania was crushed between the two giant predatory powers, and she fell into the grasp of Russia, as had been agreed in the Molotov-Ribbentrop Pact of 1939.

When the Armies of Soviet Russia marched into Lithuania in 1941, they deprived these Baltic

people of their basic human rights including the right to self determination."

He spoke of how the Lithuanian spirit "did not die" with the guerilla war continuing from 1944 to 1952 as they looked for assistance from the West which did not come. "Hundreds of thousands of our Lithuanian brothers and sisters were deported to the cold North for a slow death," he said.

The seminarian spoke of the martyrs of the 60's and the birth of the underground publications of the '70's.

"August 23, 1989 will mark the 50th anniversary of the Hitler-Stalin Pact of 1939, which placed the Baltic States into the Soviet sphere of interest. Brace yourselves for that anniversary!"

Seminarian Yenkevich called

on the knights of Lithuania to a show of solidarity with their Lithuanian brothers and sisters who are suffering in Lithuania.

He suggested letter writing to senators and representatives concerning the plight of Lithuania, reading information that comes from the underground and the office of Religious Aid in Brooklyn and ask what you can do. "Adopt a parish in Lithuania and support them with more than good wishes, offer financial support on a regular basis."

Noting that we should use "glasnost" to our advantage he said, "Lithuania lives! She lives in you and me as we assure Lithuania as we cry out: Together with you, brothers and sisters, and with all the Soviet-enslaved peoples, we are striving for the freedom of Lithuania and the other nations."

Grazulis Refuses Soviet Army

Petras Grazulis, 29, was informed on November 20 by the office of the Military Commissar in Kapsukas, Lithuania, that he was being called up for mandatory military service. His brother, Rev. Antanas Grazulis, 35, vicar of Alytus parish was also summoned to appear at the Military Commissar's office in Alytus on November 18.

On January 11, Petras Grazulis addressed an Open Letter to the Soviet Minister of Defense, Yasnov, and to Religious Believers, in which he stated the reasons for his refusal to serve in the Soviet Army.

His call-up for three-month military training, Grazulis writes, was engineered by the KGB in connection with the plans by Lithuanian patriots to celebrate Lithuania's Independence Day on February 16th.

Another reason for his refusal is the persecution of religious believers and priests, the desecration of churches. "How can the faithful be requested to defend the interests of such a state?"—he asks.

Grazulis mentions the possibility that during the military training there may be an attempt on his life. He cited the deaths of two young Catholics who recently completed military service and although the official verdict was death by suicide, he noted the people publicly accused the KGB of murdering them.

According to Grazulis, religious believers in the Soviet Army are being persecuted. He cited his own experiences during 1977-1979, including a staged "accident" that nearly cost him his life. He noted, "In the Soviet system, religious believers are considered second-grade citizens who do not enjoy full rights." Recalling various instances of KGB terror, he states, "I cannot serve in the army of a system that threatens the lives and freedoms of individuals and nations."

"It is the army of the occupying power that is stationed in Lithuania. The government, the courts, all the other agencies have also been imposed by that same occupying power and are supervised by it. They do not serve justice but merely do that power's will."

Addressing himself to his fellow Catholics, Grazulis warns them that if they should ever hear him renounce his statement, "It would not be I speaking, but a man broken by Soviet medicine and unbearable pain."

On February 2, in Kapsukas, Lithuania, Grazulis was sentenced to ten months of ordinary regime labor camp for refusing a call-up for a military refresher course. The 29-year-old was beaten by guards for declaring a nine-day hunger strike, according to two prominent members of the Lithuanian patriotic and religious movement. Sixty people at the trial said they would fast in sympathy with him.

Reuter reported from Moscow on February 3 that Grazulis was beaten by the police in open court after trying to speak at the end of his trial. Police set dogs on about 100 people who protested at the sentence.

According to a Reuter dispatch on February 4, the Soviet foreign Ministry spokesman Gennady Gerasimov denied that Grazulis was beaten. In the usual Soviet manner, Gerasimov dismissed the people who demonstrated in support of Grazulis as a "group of hooligans outside the courtroom who behaved offensively." Ten were detained, he said, and three were jailed for 15 days for "hooliganism," he said.

Three U.S. Congressmen (Feighan, Miller, Porter) and two Senators (Lautenberg, Riegle) sent telegrams to the Soviet Prosecutor General, A. Rekunkov, asking him to review Grazulis' case.

—ELTA

Grazulis Rejects Soviet Military Oath Open Letter Protests Soviet Occupation

Following is the open letter written by Petras Grazulis and received recently in the West:

As the seventieth anniversary of the Lithuanian Independence draws nearer, I, Petras Grazulis, son of Antanas, voice my protest against the occupation of Lithuania, which was secretly sealed in 1939 by Molotov and Ribbentrop, the representatives of two predatory powers, Russia and Germany, which occupied the Baltic States in 1940. A detailed version of this protest is contained in the statement of September 8, addressed to the leaders of these powers and to the head of the U.N., of which I am a co-signer. In protesting against the occupation, I renounce and declare as invalid the oath I gave while serving in the Soviet Army. I will go to military training, for which I have been called up, as a slave, as a son of an enslaved nation, who has no right to free self-determination. I categorically refuse:

1. To go to Afghanistan, because I consider this a predatory war;
2. To serve in Chernobyl, because the law provides that only volunteers go there.

Since I am a religious believer, I demand that during the military training I should be provided with conditions which were unavailable during the two years of military service:

1. To go to Holy Mass on Saturdays and Sundays, and not be compelled to work;
2. To be given time for morning and evening prayers;
3. Not to be forbidden to use religious literature.

These are church requirements, which I must follow. I invite all the people of good-will to show their solidarity with me and to support me in my prayers.

Petras Grazulis
Nov. 23, 1987
Sasnavo

—ELTA

Knights of Lithuania Supreme Council Plan 75th Anniversary Celebration

Knights of Lithuania Supreme Council, met recently at St. Casimir's Church Hall, Green St., New Haven, Connecticut.

President Frank Petrauskas called the meeting to order with Rev. Anthony Jurgelaitis offering the opening prayer.

Mr. Petrauskas reported that he has received several letters regarding advertising the 75th Anniversary and also noted plans are being formulated for a history book to be sold to the people.

The President also listed the many activities and celebrations he attended since the last meeting including trips to New York, Pennsylvania, and Florida.

Officers gave their reports and reports were also read from the various districts.

Vytis Editor Dalia Bulvicius spoke about the publication and noted an attempt is being made to

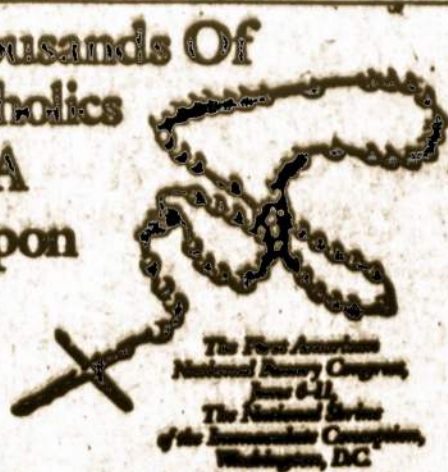
get it out earlier. Rev. Jurgelaitis has submitted several articles and Dalia has set aside two pages for publication notices of Lithuanian affairs.

Ritual Committee Chairman, Rita Pinkus noted that members who are in line to get the 4th degree should send in their applications by the end of June since time is needed to have the medals engraved and the ritual applications completed.

Helen Shields spoke about the upcoming convention to be held in Washington, D.C., July 27 to 31, 1988. She pointed out this is the organization's 75th anniversary and plans are being worked on to make this an unforgettable event.

Rev. Jurgelaitis closed the meeting with a prayer. The next meeting will be held June 4th in Washington, D.C., the sight of the upcoming convention.

**This Year, Thousands Of
America's Catholics
Will Take Up A
Powerful Weapon
In The Fight
Against Evil.**



Mary needs your help to return the world to God by a rebirth of authentic spirituality!

It has been nine years since the first Rosary Congress was held—at the request of Our Lady — at Poland's Shrine of Our Lady of Czestochowa. Since then, the power of such prayer has reaped great spiritual victories in that country, and church leaders have noted that *today's Polish youth are much more spiritually committed* than either their parents or their grandparents!

Imagine the joy of Our Lady if such a rebirth of spirituality were to take place in our own materialistic country! It can happen, but only if you help ...

