

# Bridges

LITHUANIAN - AMERICAN NEWSLETTER

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## THE YEAR OF AUŠRA (DAWN) 1883 — 1983

During the forty years of Press Ban in Lithuania (1864 - 1904) not even primers or missals could be printed in the Latin Alphabet. The books which were supplied by the Russian government in the Cyrillic Alphabet were not accepted by the Lithuanian populace.

Since acceptable literature could not be published in Lithuanian, that part of Lithuania under the German rule (Lithuania Minor) entered the struggle for freedom of the press. At first books of general nature were published, but eventually patriotic newspapers and periodicals of which *Aušra* was one of the first began to appear and were smuggled into Lithuania Major.

*Aušra* was of tremendous significance in the Lithuanian struggle against suppression. Its lifetime extended from 1883 to 1886 and it was the time of Lithuania's nationalism at its greatest

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Committee members of the V World's Youth Congress. From left to right: Violeta Abariūtė (president), Ramutė Kemžaitė, Guoda Antanaitytė, Ofelija Baršketytė, Birutė Šontaitė, and Ramunė Kubiliūtė.. (We will keep our readers informed as plans for the Congress progress). Photo: Z. Degutis



## BASKETBALL SUPER STARS FROM LITHUANIA

Three Lithuanian basketball players on the Soviet team. Left to right: Valdemaras Chomičius, Sergejus Jovaiša and Arvydas Sabonis. They were instrumental in capturing gold medals in the IX Men's World Basketball Tournament held in Columbia, South America. While touring the U.S., the Soviet team won 9 out of the 12 games. The press and TV highlighted the Lithuanian players, especially Arvydas Sabonis, who is only 18 years old and stands at 7' 2". This team will compete in the 1984 Olympics in Los Angeles, California.

Photo Ilijas Fišeris



EDITORIAL:



Dr. Jonas Basanavičius  
Editor of Aušra

## Political Education

Recently when my review of Dr. Joseph Pajaujis-Javis' book *Soviet Genocide in Lithuania* appeared in print, a gentleman telephoned me to protest that the review was so favorable. He reprimanded me in a fatherly fashion, "That's a misuse of the word 'genocide'. The people in Lithuania will not like your review."

"Do they like their sons to be transported to Afghanistan for action — mutilated and killed — and brought back home in boxes?"

"You had your Viet Nam," he snapped angrily.

Dr. Pajaujis - Javis' extensively documented book deals with the first and second occupation of Lithuania by the Soviet Union. He exposes the philosophical background and methodology of Soviet expansionist foreign policy which has not changed with the ensuing years.

It is no myth that the Soviet Union is like a concerned and protective neighbor. It befriends you when you are in trouble. It promises to take care of your home and family. As it holds out one hand to "liberate" you, with the other it orders the digging of your grave . . . nationally and spiritually.

Dr. Pajaujis-Javis tells us how, in 1940 the Soviet with its Mutual Assistance Pact reassured Lithuania of its good will. Minister of Interior Mečys Gedvilas was persuaded to proclaim to the Lithuanian people, "The Red Army came to our country with no purpose to change our system of life or to exercise any kind of occupation, but to protect us from the danger of war and to help us maintain our independence."

Shortly after, Molotov clarified this presumptuous saviourship when he informed Acting Prime Minister Krėvė-Mickevičius, "You must take a good look at reality and understand that in the future small nations will have to disappear. Your Lithuania, along with other Baltic nations, including Finland, will have to join the glorious family of the Soviet Union... which in the future will reign everywhere . . ."

Such was the beginning of the political education of the Lithuanian people. Then came the holocaust.

"Soviet Genocide in Lithuania" is a book which is indispensable to understanding the world around us. We should share it with our American friends who will derive a deeper insight into the confusing and ubiquitous communist-generated forces operating today. And we certainly should give copies of the book to our children who, subjected to American schools which teach history in a haphazard manner, deserve to know more than a smidgen of this century's history.

Demie Jonaitis

N. 1.

# AUSZRA,

Laikraštis išleidžiamas

per

Dr. Bassanawicziu.

„Aušra“ leidiama Kaune: 30 tometų, mėnesio laikraštis  
išleidžiamas 6 numeriais 16 lakštų  
Pretas: ant meta arba 17 N. 3 Ma. = 1 rub.  
ant 1/2 meta arba 8 N. 1 Ma. = 30 kop.  
ant 1/4 meta arba 3 N. 10 Pt. = 25 kop.

Apie prekes ir paslaugas „Aušros“ priemonė rašyti  
tik su pašto ženklu: p. 20 Pt. = 10 kop.

Apie prekes ir paslaugas „Aušros“ priemonė rašyti  
tik su pašto ženklu: p. 10 Maž. = 10 kop.

