

# Bridges

341 HIGHLAND BLVD., BROOKLYN, N.Y. 11207

LITHUANIAN - AMERICAN  
NEWSLETTER

THE YEAR OF AUŠRA (DAWN)

Vol. 7, No. 2 February, 1983

GUEST EDITORIAL:

## MESSAGE from Dr. Antanas Butkus Newly Elected National President of the Lithuanian - American Community

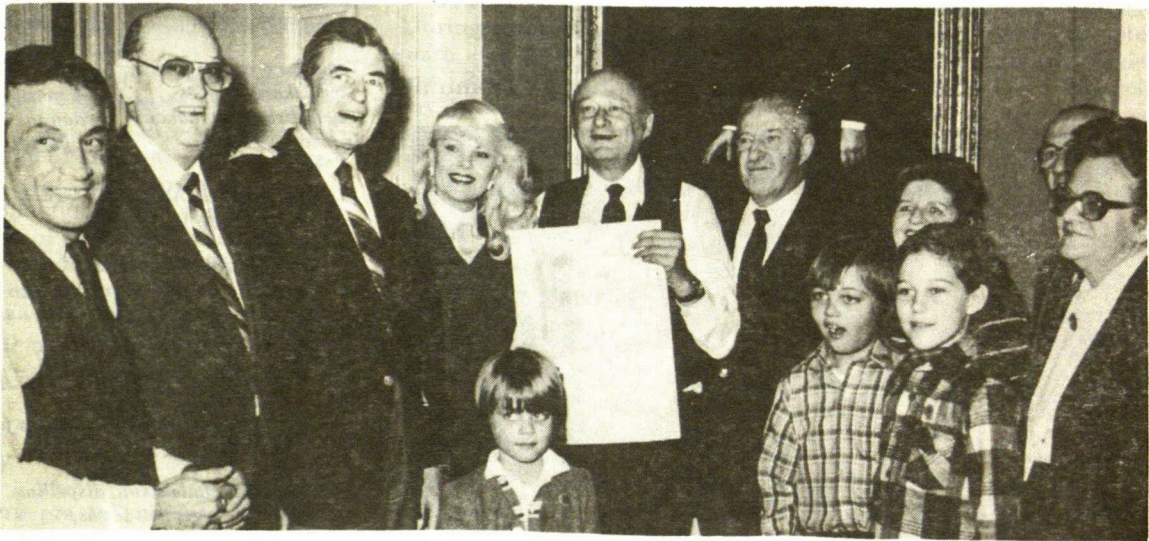
Fellow Lithuanians:

This year we commemorate the 65th anniversary of the signing of Lithuania's Declaration of Independence. That Declaration, together with its 20 signators, was the most important landmark on the road our nation has traveled towards freedom. We remember with pride the 22 years of Lithuanian Independence because, in that brief time period, the Republic of Lithuania made great strides in all spheres of life: education, culture, health, agriculture and economy.

*(Continued on page 2)*



Dr. Antanas Butkus



*Last year on the occasion of February 16 — Lithuania's Independence Day commemoration, a delegation of Lithuanians visited Mayor Ed. Koch. From the left: Mayor's assistant Herbert Richman, Peter Wytenus, Walter Ward, actress Ann Jillian (Jūratė Nausėdaitė), Mayor Koch, Alfonsas Marcelynas, Helen Kulber, Genovaitė Meiliūnienė, the children — Arvydas and Dainius Remezai and Paulius Budraitis.*