Join us as we gather in prayer and adoration.

Through the Rosary Congress (widely known as the "Siege of Jericho") and the Perpetual Rosary (which keeps this prayer going around the clock), Poland has been calling upon Jesus, through Mary, for grace and mercy. Soon, such devotions will take place in every state in our nation. And it will all start with the National Congress, June

FATIMA

(From Page 1)

most peaceful and prosperous countries in the world.

Could there be a connection between this fact and the fact that a majority of Portuguese now say the family Rosary?

The promise of Fatima is thus backed by evidence. How much more willingly, then, should we fall down in humility before the Queen of Heaven, who said at Fatima: "CONTINUE TO SAY THE ROSARY EVERY DAY IN HONOR OF OUR LADY OF THE ROSARY, TO OBTAIN THE PEACE OF THE WORLD ... BECAUSE ONLY SHE CAN OBTAIN IT."

6th to 11th, 1988.

By attending the Congress, you will be taking your place in the front lines of our country's battle with evil. You and thousands of others, gathered together at The National Shrine of the Immaculate Conception, will spend one week in adoration. There will also be daily conferences on the Holy Father's Marian Year encyclical *Redemptoris Mater*.

You can help secure today's Church to the Pillars of Jesus and Mary.

In St. John Bosco's prophetic dream, he envisioned the Barque of Peter lost on storm-tossed seas. Its salvation? Two great pillars: Jesus in the Eucharist and Mary, Help of Christians. Only these could hold the Barque secure and strong.

Won't you help our Holy Father secure our Church to these great Pillars? Mary has invited each of us to assist Him. And our Holy Father, himself, has said of the Congresses, "I know about them. I bless them. I rely on them; do them on a grand scale!" Now it is in our hands; the decision rests in our own hearts.

Call ... and help set America on a new path.

We've established a toll-free number to make getting organized as easy as possible. If you'd like to attend the Congress ... serve as an area or state coordinator ... or simply obtain more information, please call.

We can never have too many caring hearts.

1-800-833-PRAY

(In Maryland 301-747-PRAY)

All attendees will receive the Pope's Apostolic Blessing. A Cooperative Effort of Apostolatus Uniti and the Marian Movement of Priests.

2200 Pleasant Villa Avenue, Catonsville, Maryland 21228

A Letter To My Mom

I don't think she'll be listening
Cause Mom's too far away
Still there isn't any reason
I can't send my love today.

Some years ago I loved her
As any child might
But now that I'm a Mother
That love takes on new light.

Only now can I appreciate
The times she chastised me
Or the other precious moments
When she held me on her knee.

Only now can I realize
The heartaches that she bore
When Dad came down with asthma
And he could work no more.

His illness was a lingering one
And Mom, she bore her cross
Until one day she realized
She must suffer her first great loss.

He passed away real quietly
In the Middle of the night,
Her role as that of Mother
Must now take on anew light.

She worked for eight long years
To put us all through school
My Mom —
A real precious jewel!

It's easy for me now to see
Why oft times she said "No"
When I begged her to allow me
Where my young heart longed to go.

I could not see the dangers
That in these places lie
But Mom all wise and knowing
Was guarding little I.

In two short years that heavy task
Is soon to come to me

Oh, Mother up in heaven
How I'll be needing thee!

With evil forces from all sides
In movies, books and song
How dear Jesus will I keep
My little girl from wrong?

To be a Mother in this day
Is no easy task
Oh, Mary, be my guiding light,
This is all I ask.

So Mother, now you see quite clear
Why I long for you today
If you were here to guide me now
I'd surely find the way.

My little ones are growing Mom
I wish that you could see
My baby girl, she's two now
And cute as she can be.

You never had a boy Mom
You'd love mine, he's now seven
And my oldest angel Mary Anne
Has just turned eleven.

Your daughters all still living
Remember very clear
The way they all expressed their love
On Mother's Day each year.

Oh, how I could show my love
If you were here today
But all that I can do this year
Is go to church and pray.

Your loving daughter,
F.T.E.

The announcer on a local radio talk show asked all the listeners to call in a message to their mothers for Mother's Day.

The above letter was called in by one of the listeners.

Fatima Shrine in Nearby New Jersey

The World Apostolate of Fatima (The Blue Army) has a beautiful Shrine Complex at Washington, NJ, high on a picturesque hillside overlooking the farmlands below.

Thousands of Pilgrims gather at the Shrine of the Immaculate Heart of Mary on the 13th of each month from May to October.

In addition to its special "centers" of devotion in Europe, the Blue Army has a very special center of devotion here in the United States, where the Apostolate was founded by a parish priest in 1947.

It is the Holy House of Nazareth in replica, erected and dedicated with the blessing of the Archbishop of Loreto (formerly the Secretary to Pope John XXIII) with actual stones from the original Holy House of Nazareth throughout the walls. In this chapel is the world's only sculptured reproduction of the "Last Vision" of Fatima with part of the actual altar of the vision — the altar upon which the words Grace and Mercy flowed "like water" (Lucia's Memoirs).

Also in the same chapel, here at the National Center of the Blue Army in the United States, is reserved the largest extant piece of the tree upon which Our Lady of Fatima appeared at Fatima. It is in a monstrance sealed by the Bishop of Fatima.

Near the Holy House, U.S.A. is the Blue Army National Shrine of the Immaculate Heart of Mary, where Blue Army members are remembered not only daily, but also in many All-Night Vigils.

C.F. Edunk Ordained to Diaconate

Charles Francis Edunk (Idanka) of Plymouth, Pennsylvania, was ordained to the Diaconate for the Scranton Diocese at the Cathedral of St. Peter, Scranton, on Saturday, March 5, 1988.

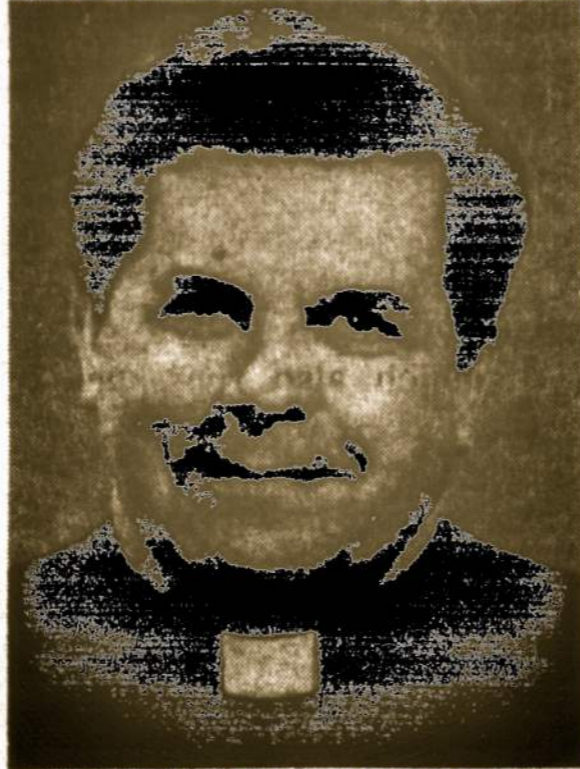
He is the son of the late Charles (Kazys) and Mary Badzjonas Edunk. He is the first native son to be called to ordination from St. Casimir's (Lithuanian) Church, in the Lynwood Section of Hanover Township, and formerly in Larksville, in about twenty-five years.

A second career vocation, Rev. Mr. Edunk worked for many years for Atwater, Inc., of Plymouth, PA prior to entering the seminary. He is completing his fourth year of Theology at Pope John XXIII National Seminary in Weston, Massachusetts.

"There are many men out there, who for one reason or another, did not answer the call to priesthood in their younger years, but still feel the desire to serve the Lord now. Pope John XXIII Seminary is the place to discern this vocation. This seminary is designed to assist the 'not so young' man in making the right decision. The curriculum, faculty, and staff at Pope John are well prepared to do this," he said.

In addition, he firmly believes that, "It is never too late to pursue a higher education."

He began his college career by participating in the part-time continuing education program at King's College, Wilkes-Barre,



Charles Francis Edunk

Pennsylvania, only a few years ago. He is a magna cum laude graduate of King's, Class of '84, with a BA in Theology and a minor in Philosophy.

While at King's, he was a member of several honor societies, and president of the Alpha Sigma Lambda. At Pope John XXIII Seminary, he was a member of the Academic Committee, vice-president of his class for two years, and served as Copy and Design Editor for the monthly Seminary Newsletter, which is mailed to Bishops, vocation directors and interested people throughout the country.