Raguoj. Kovinis 1983

Del redakcijos atsiliepimų J. Mikšaus Raginimas  
Spausdinti: Albaso & Kibolton

The front page of the first issue of  
"Aušra"

"Aušra" (Dawn)

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intensity in which the peasant intellectuals came to the fore. *Aušra* edited by Dr. Jonas Basanavičius "Patriarch of the Lithuanian Nation" sought to awaken the people to a new, free and creative national life. It encouraged the Lithuanians to love their language and to know and idealize the past.

Thus in 1983 we celebrate the 100th

anniversary of the appearance of *Aušra*. It has been declared by the Lithuanian Community as the Year of *Aušra*.

### 60 YEARS IN THE FOLD

In 1923 a special convention of the Allies attributed to Lithuania the territory of Klaipėda (Memel in German), which had been detached from Germany by the Treaty of Versailles after World War I. It is a territory largely Lithua-

nian in character and had been temporarily administered by the French. That Klaipėda desired to belong to Lithuania was clearly manifested by the revolt of its inhabitants in favor of joining Lithuania. Among the participants in this insurrection was a number of Lithuanian-Americans. Among them was Stepas Girenas of the Darius and Girenas Lithuanica team who flew the Atlantic in 1933 — 50 years ago this year.

Lietuvos  
Nacionalios  
M. Mažvydo  
Biblioteka



## NEWS WEEK SPOTLIGHTS "DISILLUSIONED REDS"

In the October 25, 1982 issue of *Newsweek*, an article was printed about the plight of Americans in the Soviet Union disillusioned with their adopted ideology and uprooted from their own culture who yearn to return to America.

Vytautas Skuodis is among the Americans specifically listed. The article tells of his futile attempts to contact the U.S. Embassy in Moscow and his present imprisonment in Mordovia.

The article dwells on Americans who emigrated to the Soviet Union in the 1930's to seek a better way of life, greener economic pastures, being fired by promises of revolution, and in the

case of blacks, seeking refuge from American racism.

As Stalin's purges spread through the Soviet Union, American Soviets learned to observe a "dark, silent catechism of fear."

It is reported that U.S. Embassy officials in Moscow have issued American passports to some of these emigres; however most recipients have had their departures blocked. This is due chiefly to the Soviet citizenship law which states that no Russian can hold dual citizenship.

Thus concludes the article that for those Soviet-Americans a life of disenchantment has left only one thing to believe in — a ticket home.

*Newsweek's* Moscow correspondents, Mark Whitaker and Joyce Barnathan must be commended for bringing the plight of these Americans to the attention of their readers.

However the article fails to tell the true story of Vytautas Skuodis. Skuodis emigrated to "Free" Lithuania which was not a part of the Soviet Union at the time. He became entrapped in the Soviet Union during the forced incorporation of Lithuania into the Soviet Union. He never adopted the Soviet ideology in order to become disillusioned with it.

KNIGHTS OF LITHUANIA  
LITHUANIAN AFFAIRS COMMITTEE  
BULLETIN



Rita Žemaitytė and Henrikas Petrulaitis presenting a statue of the Infant Jesus to Pope John Paul II during Midnight Mass in Rome. L'Osservatore Romano

### "CHRONICLE" EXPOSES ABUSE OF CHILDREN

The 54th issue of *The Chronicle of the Catholic Church in Lithuania*, dated August 15, 1982, has reached the West recently. The new issue deals at length with the recent appointment of two bishops in Lithuania. The journal describes the Lithuanian reaction as a mixture of happiness and uneasiness. While Catholics are happy, the *Chronicle* says, that one exiled bishop, Vincetas Sladkevičius, has finally been able to assume an episcopal see, they are concerned about the fate of the other exiled bishop, Julijonas Steponavičius, who is especially beloved in Lithuania.

The *Chronicle* reports that many Catholics, including children, were seized, interrogated and physically abused during the religious festival in Ž. Kalvarija on July 2-9; militia and army detachments kept close watch on the participants. The destruction of the Hill of Maidens, a historic shrine in Telšiai raion on April 2-3, 1982, continues generating protests in Lithuania. The gruelling experiences of a young Lithuanian draftee, Robertas Grigas, who refused to take the Soviet Army oath, are recounted. There are excerpts from the letters of the Lithuanian "prisoners of conscience". The new issue contains the texts of numerous protests against religious discrimination and other violations of basic human rights.



## Our Roots—Mūsų šaknys

# When Did the Lithuanians Originate?

ALGIRDAS BUDRECKIS

When did the Lithuanians originate? When did this branch of the Caucasian race become a distinct cultural entity? Linguistics offers one key to unravel this puzzle.

Let us use the retrogressive approach. The Lithuanian language developed out of a Proto-Baltic proto-language, which in turn is derived from the proto-language of the Indo-Europeans.