Photo: L. Tamošaitis

LIETUVOS  
NACIONALINĖ  
M MAŽVYDO  
BIBLIOTEKA



## Message from Dr. A. Butkus, National President of the Lithuanian - American Community

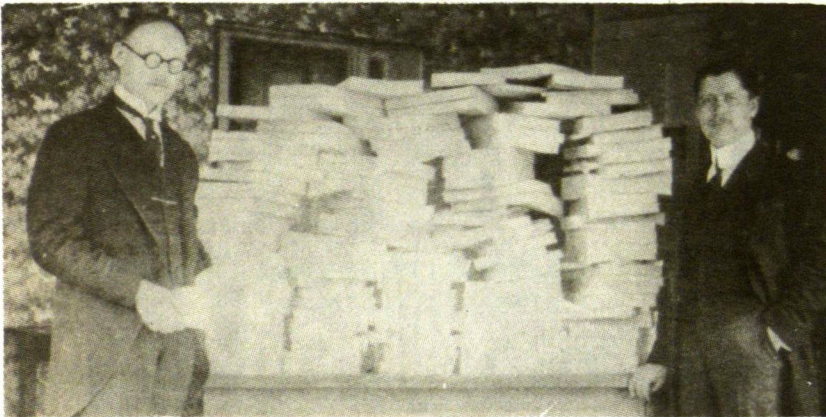
(Continued from page 1)

It is now the 42nd year that Lithuanians have been gathering, not only to commemorate the restoration of the Lithuanian nation, but to proclaim in public that, despite its current suffering in the oppressive occupation, our nation is vitally alive in the hearts and minds of its sons and daughters. On this occasion, we re-affirm our determination to fight for the restoration of Lithuania's freedom. We renew the sacred vow to put all our efforts to re-establish the right of self determination to the homeland of our ancestors. Our holy duty is to protect our nation and its culture from assimilation and exploitation. Our sense of morality and self respect impels us to join our forces in the incessant battle for survival. Each of us, according to his abilities, must join the struggle to maintain the life of our nation.

Everywhere, during our various commemorations, we will hear stirring speeches and resounding songs, but these will fade out of memory if the public proclamations are not followed by concrete action and renewed determination. There is enough work for everyone, on all levels: individuals, organizations, and personal contacts with United States political, cultural and educational strata. The Lithuanian Charter obligates each Lithuanian: "With work, with education, with financial support, to defend, fight for, and preserve an independent Lithuanian nation."

The Lithuanian-American Community has faith that the free, self determination of each Lithuanian will spur him into action of his choice. Therefore, on this occasion of the 65th anniversary of Lithuanian Independence Day, I ask that you dedicate your support to the work of the American Lithuanian Community, and, at the same time I thank you for your dedicated support in the past.

**Dr. Antanas Butkus**  
National President  
Lithuanian-American Community



These volumns represent a million signatures of American citizens gathered by the Lithuanian-Americans to petition the United States government to recognize independent Lithuania, 65 years ago this month. On the right is diplomat Dr. Jonas Bielskis and on the left the secretary of the Lithuanian legation Dr. Matas J. Vinickas.

## LETTERS TO THE EDITOR

My husband John and I visited Lithuania in September. We met a woman named Genė Kundratavičienė — from Vilnius, Bezdonis Rajonas. She would like to locate Christopher Jurša (Yurscha) born 1921 — he is from Vilniaus Krašto — Ropiškių kaimo. He supposedly left Lithuania in 1941

Anyone having any news about him — please let *Bridges* know. I would also like to know if he is located.

Thank You! Labai Ačiū

Mrs. Mary Koons  
Shenandoah, PA

New Year's Eve we went to the Church of Divine Providence and they sang the National Anthem of Lithuania. If you can, I think it would be nice to have it in your *Bridges* magazine along with the English translation.

Thank you,

Mary Mitchell  
Providence, R.I.

### — — — LIETUVOS HIMNAS

<i>Lietuva, tėvyne mūsų,</i>	<i>Tegul saulė Lietuvos</i>
<i>Tu didvyrių žemė,</i>	<i>Tamsumus pašalina,</i>
<i>Iš praeities tavo sūnūs</i>	<i>Ir šviesa ir tiesa</i>
<i>Te stiprybę semia.</i>	<i>Mūs žingsnius telydi.</i>

<i>Tegul tavo vaikai eina</i>	<i>Tegul meilė Lietuvos</i>
<i>Vien takais dorybės,</i>	<i>Dega mūsų širdyse,</i>
<i>Tegul dirba tavo naudai</i>	<i>Vardan tos Lietuvos</i>
<i>Ir žmonių gėrybei.</i>	<i>Vienybė težydi!</i>

### LITHUANIAN ANTHEM

By Vincas Kudirka

*Hail, Lithuania, our homeland,  
Heroes were your glory.  
Now your sons draw strength and power  
From your ancient story.*