Reverend Mister Edunk is looking forward to ordination to the Priesthood on Saturday, September 3, and to celebrating a Mass of Thanksgiving on Sunday, September 4, 1988, in St. Casimir's Church, Lynwood, one of the oldest Lithuanian parishes in the United States, being founded in 1889 by Reverend Alexander Burba.

Gedmans Mark 45th Anniversary

Mr. and Mrs. Dominic Gedman, rear 1816 Washburn St., Scranton, PA, celebrated their 45th wedding anniversary, April 26, 1988.

Mrs. Gedman is the former Helen Polkowski, daughter of the late Mr. and Mrs. Frank Polkowski. She is retired from the Linden Dress Co. Mr. Gedman, son of the late Mr. and Mrs. Michael Gedman is a retired employee of the A&P Ware-

house.

The couple has five children and seven grandchildren.

On their return from California the couple will be guests of honor at a family gathering at the home of Mr. and Mrs. Michael Gedman, 540 Detty St., Scranton.

Five members of the Gedman family belong to the Lithuanian Catholic Alliance.

Miniatures Featured at Festival

Baltimore's Lithuanian Festival held at the Festival Hall June 4 and 5 will feature as one of its displays this year a miniature display of the battle of Tannenberg (Zalgiris), 1410.

The display was constructed by Bob Luddy and Joe Walukonis, miniature soldier enthusiasts from the Washington, suburbs. Zalgiris, as many Lithuanians know, was a significant victory by an allied army of Lithuanians and Poles over the German Religious-Military Order of the Teutonic Knights.

Using topographical maps, the battlefield has been recreated in miniature. One of the focal points represented is the initial

German defensive line with the armies providing the most interesting and colorful part of the display. All figures are hand-painted with the Teutonic Army having 300 pieces and the Polish and Lithuanian 200 pieces each.

Featured is Grand Duke Vytautas wearing armor style just like the western knights. Also represented are the fierce forest warriors of the lowlands (Samogitia) clad in furs. The standards carried include the familiar "Vytytis" and the "Towers" or "Columns" of Gedimas.

For more detailed information on the Festival call Joe Walukonis (703) 971-6728 or Ed Budelis (301) 795-9342.

Urge Congress to support bill

H.J. Res. 474, designating June 14, as Baltic Freedom Day is circulating through Congress. Sixty-six Congressmen have cosponsored the resolution to date with 218 required for the measure to pass.

For the past six years, Congress has proclaimed June 14th Baltic Freedom Day to commemorate those who have died for Estonia's, Latvia's Lithuania's freedom, and to recognize those who are dedicated to regaining sovereignty for the Baltic States.

Call or write your Congressman to urge them to become a co-sponsor of the resolution.

If you do not know your Congressman's phone number, call the U.S. Capitol Switchboard (202-224-3121), the operator will provide you with the number and transfer you to your representative's office.

Letters should be addressed to: The Honorable _____, U.S. House of Representatives, Washington, D.C. 20515.



"...AND WHAT'S WAITING FOR YOU OUT THERE? MORE STOCK MARKET JITTERS?... ESCALATING INTEREST RATES?... RUNAWAY INFLATION, OR WORSE YET, FULL SCALE RECESSION!?"

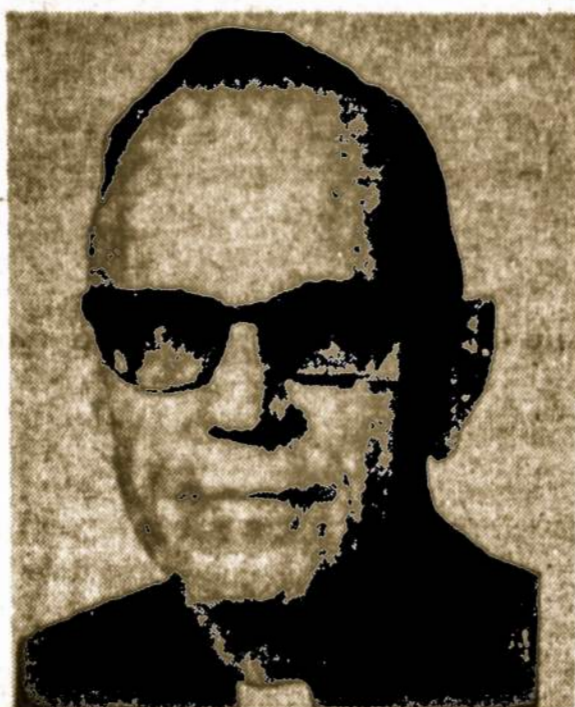
Rev. P. Alisauskas to Mark Anniversary

Rev. Peter J. Alisauskas, pastor of St. Casimir's Church, Pittston, Pennsylvania, will celebrate the 45th anniversary of his ordination to the priesthood on June 5.

Father Alisauskas was born in Simpson, PA the son of Mr. and Mrs. Charles Alisauskas. He has a brother, Anthony, who lives in Bensalem and another brother Paul died in 1957.

He received his early education in Simpson and was graduated from Fell High School, Simpson in 1935. He attended Marianapolis College, Thompson, Connecticut, for two years and then matriculated to Mount Saint Mary's College, Emmitsburg, Maryland in 1937. In June, 1939, after completion of philosophical studies, he was awarded a Bachelor of Arts Degree. Entrance to Mount Saint Mary's Seminary followed and after four years of study for the priesthood, he was ordained on June 5, 1943, by the late Bishop William J. Hafey of the Diocese of Scranton.

Father Alisauskas' first assignment was to St. Ann's Church, Shohola, as Assistant from June to September of 1943 at which time he was appointed Assistant Pastor at Holy Name Church, Swoyersville. In May, 1946, he was transferred to St. Joseph's Church, North Scranton, where he remained until January, 1947, when he was assigned to St. Basil's Church, Dushore. In 1955 he was transferred to Ss. Peter and Paul



Rev. Peter J. Alisauskas Church in Towanda. He assumed his final post as Assistant Pastor in 1959 when he was reassigned to St. Joseph's in Scranton. His first pastoral assignment was St. Mary's Church, Wanamie and St. Joseph's Church, Hanover, both of which he assumed in 1961. On September 14, 1966, Father Alisauskas was named to head St. Casimir's Parish, Pittston, where he is presently serving as pastor.

To mark the occasion the parishioners of St. Casimir's will honor him with a dinner and reception at Convention Hall, Pittston, on Sunday, June 12, 1988. The day will begin with a Concelebrated Mass of Thanksgiving at 12 Noon in St. Casimir's Church, followed immediately after by the reception at Convention Hall. Dinner will be at 2 p.m. Len Charney's orchestra will provide music for dancing.

Reservations may be made with the ushers following all Sunday Masses.

No Glasnost in Lithuania

"Hundreds of Lithuanians have upset the folks in the Kremlin by taking Mikhail Gorbachev's glasnost campaign a bit too seriously.

Many of the Baltic nation's 3.4 million population were hoping that the new spirit of openness would enable them to observe the 70th anniversary of Lithuania's declaration of independence from Czarist Russia. The celebration should have taken place yesterday.

Such a celebration would, of course, have been quite para-

doxical. Lithuania remained independent for only 22 years.

Josef Stalin annexed it, along with Estonia and Latvia, in accordance with terms of the 1939 Nazi-Soviet pact, and it's been under the Soviet heel ever since.

Even so, the Lithuanians had modest grounds for hope. After all, the Soviets — at Gorbachev's instigation — have been reappraising their political past in an effort to come to terms with some of the crimes committed by Stalin.

By ordinary standards, need-

Psychiatric Reform Under Way at Present in the Soviet Union?

In early January, the Soviet Government took several steps which might reform Soviet psychiatry. In one instance, the ministry of Internal Affairs (MVD), which also runs the gulag, relinquished all control of the notorious Special Psychiatric Hospitals (SPH) to the Ministry of Health (MH). And in another move, new legal rights were granted to Soviet mental patients. As a step in that direction, the Soviet Health Ministries chief psychiatrist announced in mid-February that more than 2 million people will be removed from the government's list of mental patients. While Western experts hail these moves as "hopeful," they remain cautious that these steps remain to be seen.