The Indo-Europeans were a neolithic age people, engaged in animal husbandry, grazing and small-scale farming. It is believed that around 3000 B. C. the Indo-Europeans were speaking an ancient, unrecorded proto-language, from which evolved a number of languages. Hence, the designation Indo-European is used to describe a family of languages. In German this family is called Indogermanisch, which has led to the occasional use of "Indogermanic" in English.

The chief reason for grouping the Indo-European languages together is that they share a number of items of basic vocabulary, including grammatical affixes, whose shapes in the different languages can be related to one another by stable phonetic rules. The proto-language, the hypothetical language, reconstructed by modern linguists is called Proto-Indo-European.

About 3000 B. C. this Proto-Indo-European was undifferentiated, except for local dialects. Where did the Indo-Europeans live originally? Historical linguists have argued that if Indo-European contained words for cow, horse, sheep, dog, wolf, and other languages, then their home had to be located in an area hospitable to these creatures. The Indogermanic



nists tried to locate the primeval homeland in the area where beech trees and salmon abound. This would be in north central Europe between the rivers Rhine, Elbe, Oder and Vistula and in close proximity to Baltic Prussia and Lithuania. The historical linguists' hypothesis is unfounded. One could argue that beech trees and salmon could have been found in a different ecology 5000 years ago. Animals could also be transported by migrating peoples.

A more plausible theory is that the Indo-European homeland was located in the steppes of south Russia, north of the Black Sea. Archeological findings bolster this hypothesis. Artifacts of the early Indo-Europeans that were uncovered are reflected in the Proto-Indo-European vocabulary.

In the period 3000-500 B. C. extensive migrations of Indo-European speakers occurred to India, Greece, western and northeastern Europe. A differentiation of Proto-Indo-European into proto-languages occurred. It was during this period that the distinct groups or

families of Indo-European languages developed. The earliest documents were written in Sanskrit and Greek.

These families of languages can be divided into general groups: the centum and the satem. The centum group (from the Latin word for hundred) includes the Germanic, Italic or Romance, Hellenic, and Celtic families. The English language is a centum language. The English "hundred" is akin to the Old English and Old Saxon **hunderod** which in turn is similar to the Old Norse **hundraþ** (derived from Proto-Germanic \***hund**-100 (Indo-European root **kmto**, whence the Latin **centum**) + **rath** to count, compare Gothic **rathjan**). The centum group is characterized by the retention of the Proto-Indo-European stops **k**, **g**, **gh** in certain environments.

The satem group (from the Avestan word for hundred—compare the Sanskrit **śatam**) is so named because the palatal stops became in prehistoric times palatal or alveolar fricatives. This group includes Indo-Iranian, Slavic, Baltic, Albanian, Armenian, and Tocharian. The Lithuanian word for hundred is **šimtas** which is close to the Avestan and Sanskrit.

Proto-Baltic began to develop from the Indo-European dialects of the northern areas of the primeval homeland during the second millennium B. C. The Proto-Balts settled north of the Pripet River. The Proto-Slavic proto-language developed to the south of this line. By the middle of the first millennium B. C. Proto-Baltic split into dialects. These in turn formed the Baltic languages which grouped into two categories: Western Baltic and Eastern Baltic. The western Baltic tongues were Prussian and Yatvygian (extinct since the 16th century) and the eastern languages: Lithuanian, Latvian, Curonian, Semigallian, Selonian (Selian) and Eastern Galindian (Dnieper

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*The recently elected council members of the Lithuanian-American National Community. They assumed their duties on December 4 of last year. Front row from left to right: Rev. Kazimieras Pugevičius, Dr. Algirdas Budreckis, Jonas Urbonas, Dr. Antanas Butkus (president), Jonas Kavaliūnas, Dr. Henrikas Brazaitis. Standing: Andrius Mackevičius, Kazys Žiedonis, Dr. Viktoras Stankus, Danguolė Valentinaitė, Algirdas Bielskus, Nijolė Maželiene, Missing: Ingrida Bublienė, Vitas Plioplis. Photo: J. Garla*



*The Kansas City Lithuanian Fold Dance group Aidas (Echo). Organized last year, the group performs at international and ethnic festivals held in Kansas City. In the front of the group is its announcer and leader Anita Strimillo. In 1984 Aidas will participate at Cleveland's Folk Dance Festival. Photo: Bill Elliott*



## Why you should have Lithuanian as a second language

Jeanetta Petkus

*There is a continuing price for freedom. The first generation to fight for it knows all too clearly why freedom is necessary, what conditions made it necessary, and why one must pass it on to future offspring. The second generation, on the other hand, must bridge two worlds. It must understand two cultures which are often incompatible and it must do this without belittling either one. The third generation must be completely at home in the newer milieu or forever in doubt about the legitimate roots of family heritage. Subsequent generations may never know about their deepest, richest traditions and the vital links with parents, grandparents and great-grandparents may be permanently broken.*