*May your children always follow  
Their heroic fathers,  
Working for our country's future  
With good will for others.*

*May Lithuania's sun, dispelling  
Darkness that betides us,  
Strengthen us with truth and spirit,  
Light our steps, and guide us.*

*May the love of our Lithuania  
Flame in hearts, ignited;  
May our Fatherland, our homeland  
Glow afar, united.*

Translated by Demie Jonaitis



## NEWS FROM LITHUANIA

### SOVIETS ATTACK DISSIDENT PRIEST — REV. ALFONSAS SVARINSKAS

The Soviet Union said it was bringing criminal charges against an activist Catholic priest in Lithuania, a move that coincided with the Vatican's appointment of a cardinal from the U.S.S.R.

The official Soviet news agency Tass said that **Rev. Alfonsas Svarinskas**, 57, had been warned of the "anti-constitutional" and "criminal" character of his actions and asked to stop.

"But Svarinskas did not heed these warnings," the agency said, accusing him of "fomenting animosity and strife among believers, issuing and spreading slanderous illegal state publications, in pursuing the aim of changing the established state and social system."

Svarinskas, the senior priest at Viduklė in Lithuania, is one of five founders of the Catholic Committee for Defense of Believers' Rights, which has the support of about two-thirds of Lithuania's 750 priests, Western sources said.

"In recent years, Svarinskas systematically instigated in his sermons the believers to go over to open struggle against Soviet power," Tass said in announcing the charges against Svarinskas.

It was not clear whether the priest had been arrested.

One Western diplomat, noting the timing of announcement of Svarinskas, said, "It's hard not to draw the connection" with the Vatican's elevation of Julijans Vaivods, bishop of the neighboring Latvian republic, to cardinal.

The diplomat said the Tass account detailing Svarinskas' alleged

crimes was exaggerated since authorities would not allow a priest who had spent 16 years in Soviet labor camps since 1943 to call openly for rebellion.

The Western diplomat said the Soviets were "Sending a signal" by bringing charges against Svarinskas.

Lithuania is the most Catholic of the Soviet Union's 15 republics and Catholicism and nationalism are often identified together.

More than 50 editions of the underground *Chronicle of the Lithuanian Catholic Church* have been published in recent years describing the activities of Soviet authorities against Christians.

Issues this year have reported a ban on religious processions to cemeteries, injunctions against priests visiting the homes of parishioners, the publication of attacks on the clergy and KGB harassment of young Catholics.

United Press International  
The News World

### ANTI-RUSSIAN LEAFLETS AND SLOGANS IN LITHUANIA

During a parade on Vilnius' Lenin Square, on May 9, 1982, the *USSR News Brief* reports, one of the many balloons hanging above the Square collapsed, scattering leaflets demanding self-determination for Lithuania and bearing the slogan, "Russians, go home". Also in May, when restoration work on Gediminas Castle in Vilnius was completed and the scaffolding was cleared away, an inscription in letters a meter high was revealed, saying in Lithuanian: "Let every people live in their own country!" The walls were again covered with scaffolding. At the beginning of July, a local newspaper published an article in which an art historian and archeologist wrote about the "bad behavior" of young people who draw pacifist symbols on architectural monuments, and about the inscription on Gediminas Castle. The article concludes with the question: "Can't they write on other places?"



Rev. Alfonsas Svarinskas against whom the Soviet Union is bringing criminal charges.

### FORCED LABOR USED ON SIBERIAN PIPELINE — LITHUANIAN TESTIFIES

A Lithuanian Geologist testified before the U.S. Senate last December that he saw forced labor being used to build the Trans-Siberian natural gas pipeline. The 42-old **Antanas Pranskevičius** was a key witness in Senate hearings on charges of human rights violations in the construction of the pipeline. He also met with State Department officials and with Senator Charles Percy, chairman of the Senate Foreign Relations Committee. His testimony received a wide coverage in the U.S. and European press, including a front-page report in *Chicago Tribune* for December 27, 1982.

According to a Reuter's report of December 17, Pranskevičius supported President Reagan's contention made last year that the pipeline was being built with slave labor. Questioning the President's statement is almost laughable in the Soviet Union, Pranskevičius said: "Everybody there knows forced labor camps do initial work on the pipeline. They cut wood, dig ditches, build barracks. They work mostly with spades or simple hand tools."