In announcing the new laws on psychiatry, TASS reported that a new statute give patients and their families the right to appeal hospitalization decisions in non-criminal cases and also puts the Ministry of Health in charge of Special Psychiatric Hospitals. TASS also reported that the RSFSR, whose laws are traditionally the model for the other republics, has changed its legal code to make it a crime to place a "patently healthy person" in a mental hospital.

Rumors about the transfer of Special Psychiatric Hospitals to the Ministry of Health, sometimes initiated by Soviet officials, have been circulating for months. The Soviet press, even such ultra-official newspapers as PRAVDA and IZVESTIYA, had run items on psychiatric abuse — not of dissidents, but of "truth seekers" and others who annoyed local officials. These

less to say, the brutal annexation of Lithuania, Latvia and Estonia should fall into this category, but glasnost or no glasnost, there are crimes that will not be redressed. They go to the very nature of the USSR as a forced and artificial union of separate nations under Russian domination.

Moscow has not gotten away with this conduct scot-free.

In Western countries — notably Canada, where there are

articles evoked floods of letters from Soviet citizens favoring psychiatric reform.

Aleksandr Podrabinek, a human rights activist imprisoned for his writings on psychiatric abuse, greeted these legal changes as improvements, but said that, "practice had not yet changed." Western experts agreed, saying that even the transfer of the Special Psychiatric Hospitals to the Ministry of Health might not result in improvement. Peter Reddaway, of the Kennan Institute, noted that the infamous Serbsky Institute for Forensic Psychiatry has been under the Ministry of Health since 1957 and is the center of the political abuse of psychiatry.

Eight-five Soviet human rights activists are now believed to be held in Soviet psychiatric hospitals. The Soviet authorities released some 25 human rights activist under a 1987 prisoner amnesty, including four from Special Psychiatric Hospitals. Yet cases of actual or threatened psychiatric imprisonment of dissidents also continue, albeit on a reduced scale. In January, 1988, Soviet dissident Lev Ubozhko — who had spent 14 years in psychiatric prisons and had been released in August 1987 — was again sent to a SPH.

This modest reform of psychiatry is part of perestroika, the new Soviet reform program. In addition, the Soviet Union wants to rejoin the World Psychiatric Association (WPA) from which it was forced to withdraw in 1983 — or face likely expulsion. Rejoining the WPA is part of the Soviet drive for international recognition and acceptability.

—CSCE Digest, January-February 1988.

35,000 Lithuanian exiles — there have been demonstrations and hunger strikes outside Soviet embassies and consulates.

The Soviets have responded by accusing the U.S. of instigating the independence day furor in Lithuania, as well as the demonstrations in the West.

Sad to say for Moscow, no such instigation was necessary.

("No glasnost in Lithuania," New York Post, Feb. 17, 1988)

HITLERIO – STALINO BEGĖDYSTEI TĖSIANTIS

Lietuvos generalinio konsulo New Yorke Aniceto Simučio žodis į Lietuvą per Laisvosios Europos radiją 1988 vasario 16, minint 70 metų sukaktį nuo Lietuvos nepriklausomybės atstatymo paskelbimo.

Brangūs broliai ir sesės pavergtoje Tėvynėje,

Kiekviena kultūringa tauta gerbia savo istorinę praeitį ir su pagarba mini svarbiuosius įvykius bei tautai nusipelnčius asmenis. Lietuvių tauta ypatingai didžiuojasi savo didinga praeitimi. Nors istorijos eigoje didelė ir galinga Lietuvos valstybė sunyko, bet noras gyventi laisvoje savoje demokratinėje valstybėje išliko. Tas noras ir nepaprastas ryžtas atvedė į Lietuvos valstybės atstatymą 1918-ųjų metų Vasario 16-sios Akto.

Toji diena yra pagrindinė mūsų tautos šventė naujųjų laikų istorijoje. Kita šventė, simboliizuojanti lietuvių kovą už savistovumą, yra rugsėjo 8-ji. Tą dieną 1430 metais Vytautas turėjo būti vainikuotas Lietuvos karaliumi. Iki Sovietų Rusijos invazijos ir okupacijos tos datos buvo iškilmingai švenčiamos ne tik visoje Lietuvoje, bet ir kitose pasaulio dalyse, kur tik gyveno didesnis skaičius lietuvių, išskiriant tik Sovietų Rusiją.

Nuo to laiko kai Lietuva tapo dviejų į valdovus iškilusių karo nusikaltėlių — Hitlerio ir Stalino — suokalbio auka, tų švenčių minėjimas jų kontroliuojamose teritorijose tapo griežčiausiai uždraustas. Ne vienas draudimui prasižengęs mūsų brolis atsidūrė kalėjime arba Sibiro ištrėmime.

Šiandien jau visas pasaulis, neišskiriant ir Sovietų Sąjungos, teisingai yra pasmerkęs Hitlerį kaip karo nusikaltėlį ir žmonijos pabaisą, bet jo sėbras Stalinas iki šiol išvengė visuotinio pasmerkimo Sovietų Rusijoje ir jėga jos kontroliuojamose šalyse.

Žinomas Ribbentropo-Molotovo 1939 metų rugpjūčio 23 dienos paktas buvo sudarytas su Hitlerio ir Stalino pavedimu ir palaiminimu. To susitarimo pasėkoje Hitleris pradėjo karą prieš Lenkiją, į kurį įsijungė ir Stalinas, pasiūsdamas Raudonąją Armiją atsiimti jam užrašytą Lenkijos dalį. Kai buvo susidorojama su Lenkija, atėjo ir Baltijos valstybių eilė.

Lietuvą Raudonoji Armija okupavo 1940 metų birželio 15 dieną, o po to lyg pajuokai suvaidino rinkiminę komediją. Ją surežisuodamas, Stalinas cinizmu pralenkė net Hitlerį, kuris, okupuodamas Čekoslovakiją, Austriją ir atplėšdamas nuo Lietuvos Klaipėdos kraštą, garsinosi demokratiškiausiais plebiscitais.

Tiek Hitlerio, tiek Stalino elgesį pasmerkė visas laisvasis pasaulis. JAV vyriausybė išleido specialią deklaraciją, pasmerkdamą Baltijos valstybių okupaciją ir atsakydama pripažinti jų įjungimą į Sovietų Sąjungos sudėtį. Šitas atsakymas tebegalioja iki šių dienų.

Po Antrojo Pasaulinio Karo nuo Ribbentropo-Molotovo pakto atsiribojo tiek Vakarų Vokietija, tiek Maskvos kontroliuojami Rytų Vokietija. O kaip pasielgė Sovietų Sąjungos valdovai? Ji tą gėdingą dokumentą slepia nuo visuomenės ne tik okupuotoje Lietuvoje, bet ir visoje Sovietų Sąjungoje. Ir ne tik slepia, bet dargi draudžia prieš jį protestuoti.

Daugelis jūsų jau žinote kaip brutaliai persekiojami tie mūsų broliai okupuotoj tėvynėj, kurie išdrįso pereitų metų rugpjūčio 23 d. prisiminti tą gėdos aktą kuklia ir civilizuota demonstracija Vilniuje. Į tą jau atkreipė dėmesį ir JAV Kongresas, išreiškdamas pasipiktinimą ir skatindamas prezidentą atitinkamai paveikti ir pasaulio viešąją opinioniją.

Ko vertas iš Kremliaus pasauliui skelbiamas atvirumas ir tariamasis persitvarkymas, jei neatsisakoma nuo Hitlerio-Stalino sąmokslų pasėkoje įgyto grobio? Ne tik kad neatsisakoma, bet dar draudžiama apie tą sąmokslą kalbėti ar prieš jį protestuoti.

Ribbentropo-Molotovo paktas buvo tik įvadas į Stalino nusikaltimus prieš Lietuvą ir lietuvių tautą. Tuo pat metu kai Hitlerio šturmtroperiai trankėsi po Vokietiją ir jos užimtus kraštus, gaudydami žydus sunaikinimui, Stalino pasiūstė enkavedistų

sunkvežimiai zujo po Lietuvą gaudydami nekaltus jos gyventojus ištrėmimui į Sibirą. Nedaug šeimų Lietuvoje teliko, kurių artimieji nebūtų buvę tų trėmimų paliesti. Jei Hitleris savo aukas nuodijo dujomis specialiai įrengtuose pečiuose, tai Stalinas siuntė jas lėtai mirčiai į Sibiro ledynus.