*There is, perhaps, no stronger tie to all these generations than language. The mere ability to understand another's speech, thoughts, turns of phrase, habits of relating ideas and describing feelings is tantamount to being aware of a range of human experience impossible to duplicate in a single lifetime. If I could have spoken to my grandmother in Lithuanian, her native tongue, I could have heard about (and understood) the folklore, the myths, the music and dancing, the politics, the farming, the ritual, the clothing . . . in short, the "life" that preceded mine and created mine.*

*All of this is obvious, of course. What concerns me particularly in this essay, however, is something more. I am a third generation product. I have lost what little Lithuanian I knew as a child and I am struck by the fact that by losing that link with my roots I have lost something even more precious to the world at large: the wisdom of spirit. I have*

*had rigorous training in Western Arts and Music and my "Mother tongue" is now English, the current language of science, law and business. English and the fluency in English is the great door-opener in our so-called progressive societies. What use would a researcher or a businessman or a lawyer have for the sensitizing diminutives, the gentle phrases, the agricultural analogues of a language like Lithuanian? None. It's too slow, too weak, too humble to command respect in the rush of competitors for the big money and power of our agencies and institutions. And what is the point! We are in a spiritual desert today at least partly because we no longer speak in the languages which have continued respect for soul as well as matter.*

*Since I am an artist-musician by profession I would like to mention what all that means to me in that realm alone. Art cannot exist in a spiritual desert without becoming merely aesthetic and pleasurable. Without a contemplative foundation, art becomes superstition rather than a way of life. Symbols have always been the well-spring of art. Symbols lose all meaning if the universality of human experience no longer lives in them. When that common ground*

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Turėjau ir aš motiną,  
Buvau ir aš žmogus,  
Laikas mane apnuogino,  
Laikas mano vagis.



## AN INTRODUCTORY COURSE IN THE LITHUANIAN LANGUAGE

A while back, *Bridges* had an article announcing a Lithuanian-language correspondence course in the making. Well, it's finished! *An Introductory Course in the Lithuanian Language (Pradinis lietuvių kalbos kursas)* has been completed. It is directed towards those with little or no knowledge of the Lithuanian language.

The book is self-paced and seeks to teach Lithuanian using everyday conversation. *An Introductory Course in the Lithuanian Language* consists of twenty lessons with exercises, grammatical references to *Introduction to Modern Lithuanian* by A. Klimas, et al. (New York: Darbininkas, 1972), idioms, and a glossary of terms used in the texts. It is illustrated and is over 100 pages long.

*An Introductory Course in the Lithuanian Language* was written at the

University of Illinois in Chicago by Audra M. Kubiliūtė and Rasa Maminskaitė with the help of Dr. M. Stankus-Saulaitis. It was subsidised by the Educational Commission of the World Lithuanian Community, headed by Rev. A. Saulaitis, S.J.

Those who wish more information about this book and how to obtain it should send a stamped self-addressed envelope to: Dr. M. Stankus-Saulaitis, University of Illinois in Chicago, Slavic Department, Box 4348, Chicago, IL 60680, tel. (312) 996-5465 or - 4412.



The brass section of a high school orchestra from Lithuania takes time out for a break during its busy concert tour of Europe. Photo: A. Preiskelis

★  
Ms. JEANETTA PETKUS is the first prize winner in a contest sponsored by the "Minkus Lithuanian Radio Program" originating from Boston, Mass. (WLYN 1360 Sundays 8 AM to 8:45 am)

We believe our readers will enjoy this excellent essay. We are reprinting it in full.  
★

(Continued from page 6)  
is lost, private languages and individual "personalities" of multitudes of solitary people overtake us all and we run to find explanations, interpretations and apologists. When symbols lose meaning generally, art and language provoke reactions only and no ideas are communicated.

Lithuanian is among the oldest of the Indo-European stock. It has an almost unsurpassed history and involvement with things spiritual and metaphysical. It comes from "primitive" sources, so to speak, and in those sources one learns that it is not necessary to separate work from life. People are not just more or less efficient members of competitive organizations. One does not have to make distinctions between sacred and secular. It is not possible to think of culture as something to be acquired in leisure hours only after debilitating hours at a hateful job. The older societies, like Lithuania, realized that culture in all its manifestations was something that showed itself in everything that was made and thought and imagined. Folk traditions prove over and over again that functions and meaning are inseparable.

So what have we lost? Those of us who have lost our more poetic sources by becoming too whole-heartedly American and progressive and "successful" have lost the awareness that novelty is not originality and one must always distinguish between power and violence. It is in the study and mastery of ancient languages and art that one becomes attuned to the spirit. Life, love and death are not new and when something is not new one should go to the old for clarification. We who are Lithuanian can go directly to our language.