Nežiūrint Kremliaus didelių pastangų nuslėpti Stalino nusikaltimus prieš pavergtuosius ir net savuosius, laiko eigoje vis daugiau jų išeina į viešumą Sovietų Sąjungoje ir jos pavergtose šalyse. Blaivaus galvojimo balsai ir pačioje Rusijoje laikas nuo laiko prasiveržta net iš Kremliaus rūmų. Stalino įpėdinis Nikita Chruščiovas buvo pirmasis, išdrįsęs pasmerkti savo pirmakūno nusikaltimus. Žodinių pasmerkimų neseniai pakartojo ir Gorbačiovas, bet tai tik žodžiai, nes kovotojai už žmogaus teises ir religinę laisvę ir šiandien tebepersekiojami okupuotoj Lietuvoj.

Šitie dalykai gerai žinomi visame laisvajame pasaulyje — apie

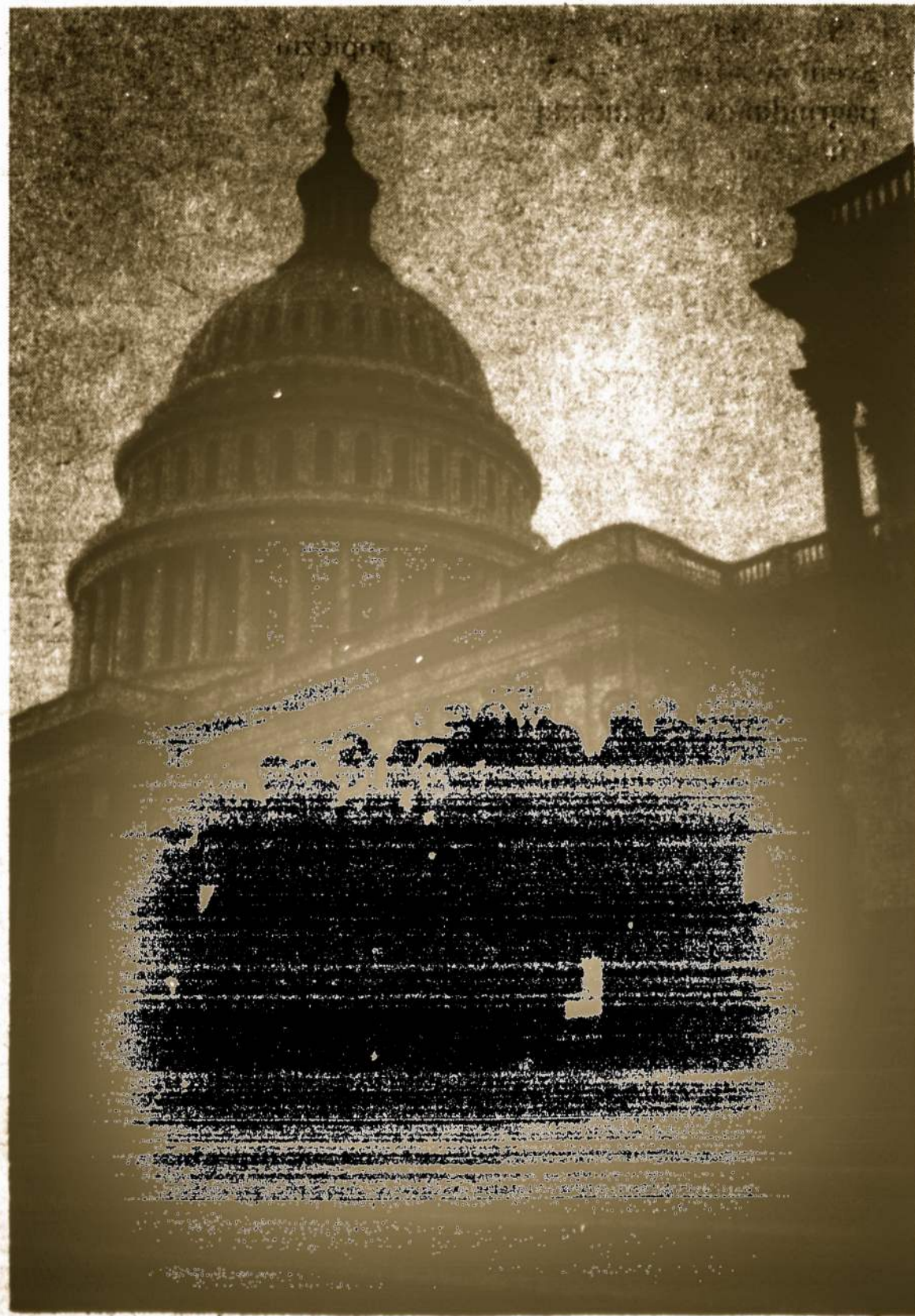
juos plačiai kalbama, rašoma ir protestuojama.

Turbūt tiksliausiai rusų tautos

sąžinės balsą visai neseniai išreiškė įžymusis rusų rašytojas Michailas Satrovas, pasakymas N. Y. Times korespondentui Maskvoje, kad "Stalinas būtinai tokio masto nusikaltėlis, kad pasaulis dar nebuvo".

Lietuvos nepriklausomybės atstatymo 70 metų sukaktį atžymėti Jungtinių Amerikos Valstijų Kongresas yra priėmęs rezoliuciją, kuria prezidentas įpareigojamas 1988 metų Vasario 16-ją paskelbti kaip Lietuvos Nepriklausomybės Dieną.

Visuotinas Lietuvos okupacijos pasmerkimas laisvajame pasaulyje ir prasiveržiantys blaivaus galvojimo balsai pačioj Rusijoje rodo, kad artėja laikas kai turės būti atitaisytos Stalino-Hitlerio nusikaltėliškų sąmokslų pasekmės. Sąžiningai atsiribojus nuo Ribbentropo-Molotovo pakto, pranyks ir pretekstas tęsti Lietuvos okupaciją.



Lietuvių Jaunimo Sąjungos politinės konferencijos dalyviai prie JAV kapitoliaus.

TRYS ESMINIAI POREIKIAI Reikalaujame pripažinti tą laisvę, kuri tikintiesiems yra privaloma

PREL. AUDRYS BAČKIS

Europos Saugumo ir Bendradarbiavimo konferencija Vienoje, prasidėjusi 86-tų metų lapkričio mėnesį, nuo šių metų sausio 22 dienos tęsiasi savo penktoje sesijoje. Dėl nemažų sunkumų, kurie yra iškilę svarstant žmogaus teisių ir religinės laisvės problemas, baigiamasis konferencijos dokumentas dar nėra parengtas.

Apie religijos ir sąžinės laisvę kalbėjo prel. A. Bačkis

Vasario 26 d. konferencijos posėdyje apie religinę ir sąžinės laisvę kalbėjo Šventojo Sosto delegacijos antrasis pirmininkas, Bažnyčios viešųjų Reikalų Tarybos sekretoriaus pavaduotojas prelatas Audrys Bačkis.

Savo žodyje prelatas Bačkis Šventojo Sosto vardu išdėstė tris pagrindinius tikinčiųjų bendruomenės poreikius, kuriems patenkinti yra būtina užtikrinti religinę laisvę.

1. Kiekviena tikinčiųjų bendruomenė turi teisę organizuotis pagal savo vidinius poreikius.
2. Kiekviena tikinčiųjų bendruomenė turi teisę religiniai auklėti savo narius.
3. Turi teisę naudotis socialinės komunikacijos priemonėmis.

Konferencijos darbai lėtai vyksta

Šv. Sosto delegacijos vadovas pradžioje apgailestavo, kad konferencijos darbai vyksta labai lėtai. Darbus ypač trukdo iškilę nesutarimai tais klausimais, kurie labai rūpi Europos tautom ir kurie jau nuo 75-tųjų metų užėmė svarbią vietą Europos Saugumo ir Bendradarbiavimo konferencijoje.

Mes apgailestaujame — kalbėjo prel. Bačkis — vardan tų milijonų žmonių, kurie Europos kraštuose kasdien susiduria su konkrečiais sunkumais. Jeigu šiuos klausimus sprendžiant, vis dar nebus padaryta reikiama pažanga — įspėjo prelatas Bačkis

— viešoji opinija turės pasidaryti išvadą, kad Europa nėra pajėgi surasti bendrą kalbą ir išspręsti tuos klausimus, kurie turi gyvbinės reikšmės šio žemyno tautų dabarčiai ir ateičiai.

Tarp tų klausimų — pažymėjo prel. Bačkis — yra pagrindinės žmogaus laisvės, kurių respektavimas yra nepamainoma tikrosios, pastovios taikos sąlyga. Užtikrinti šias laisves reiškia apginti asmens žmogiškąjį orumą, jo žmogiškosios prigimties esmę.

Religijos laisvė — visų kitų žmogaus teisių mastas

Štai dėl ko — tesė prel. Audrys Bačkis, Šventojo Sosto delegacija yra susirūpinusi, kad baigiamajame konferencijos dokumente būtų atitinkamai pabrėžta religinė ir sąžinės laisvė. Šį rūpestį yra išreiškęs popiežius Jonas Paulius II, šių metų Pasaulinės Taikos Dienos proga pabrėždamas, kad religinė laisvė yra susijusi su pačiomis žmogaus dvasios gelmėmis. Dėl to ji yra visų kitų žmogaus teisių mastas.

Kiekviena tikinčiųjų bendruomenė turi teisę organizuotis pagal savo vidinės sąrangos poreikius. Ji turi teisę ne tik tikėti,

bet ir praktikuoti savo tikėjimą. Tai nėra vien asmeninis privatus reikalas. Religijos praktikavimas — apima ir socialinius tikinčiųjų bendruomenės įsipareigojimus. Europos istorija liudija, kiek daug religinės bendruomenės yra davusios šio žemyno tautų kultūrinei ir socialinei pažangai.

Pacitavęs tarptautinius dokumentus, kurie draudžia bet kokią netoleranciją bei piliečių diskriminaciją, Šv. Sosto atstovas pažymėjo, kad tai ypač svarbu Katalikų Bažnyčioje, kurioje turi būti išlaikyta hierarchinė tvarka.

Katalikų bendruomenės turi teisę palaikyti nevaržomus ryšius su popiežium, kuris vienintelis — pagal Bažnyčios įstatymus — turi teisę skirti vyskopus.

Religinis auklėjimas — esminis tikinčiųjų poreikis

Kalbėdamas apie religinio auklėjimo teisę, prel. Bačkis pabrėžė, kad religinis auklėjimas yra esminis tikinčiųjų bendruomenės poreikis. Kiekvienas tikintis tikėjimą laiko brangiausiu savo turtu. Dėl to jis trokšta šį turtą perduoti savo vaikams. Trokšta šiuo turtu pasidalinti su kitais žmonėmis.

Su religinio auklėjimo teise yra neatskiriama susijusi teisė turėti Kunigų Seminarijas ir jose laisvai rengti pavienių tikinčiųjų ir religinių bendruomenių dvasinius vadovus.

Auklėjant pilnutinę žmogaus

asmenybę, negalima atmesti religinę žmogaus asmens dimensiją.

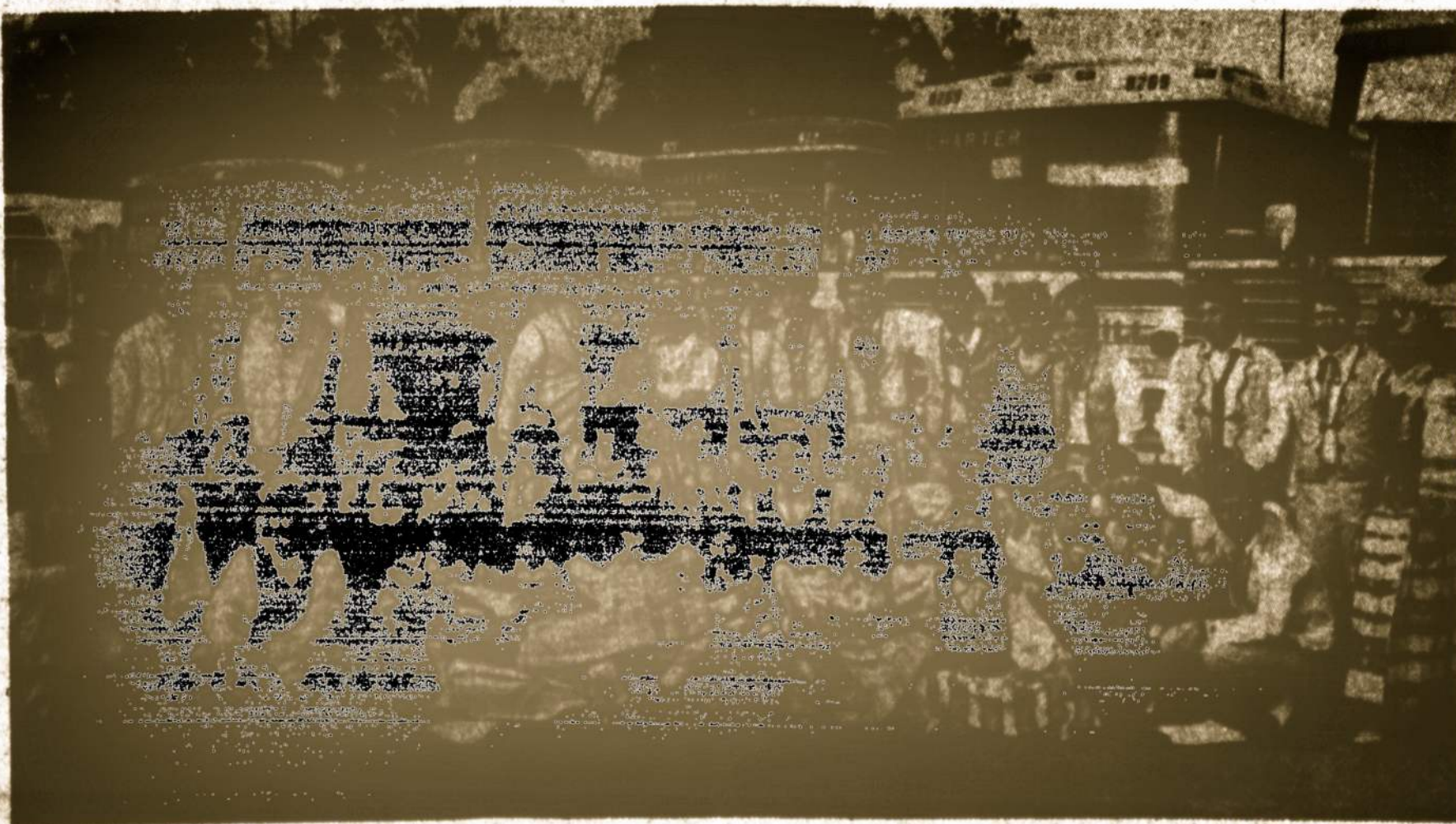
Reikalinga informacija

Pagaliau Šv. Sosto delegacijos Vienos konferencijoje pirmininkas priminė pavienio žmogaus ir žmonių bendruomenės teisę į informaciją tiek tautinėje tiek tarptautinėje plotmėje. Informacijos, socialinės komunikacijos priemonės yra reikalingos ir tam, kad pavieniai žmonės ir bendruomenės galėtų savo religinius ir kitokius įsitikinimus perduoti kitiems žmonėms bei kitoms bendruomenėms, pasidalinti tomis vertybėmis, kurios yra reikalingos visuotinei žmonių gerovei.

Reikalaujame pripažinti tą laisvę, kuri tikintiesiems yra privaloma

Mes nereikalaujame tikintiesiems jokių privilegijų — baigė savo žodį Europos kraštų Saugumo ir bendradarbiavimo konferencijoje Šv. Sosto atstovas prel. Audrys Bačkis, — Mes reikalaujame pripažinti tikintiesiems tą laisvę, kuri jiems yra privaloma, kad galėtų ne tik išlikti, bet normaliai augti bei plėtotis. Taip jie galės pilniau bendradarbiauti kuriant savo kraštų visuotinę gerovę.

— Lietuvos vyčių šių metų seimas 75-tas jubiliejinis įvyks gegužės 28 - 31 Sheraton Hotel, Washington, D.C.



Hartfordo Berzelis balandžio 16 atvyko į New Yorką ir Kultūros Židinyje atliko programą Laisvės Žiburio radio pavasario koncerte. Dešinėje — grupės vadovė Dalia Dzikienė.



Lietuvos koplyčia Šv. Petro bazilikos rūsyje

TRYS DIDIEJI RENGINIAI 1988 METAIS

Jungtinio finansų komiteto informacijos vadovas Antanas Juodvalkis sukviestė sausio 30 į Socialinių reikalų raštinę Chicagoje spaudos ir radijo darbuotojus susitikti su visų tų renginių komitetų atstovais ir gauti iš jų tiesiogines informacijas.