## HISTORY OF LITHUANIA

### Prehistoric Times — Baptism of King Mindaugas



Lithuania is a beautiful and fascinating country, 25,194 square miles (about the size of West Virginia) in area, with a population of over three million, eighty percent of whom are Roman Catholics. The ancestors of these people came to Northeastern Europe from Asia about 2000 years before the time of Christ, crossing the Black Sea and sailing along the Dniepr River to settle by the Baltic Sea. All this time they preserved their ancient and beautiful language, which has a great similarity to Sanscrit.

In the early days the Lithuanians lived a quiet life along the seashore, in a territory surrounded by huge forests and many lakes, with agriculture as their main occupation. They became well-known for the delicious honey wine they made, but their most sought-after export product was amber, a rare mineral found on the shores of the Baltic Sea; this natural product was traded by the Lithuanians for manufactured goods from Western Europe, even as far away as the Roman empire.

In the earliest times there was no centralized government nor powerful rulers among the Lithuanians. The family was the principal social and governmental unit. The grandfather held the position of absolute authority and acted as the judge in all family matters. Whenever several families joined to form a larger unit one grandfather was chosen to be the leader, called *kunigas*. Later when all the Lithuanian families joined together,

they elected leaders called dukes (princes).

The Lithuanians led an idyllic life among forests, lakes, rivers and streams whose waters were crystal clear and teeming with fish.

Many varieties of birds made the air musical with their singing; especially famous were the nightingales. The people who lived among such natural beauty could not help but be religious; their love of God was expressed, however, through the beauties of nature. They worshiped the sun and the moon, and the morning star which they called *Aušrinė*; *Perkūnas* was the name they gave to thunder, the god of punishment; *Patimpas* was the god of animals and the harvest. There were many other deities, in whose honor sacred fires were kept burning in the forest; young girls devoted their lives to chastity and the keeping of the flames as vestal virgins.

Lithuanians believed firmly in life after death, even burying the belongings

of the deceased with their remains, for their use of eternity.

Ancient records state that these people were admired and respected by all their neighbors. They were considered honest and dependable, as well as handsome, with their blue eyes and fair complexion. However, even though they were a peaceful people, this did not protect them from attacks. In the 10th century the marauding Scandinavians invaded their land from the north. About this time, too, the Russ (until the 16th century the Russians were known as "Russ.") and the Poles began molesting Lithuania. These neighbors were Christians who longed to convert the pagan Lithuanians to their faith.

In order to propagate Christianity in pagan lands, Bishop Albert organized a military body called the Knights of the Sword in Livonia (in the 9th to 15th centuries the territories of Estonia and Latvia were known as Livonia) in 1202. When this force invaded North Lithuania, the Lithuanians were forced to unite militarily in order to defend their homeland. They built fortresses called "pilis." Fires built on the topmost towers gave the general alarm and called the people to arms to defend their country.

In their attacks on Lithuania the Knights of the Sword were later joined by the notorious Teutonic Knights, who originally were Crusaders organized in 1190 by the Germans to liberate the Holy Land from the Moslems. In 1230 these warriors — who wore long white robes embellished with red crosses — established a base on the Vistula River, for the avowed purpose of converting the Lithuanians. In 1309 they established headquarters at Marienburg in Prussia. To resist the enemy, the Dukes of Lithuania banded together and elected Mindaugas their chief, with the title of Grand Duke.

(To be continued)

On behalf of the Lithuanian-American Community, I would like to express my thanks to editors — Dr. Stasys Gostautas and Dalia Bulvicius for last year's work with BRIDGES. A special thanks to Father Petras Baniūnas, OFM, for the rejuvenation and the great amount of time he devotes to the administrative duties of the newsletter.

A warm thank you to the subscribers. Since BRIDGES received favorable reviews, we are enlarging it to 12 pages and it will be published 11 times a year.

JONAS URBONAS  
Coordinator for BRIDGES  
Lithuanian American Community of America



## WHY LITHUANIANS COMMEMORATE FEBRUARY 16

On February 16th, more than a million people of Lithuanian descent throughout the Free World will commemorate the 65th anniversary of the Declaration of Lithuania's Independence and honor those who fought and died for it.

After 123 years of enslavement by the Russian czars, on February 16, 1918, Lithuania once again became a free nation. In the twenty-five years of independence, Lithuania made considerable cultural and economic progress, gained international recognition, became a member of the League of Nations and participated in a number of international treaties.

On June 15, 1940, Lithuania once again fell victim to Soviet colonial expansion. At this time more than 300,000 Lithuanians were deported to Siberia by the invading Red Army. And now, for more than forty years the entrenched Soviets have established in Lithuania a rule of terror.