Kas tie trys didieji renginiai?

1. Tai Pasaulio Lietuvių Bendruomenės VII-sis seimas, šaukiamas birželio 28 - 30 Toronte, Kanadoje. Jį organizuoja PLB valdyba, vadovaujama Vytauto Kamanto. Seimo organizacinį komitetą sudaro torontiškiai pirm. inž. Eugenijus Čuplinskis, adv. Joana Kuraitė Lasienė ir Vytautas Bireta.

2. Antrasis renginys tai IV-sis Kultūros kongresas, ruošiamas birželio 24 - 27 irgi Toronte. Rengimo komitetą sudaro pirm. Milda Lenkauskienė, nariai — Pranas Joga, Jonas Kazlauskas, Nijolė Kersnauskaitė, kun. Gediminas Kijauskas, SJ, Viktoras Mariūnas ir Juozas Stempužis. Visi iš Ohio, JAV.

3. Trečiasis renginys — VIII-ji Laisvojo pasaulio lietuvių tautinių šokių šventė, įvyksianti liepos 2 — 3 Hamiltone, Kanadoje. Komiteto pirm. Vaidotas Kveda-

ras. Numatoma, kad šokių šventėje dalyvaus 123 grupės šokėjų iš viso pasaulio. Šalia šokių šventės dar bus lietuvių paroda, skirta kitataučiams, ekumeninės pamaldos, susipažinimo vakaras, eisena prie laisvės paminklo ir kt.

Ši informacinį susirinkimą atidarė Antanas Juodvalkis, o jam pirmininkavo Pranas Joga. Visų minėtų renginių komitetą atstovai smulkiau informavo apie jau atliktus darbus ir numatytus planus.

Pirmiausia kalbėjo IV-jo kultūros kongreso komiteto pirm. Milda Lenkauskienė, pabrėždama šio kongreso svarbą lietuviškai kultūrai išlaikyti. Programa jau galutinai numatyta. Svarbiausias punktas — prel. dr. Prano Gaidos paskaita — Laisvas kūrejas nelaisvės akivaizdoje. Paskui svarstybos, liečiančios šiuos klausimus: šeima, literatūra, teatras, religija, muzika, menas, spauda ir radijas, lituanistika, tautodailė. Visoms sritims jau parinkti vadovai, visuomenei žinomesni savo veikla asmenys. Vyks taipgi ir kultūriniai pasirodymai: ekumeninės pamaldos, literatūros vakaras, vaidinimas — Putino Val-

dovas, koncertas, dailės paroda, veidai ir vardai paroda.

Toliau apie PLB VII-ji seimą informavo pirm. Vyt. Kamantas. Seimas vyks birželio 28-30 Toronte. Numatoma dalyvaus 140 atstovų. PLB valdyba sudarė darbotvarkę, kviesdama prelegentus, svečius. Atstovai turi būti išrinkti iš visų kraštų L. Bendruomenių pagal nustatytą skaičių ir praneštos jų pavardės iki 1988 vasario 16. Organizaciniais ir techniniais reikalais rūpinasi Toronte sudarytas komitetas: pirm. Eugenijus Čuplinskis, J. Kuraitė Lasienė ir V. Bireta.

Jis dar painformavo apie PLB Fondą, kuris buvo įkurtas 1979 ir įregistruotas Illinois valstijoje. Fondas atliko svarbų uždavinį — sutelkė lėšas Lietuvių kalbos katedrai ir paskutinius pinigus įteikė 1987 lapkričio 20. Dabar telkia lėšas Stasio Barzduko vardo stipendijoms studijuojančiam jaunimui paremti, pagrindžio spaudai ir kitiems svarbiems tikslams. Fondo pirm. yra V. Kamantas, išd. Juozas Lukas, sekret. Kazys Laukaitis, reikalų vedėja Nijolė Balzarienė.

Baigdamas savo kalbą jis dėkojo Danguolei Valentinaitei

už patalpas ir Antanui Juodvalkiui už visų sukvietimą.

Apie VIII šokių šventę plačiau praneša to renginio komiteto pirm. Vaidotas Kvedaras. Šventė vyks Hamiltone, Kanadoje liepos 2 - 3. Meninei programai yra pakviesti 4 vadovai. Laukiama šokėjų grupių iš Pietų Amerikos ir Europos bei Australijos. Jis ypatingą dėmesį atkreipė į lėšų organizavimo reikalą, nes Pietų Amerikos ir Europos šokėjams reikės apmokėti kelionės išlaidas.

Kaip tik lėšų telkimo klausimu kalbėjo Jungtinio finansų komiteto pirm. dr. Antanas Razma. Jis neabejojo lietuvių dosnumu ir tik prašė greičiau organizuoti rinkėjų grupes, kurios pasiektų daugumą lietuvių.

Šis spaudos darbuotojų posėdis buvo užbaigtas bendrais pietumis, kurių išlaidas apmokėjo to komiteto nariai iš savo kišenės, neimdami iš kasos nė vieno cento. (Tai labai sektinas pavyzdys).

Dabar mums, visiems lietuviams, belieka tik jungtis į tų trijų renginių sėkmingą organizavimo darbą, nepagailint nė savo jėgų, nė finansinės paramos. O juk reikalas tikrai svarbus mūsų tautinei gyvybei išlaikyti ir tęsti kovą už tautos laisvę ir kultūrinę priemonę.

A.P.B.

— JAV LB Kultūros tarybos ir Lietuvių Žurnalistų sąjungos sudaryta 1987 m. žurnalistų premijos komisija iš pirmininko kun. Juozo Vaišnio, sekretoriaus Broniaus Juodelio, narių: Česlovo Grincevičiaus, Adolfo Merkelio ir Juozo Šlajaus vasario 22 d. posėdyje balsų dauguma paskyrė \$1,000.00 premiją "Draugo" redaktoriui kun. Pranui Garšvai už ilgametį, sėkmingą žurnalistinį darbą. Premijos mecenatas yra Lietuvių Fondas. Premija bus įteikta gegužės 15 d. Los Angeles VIII-je premijų šventėje.

— Chicago, Ill., Švč. M. Marijos Gimimo parapijos klebonui kun. Antanui Zakarauskui išėjus į pensiją, klebonu paskirtas iš Brighton Parko kun. Jonas Kuzinskas. Jo vieton Nekalto Prasidėjimo parapijos klebonu paskirtas kun. Antanas Puchenskis.

LIETUVIŲ JAUNIMO DEMONSTRACIJOS BONNOJE

Vokietijos lietuviškas jaunimas, sužinojęs per vokiškus ir lietuviškus šaltinius, kad okupacinė Lietuvos valdžia ruošia rimtas sankcijas prieš lietuvius, kurie nori Lietuvoje paminėti Lietuvos Nepriklausomybės septyniasdešimtmetį, nutarė demonstruoti Bonnoje prie Sovietų atstovybės vasario 14. Tą dieną prasidėjo demonstracijos Vilniuje ir kituose Lietuvos miestuose, bei lietuvių demonstracijos Washingtone, Ottawoje, Londone, Paryžiuje.

Vokietijos lietuvių jaunimui pavyko per kelias dienas įveikti organizacines problemas, mobilizuoti vokiečių įtakingą spaudą. Sekmadienio ryte atvyko savo lėšomis daugiau kaip 20 Vasario 16 gimnazijos mokinių, kurie buvo pasiryžę dalyvauti šioje svarbioje demonstracijoje. Prie

jų prisidėjo lietuviškas jaunimas ir iš kitų Vokietijos miestų.

Užtruko laiko, kol buvo susitarta su vokiečių policija, kurioj vietoj demonstracija turėjo vykti, nes jie pageidavo, kad ji būtų kuo toliau nuo Bonnos miesto pakraštyje įsitaisiusios sovietų pasiuntinybės. Reikėjo perkabinėti transparentus, tačiau po 11 val. demonstracija prasidėjo su religinėm apeigom, kurias turėjo praveisti patys Vasario 16 gimnazijos mokiniai. Demonstrantų tuo metu jau buvo 50 su viršum. Į demonstracijos atidarymą buvo atvykę vokiečių ir paltiečių spaudos atstovai.