But the Lithuanians, whether inside or outside Lithuania, still have hope in their country's independence. Therefore, in order to remind American political leaders that Lithuania is still occupied, they observe its Independence Day. The Lithuanians urge members of Congress, governors, mayors and other officials to pass resolutions to inform people not to forget the plight of Lithuania.

E.V.

### BOOKS IN ENGLISH ABOUT LITHUANIA AND LITHUANIANS

Lithuanian Easter Eggs, by A. Tamosaitis, \$23.00.

Chicago/Kezys, 65 photographs, \$20.00

Pioneer Prince in USA, by S. Maziliauskas, \$10.00.

Lithuania Under Soviet Occupation, by J. Prunskis. \$8.00.

J. Basanavičius by A.E. Senn. \$13.00.  
Postage Stamps of Lithuania \$16.00.

A large variety of books, records and other items of interest to Lithuanian-Americans are available from: Bridges, 341 Highland Blvd., Brooklyn, NY 11207



## 1984 — THE YEAR OF ST. CASIMIR

1984 marks 500 years since the death of St. Casimir, patron saint of Lithuania. Plans are underway to celebrate 1984 as the Year of St. Casimir. A committee under the chairmanship of Vytautas Volertas, of Delran, New Jersey, has been hard at work and the following plans have been formed.

March 4, 1984, will be celebrated in Rome by Lithuanians from all over the world, possibly in St. Peter's Basilica. Efforts will be made to have the Holy Father himself preside. Sometime in the fall of 1984, Canadian Lithuanians will host a week-end in Toronto honoring St. Casimir. Along with religious services, the Toronto weekend calls for the performance of an original cantata in honor of St. Casimir, for which a librettist and composer have been engaged.

In connection with the Year of St. Casimir, a new brief booklet on the saint has been written in Lithuanian; plans are to publish it in several languages.

Another publication planned is a collection of art works honoring the saint, as well as an anthology of writings. A more scholarly biography is contemplated.

A request has been made to have



St. Casimir By V. K. Jonynas

the Vatican issue a postage stamp set in honor of St. Casimir.

The Lithuanians in each city should begin now to make plans; arrange for a special Mass in their cathedral, or invite the bishop for a special Mass in their church. Where there is more than one Lithuanian parish in a diocese, coordination will be most important, to avoid any appearance of competition or confusion.

### Our Roots — Mūsų Šaknys

(Continued from Page 4)

Baltic). According to linguists, the split between Lithuanian and Latvian occurred in the 7th century A. D. The Semigallians were absorbed by the Latvians, while the Curonians and Selians became either Lithuanians or Latvians.

In the Indo-European family of languages, the Baltic group is related to the Slavic, Germanic, and Indo-Iranian in that order of similarity. For example, the sound "M" occurs in the dative case in all three groups. Thus, the dative "to the wolves" in Lithuanian is **vilkams**, in Old Church Slavonic **vilkomŭ**, and in Gothic **wulfam**.

Lithuanian is of particular interest to the linguist because of its closeness to the primal Indo-European as can be seen by this random comparison of Indo-European roots

to Lithuanian : **aiw**—(eternity) = **aië**; **alu**—(intoxication) **alus**; **aug**—(increase) = **augti**; **aus**—(to shine) = **aušti**; **bhardha** (beard)—**barzda**; **bhel**—(to shine white) **bal-tas**; **bher**—(brown) = **beras**; **der**—(to split)—**dirti**; **dhë**—(to put) = **dëti**; **cher**—(to make muddy)—**dargti**; **gene**—(kin) = **gentis**; **ghreib**—(to trip) **grëbti**; **gno** (to know) = **žinoti**; **gwei** (to live) = **gyventi**; **kai** (heat) = **kaitra**; **kei** (home) = **kaimas** or **kiemas**; **klëg**—(to cry out) = **klegesys**; **kwet-wer**—(four) = **keturi**; **lei**—(to let go) = **leisti**; **medhu** (honey, mead) = **medus**, **midus**; **mei**—(change) = **maina**. The list of similarities is surprising and points to the antiquity of the Lithuanian language.

(Reprinted from VIENYBË)

In the next issue: "The Sanskrit Connection."



## NOBLE LIVES

### The Sisters of St. Casimir

The Congregation of women devoted to the apostolate of teaching, nursing, pastoral ministry, care for the aged, and foreign mission work are the Sisters of St. Casimir. They are named after the patron saint of Lithuania St. Casimir.

Established in 1907, they have centers in Chicago, Archdiocese of Baltimore, Los Angeles, Miami, Philadelphia, Santa Fe, the Diocese of Allentown, Joliet, Milwaukee, Scranton, Worcester and Lomas de Zamora in Argentina.

At the start of the 20th century when more and more Lithuanians were flocking to the New World, the establishment of a religious congregation which would devote itself to the instruction of Lithuanian children seemed of great importance. The first to offer herself for this kind of work was Kazimiera Kaupaitė, sister of Rev. Anthony Kau-

pas, who with Rev. Anthony Milukas had originated the idea of Lithuanian sisterhood. On August 24, 1913, during the first general chapter, the Sisters of St. Casimir elected Sister Maria Kaupas as their first Mother General. Re-elected for five consecutive terms, she served in this capacity until her death on April 17, 1940. The sisters were also active in Lithuania at Pažaislis and other places.

For her accomplishments in the cause of Lithuania the government of Lithuania presented Mother Maria (Kaupaitė) with the Order of Gediminas. In 1976 the congregation numbered 387 professed sisters, staffing 2 secondary schools, 29 elementary schools, 2 hospitals, 2 nursing homes for the aged and 3 foreign missions. The administrative center and the motherhouse is located at 2601 West Marquette Road, Chicago, Ill. 60629. 312 776-1324.



On the occasion of the 75th anniversary of the establishment of the Sisters of St. Casimir, the Mother General of community, Sister M. Joanella is seen in Rome at an audience with Pope John Paul II.



#### LIVING BRANCHES

Reading the 75th Anniversary Journal of Our Lady of Perpetual Help parish, in Cleveland, Ohio, one can't get over the fact, that united effort premeates every page.

This interrelationship of priest and parishioner or parishioner and parishioner can be seen on the occasion of the building of a new parish church. And indeed a magnificent Romanesque structure arose in 1967 on the northeastern corner of Cleveland. And all this due to the efforts of principal builder Father Juozas Angelaitis and his parishioners who united in force behind him. Not only monetary was the assistance.... Some actually helped in digging the foundation of the church in order to help meet various deadlines.

Today, under the able leadership of Father Gediminas Kijauskas, S.J., the parish is thriving. The pastor's words, written in 1978, describe OLPH perfectly:

"Our parish is a Lithuanian oasis. Here we must find our nation's living branches and provide for their rejuvenation... the continuation of our cultural existence is one of our greatest concerns.... We should nurture such a spirit in our families, so that our children will really grow into the living roots of our nation."

**Our Lady of Perpetual Help, 18022 Neff Rd. Cleveland OH 44119. Telephone 216 531-4263.**



## LETTER TO THE EDITORS

I thought I would let you know that my cousin to whom I gave the *Bridges* subscription for a Christmas gift... is very enthusiastic and told me how she enjoyed the *Bridges* that she received. She said it was an eye-opener — news one never hears of or reads about in the daily papers.

... the last *Bridges* (December, 1982) which I received the other day, was exceptionally good.

May God bless you in your endeavors and *Bridges* grows and grows.

Valerie Hannon  
Groton, MA

## CALENDAR OF PRAYER

Lithuania has the densest concentration of practicing Catholics of any area in the USSR. Its tragedy is that it is a tiny, forgotten nation of 3.4 million people.

Our communities ought to be reminded of their brothers and sisters in faith who are persecuted and discriminated against in Lithuania; they ought to be exhorted to pray that they remain faithful to God and His Church, and have the courage to pass their faith on to their children; they should be guided to lend them their support.

The calendar of prayer serves as a reminder to the faithful to react — in prayer and in deed.

Parishes, religious orders, organizations and institutions have each been assigned a day of prayer to ensure continuous and unyielding devotion to survival of the Faith in Lithuania.

We suggest that the calendar of prayer become a tradition in your community, a symbol of awareness of injustices inflicted on believers in Lithuania.

Recognition that they exist has given the persecuted Catholics in Lithuania immense encouragement.

Invite participants by way of bulletin inserts, pulpit announcements, or a special invitation by mail to join in your day of prayer.

Suggest and write articles for daily, community and diocesan papers, based on material provided by Lithuanian Catholic Religious Aid on the closing and desecration of churches in Lithuania. Send them a news release announcing your day of prayer. Be sure to give prominence to the date, time and place.

Encourage your pastor to mention your day of prayer in the prayers of the faithful and possibly in the homily. Conduct a prayer service in your community.

Prepare a display on the problems faced by believers in Lithuania or reserve an ex-

hibit available from Lithuanian Catholic Religious Aid.

Invite a speaker to address your group or parish about life under Soviet occupation following your celebration. Discuss ideas on practical assistance to the persecuted believers in Lithuania.

Ask your bishop to designate a day of prayer for the persecuted Catholic Church in Lithuania in your diocese.

Calendars available from: Lithuanian Catholic Religious Aid, 351 Highland Blvd., Brooklyn, N.Y. 11207

## DYNAMIC CONGRESSMEN ESPOUSE BALTIC CAUSE

Al Budreckis, Chairman of Public Affairs Council for the Lithuanian American Community, recently met with Congressman Bryan Donnelly of Massachusetts (Democratic Chairman) and Congressman Don Ritter of Pennsylvania (Republican Chairman) of the Ad-Hoc Committee for the Baltic States and the Ukraine and presented them with a new list of the executive members of the Lithuanian American Community.