Po religinių apeigų, kurių metu buvo dvasiškai prisijungta prie demonstrantų Lietuvoje ir kitur, jaunimas susėdo ratu ir aštuonias valandas, pasnikaudami, dainavo lietuviškas dainas,

skaitė iš pagrindžio spaudos, diskutavo lietuviškom temom. Jauni demonstrantai, kurie yra gimę Argentinoje, Urugvajuj, Mali, Dominikonų respublikoje, Vokietijoje bei Lietuvoje, ryškiai pajautė tarpusavio ryšį. Jų mintys buvo Lietuvoje.

Tą dieną Bonnoje vyko karnavalo eisenos. Žmonės, kurie skubėjo į linksmybes, sustodavo prie lietuvių, atidžiai skaitė transparentus bei gautą informacinę medžiagą, diskutavo su jaunu. Jauni lietuviai, kurie pirmą kartą savo gyvenime dalyvavo demonstracijoje, turėjo aiškinti apie Lietuvą ir lietuviškus įvykius. Jie buvo labai nustebinti praeivių reakcija, kad visi, su kuriais kalbėjo, žino apie dabartinę Lietuvos ir lietuvių padėtį. Visi žmonės simpatizavo lietuviams. Linkėjo demonstrantams sėkmės.

Visai kitaip buvo su rusais, pasiuntinybės darbuotojais. Jie irgi iš už savo užtvaros išėjo, nes norėjo matyti mieste vykstančią karnavalo eisnę. Jie turėjo praeiti pro demonstrantus. Juos jau buvo galima iš tolo atpažinti. Nei brangi vakarietiška apranga nepadėjo, nei anglų kalbos vartojimas. Informacinių lapelių dienos metu jie neėmė. Į pokalbius nesileido. Tik vienas rusas, prasta vokiečių kalba vienam gimnazistui uždrožė, kad čia viskas melas (Alle Liege). Tam jaunuoliui buvo nesuprantama, kad rusas, neperskaitęs platinamos informacijos, prieina prie tokių išvadų.

Demonstracijos metu buvo pinamas spygliuotas vielos vainikas su lietuviška trispalve. Tą dovaną demonstrantai numatė įteikti sovietams. Pasitelkdami vokiečius policininkus, kurie demonstraciją prižiūrėjo, sovietai atsisakė priimti dovaną. Aiškino, kad sovietai bendrai dovanas tik tada priima, kai jiems raštu pranešama prieš tris dienas...

Kitos dienos vokiečių spaudoje pasirodė labai geri atsiliepimai apie demonstraciją. Tokio spaudos ir žmonių atsiliepimo ir priėjimo lietuviškiems reikalams nebuvo tikėtasi. Jaunimas nori dažniau tokiom progom atvykti į Bonną. Tokiems lietuvių renginiams visiškai pritaria šalia pasiuntinybės gyvenantys vokiečiai, kurie, kaip paaiškėjo, nemylė savo "artimų" kaimynų.

Romas Šileris

JAV KATALIKŲ EPISKOPATAS KRITIKUOJA VASARIO 16- TOS REPRESIJAS LIETUVOJE

(Washingtonas, kovo 30. LIC)
JAV Katalikų episkopato generalinis sekretorius prelatas Daniel Hoyer parašė laišką Sovietų Sąjungos ambasadoriui Washingtone Yuri Dubiniui, kuriame jis pareiškė "gilų susirūpinimą" dėl sovietų valdžios reakcijos į įvykius, susijusius su Lietuvos nepriklausomybės šventės paminėjimu.

Vasario 25 d. laiške prel. Hoyer cituoja patikimus šaltinius, kurie teigia kad valdžios agentai sužlugdė taikingas procesijas Kaune bei Vilniuje ir sulaukė žmones ryšium su nepriklausomybės šventės paminėjimu. Prel. Hoyer išreiškia ypatingą susirūpinimą dėl Nijolės Sadūnaitės tebesitęsiančio varginimo.

Toliau laiškas primena amb. Dubinui, kad Sovietų Sąjunga yra įsipareigojusi vykdyti Helsinkio Aktą bei kitas tarptautines sutartis, turint tai omeny ir atsižvelgiant į generalinio sekretoriaus Gorbačiovo atvirumo politiką, prel. Hoyer reiškia viltį, kad ateityje nebeprisikartos toks sovietų valdžios elgesys su žmonėmis, norinčiais pasinaudoti savo pagrindinėm civilinėm, politinėm bei religinėm teisėmis.

Laiškas baigiamas mandagiu prašymu sovietų ambasadoriui reaguoti į keliamus rūpesčius. JAV Katalikų episkopatas tik dabar, maždaug mėnesį po laiško pasiuntimo, leido viešai paskelbti jo turinį, nes laukė sovietų atsakymo. Pasak episkopato tarnautojo, jokio atsakymo negavo.

(LIC)

— Dr. Arūnas Verbyla, Adelaidės universitete, Australijoje, dėsto matematikos ir statistikos kursus, o jo žmona Janet tame pačiame universitete — kompiuterių kursą. Arūnas yra parašęs daug mokslinių straipsnių iškilimams Australijos ir Anglijos žurnalams. Jo moksliniais darbais ir naujai sukurtomis teorijomis yra susidomėję Anglijos, Japonijos ir kitų kraštų mokslininkai bei mokslinės institucijos.



Dalis demonstrantų prie sovietų pasiuntinybės Bonnoje vasario 14. Nuotr. Rimanto Gumliausko

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Special Notice

SPECIAL NOTICE: Just received: Mother Theresa to appear at the National Blue Army Shrine of the Immaculate Heart of Mary in Wahsington, New Jersey on June 13, 1988.

Letters to the Editor

Dear Sirs:

Please find enclosed a check for (\$5.00) to defray the cost of a subscription to the GARSAS.

Thank you for your interest promoting cultural concern among Lithuanians.

Sincerely,
George A. Malin
Masaryktown, FLA

Dear Florence,

I enjoyed your "No Parking Anytime" article in Garsas. Enclosed is a check for the book, "Popular Lithuanian Recipes."

Regards,
George Russett
Kingston, PA

Mrs. Brocavich's Survivors in Lithuania

Mrs. Magdalena Brocavich Ramonaitis, 1645 Church Ave., Scranton, PA, formerly of 573 Orchard St., Askam, PA, died Friday, March 18, at Leader East Nursing Home, Kingston, PA, following an illness. Her husband, George, died in 1974.

Born in Lithuania, she was the daughter of the late Sam and Mary Tarutis Brocavich. She was a member of SS Peter and Paul Church, Sugar Notch.

Surviving are a sister, Ona Vosylius and several nephews and nieces in Lithuania; Mrs. Lillian Pencek, Binghamton, NY and Mrs. Elizabeth Taosaitis, Scranton, PA

Funeral services were held on Monday, March 20, from the Edward T. Klimatis Funeral Home, Scranton, with a Mass of Christian burial at St. Joseph's Church, Scranton, celebrated by Msgr. Michael C. Ozalas. Interment was at Holy Trinity Cemetery, Bear Creek.

Mrs. Ramonaitis was a member of Lodge 46.

Get Well Wishes

We extend Get Well Wishes to our dear Rev. Cornelius Bucmys, Lithuanian Pages Editor, who has been battling a bad case of the flu.

Father Bucmys was preaching in Phoenix, Arizona, preceding Passion Sunday and all during Holy Week. He had suffered a long bout with the flu and was extremely pleased with the weather in Phoenix, where it was warm and dry helping rid him of his flu.

However, he had a bad experience in that city. He was beaten on the public street. He is home in Brooklyn and over the bad experience. However, the cold damp weather he was greeted with upon his return home has him back in bed with a second bout of the flu.

The Lithuanian pages come to you this month under great sacrifice.

We wish Father a speedy recovery and long lasting health.

OBITUARIES

Masiulis, Mrs. Katherine,
Lodge 94
3136 Serra Way
Fairfield, CA 94533
Died: 3/30/88 Buried: 4/1/88
New Calvary Cemetery
South Boston, MA

Shacochius, Martin, Lodge
183
18 Stark St.
Pittsotn PA 18640
Died: 4/19/88
Buried: 4/23/88
St. Casimir's Cemetery
Pittston, PA

Roland, Mrs. Adele, Lodge
226
231 N. Broad St.
W. Hazleton, PA 18201
Died: 4/4/88
Buried: 4/7/88
Ss. Peter & Paul Cemetery
Hazleton, PA

Krisciunevicius, Mrs.
Katarine, Lodge 222
764 W. Grand Blvd.
Detroit, MI 48216
Died: 2/17/88
Buried: 2/20/88
Holy Sepulchre Cemetery
Southfield, MI

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