While discussing the future outcome of the ad hoc committee, Congressman Don Ditter pointed out that they are trying to enlist 100 members of the 98th Congress (50 Democrats and 50 Republicans) for the formation of a permanent congressional committee.

In fact, Congressman Bryan Donnelly suggested that such a committee should be subdivided into 4 subcommittees namely, Estonian, Latvian, Lithuanian and Ukrainian.

## PARTIAL LIST OF FEBRUARY 16 COMMEMORATIONS

**Baltimore, MA.** — Lithuanian House, February 13, 2PM.

**Brooklyn, N.Y.** — Lithuanian Cultural Center, 341 Highland Blvd. N.Y. February 20

**Brockton, Mass.** St. Casimir's Parish Hall, 10 Main St., 3 PM, Feb, 13

**Hartford, Conn.** — Lithuanian Citizens Club, February 13

**Chicago, IL.** Maria High School, Marquette Park, February 13

**Los Angeles, CA.** — Marshall High School, February 13

**Omaha, Neb.** — Lithuanian Club, February 27.

**Palm Beach, Fla.** St. Peter's Church and Lithuanian Club. February 6-13.

**Philadelphia, PA.** — Lithuanian Music Hall February 13.

**Providence, R.I.** Lithuanian Club, Smith Street, February 20th.

**South Boston, Mass.** South Boston Lithuanian Citizens' Club, West Broadway, February 13.

**St. Petersburg, FL.** — Lithuanian Club, Feb. 6 and Feb. 13.

## FEBRUARY 16 RADIO PROGRAM TAPES AVAILABLE

The Lithuanian-American Community's Public Relations Committee has available special tapes for the commemoration of Lithuania's independence. The tapes are geared for those who do not speak Lithuanian. Two tapes are available: 15 and 25 minutes each. They were prepared by Community's Public Relations coordinator Edvardas Meilus, Jr. For more information write to: Edvardas Meilus, Jr. 23 Shirley Rd., Shrewsbury Mass. 01545. Phone: 617 486-1257.

Cut out this form and mail it to *BRIDGES* — Lithuanian American Newsletter. A year's subscription (11 issues) is only \$5.00.

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## GERA ŠEIMININKĖ COOKING LITHUANIAN STYLE

The basis of all meat soups is the broth, also known as bouillon. A good, clear broth is obtained by using equal amounts of beef and chicken 2/3 or 1/2 of the meat should contain bone. If bones were the main ingredient, the broth would of course, contain more fat, but would have less proteins. A clearer broth is made by using marrow bones (cylindrical, leg bones); when a cloudier broth will be sufficient, especially if cream is to be added to the soup, any kind of bones may be used.

### SKAIDRUS MĖSOS SULTINYS CLEAR MEAT BROTH

2-4 lbs beef and poultry  
2 large carrots  
1 onion  
1 celery stalk  
1 parsley  
2 bay leaves

10 peppercorns  
16 cups water  
Salt

Wash meat thoroughly in cold water, and place in cold water. Clean, wash, and cut up the carrots, parsley and celery. Add to the pot with the meat, close tightly and bring to a boil. When boiling, uncover the pot, lower the heat and simmer 3-4 hours until the meat is tender. Add salt to taste during the last half of the cooking.

The broth should be clear and of a light brown straw color. To strain the broth use an ordinary sieve. To clarify the broth it is insufficient to merely strain it. The simplest method of clarification is to let the broth stand 15-20 min. until the sediment settles to the bottom, and then carefully pour off the broth into another container. Do not stir the broth while cooking as this creates many tiny sediments which are hard to strain off and to make the broth cloudy.

To improve the color of the broth, saute slices of carrot or onion and add to the broth during the last half of the cooking.

Another method is to use burnt sugar. Heat one tablespoon of sugar in a frying pan until it turns brown. Add 1/2 cup water, heat and use this burnt sugar mixture as needed.

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### AČIŪ LABAI

\$50.00 — B. Lukas, New Haven, Conn  
\$25.00 — E. St. Louis, IL Lithuanian-American Community.

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Mrs. L. Stukas, Wathing, NJ.

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Albert Einstein once was asked what kind of weapons would be used in the event of World War III.

— I don't know about World War III — replied the great scientist, but in World War IV, man will use bows and arrows.

**Bridges** published by the Lithuanian - American Community of the U.S.A., Inc. Through this newsletter, the publishers hope to re-establish ties between the detached, mobile Lithuanian-Americans and their Lithuanian heritage by presenting items on Lithuanian culture, conditions in the homeland, events and personalities in America, and the aspirations of all who subscribe to the idea that Lithuania desires to be an independent and free nation again.

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