#### A RIDDLE

"Where are the borders of the Soviet Union?"

"Where it wants them."

"Where does it want them?"

"It doesn't want them anywhere."



## Our Roots—Mūsų šaknys

# "THE SANSKRIT CONNECTION"

ALGIRDAS BUDRECKIS

A misconception arose as a result of the article "Lithuanians" in the 9th edition of *Encyclopaedia Britannica* (1882). The author A. P. Kropotkin cited the incident of a simple Lithuanian servant woman in India who was able to converse with Indians who spoke Sanskrit!

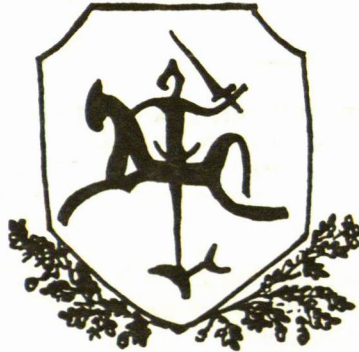
It was repeated in the 1954 edition of *Encyclopedia Americana* Volume XVII. Of course, Lithuanians were tickled pink to have their language compared to the Sanskrit of 1500 B.C. In other words, the idea ran, Lithuanian was derived from Sanskrit, or as others put it : vice versa. To advance a correlation between these two satem languages, German and later Lithuanian scholars compared the classical Lithuanian proverb "God gave teeth, God will also give bread." In Lithuanian it reads : "Dievas davė dantis, Dievas duos ir duonos." Translated into Sanskrit it would be : "Deva adadat dantas, Deva dadat api dhanas." Truly similar!

It would appear that some similarities must have remained in the records of these languages, although Sanskrit was recorded some 2,500 years earlier than Lithuanian. This shows the great conservatism, archaism of Lithuanian. The fact is you can compare the oldest recorded Sanskrit of 1000 B.C. and the recorded Lithuanian of Mažvydas (circa 1547 A.D.)! But do these comparisons warrant calling Lithuanian and Sanskrit sister languages? Scholarly speaking—NO!

Let us first define what Sanskrit is. The language Sanskrit (from the Sanskritic Samskrta—to make together) was the old Indic literary language as cultivated from the 4th century B.C. It is the classical language of India and Hinduism. Because of the antiquity of its

written expression and the detailed descriptive analysis in the Sutras of the Hindu grammarian Panini (end of 4th cent. B.C.) Sanskrit has been very important in the origin and development of comparative Indo-European linguistics.

According to the British scholar T. Burrow, Sanskrit in its broadest sense is a term to describe the form of speech that was introduced by the Aryan (Indo-European) invaders of India more than 3000 years ago. Sanskrit refers to the standard classical Sanskrit as regulated by the grammarians. This name was used in distinction to Prakrita—the speech of the uneducated masses, which was the same in origin, but was subject to a process of steady change. It was



the literary language of India between 1500 B.C. and 300 B.C.

Today, it is the spoken tongue of several hundred people in India, clearly a dead language.

What are the similarities and differences between Lithuanian and Sanskrit? First the similarities :

1. Phonetically, the change of s to š after k,r,i and u in both languages. Thus, Sanskrit varšman ("summit"), varšiyas ("higher")-Lithuanian viršus ("upper part"), Sanskrit mrš (to overlook, to forgive), marša (forbearance)—Lith.

miršti, pamiřti (to forget).

2. In inflection of nouns : Skt. mata (mother), svasa (sister) = Lith. motė, sesuo.

3. The dual inflection is similar : Skt. akši (two eyes) = Lith. aki.

4. On the other hand, there are not too many features common to the verbal group.

And of course, there are many similar words, several thousand in the vocabularies of both languages. Some of these words, however, can be found in other Indo-European languages as well. A random sample is given below of the Sanskrit of 1000 BC and Lithuanian :

English	Sanskrit	Lithuanian
one	ukas	vienas
two	duvā	du
three	travas	trys
water	udakam	vanduo
fire	ignah	ugnis
god	deva	dievas
goddess	devata	dievaitė
mother	mātar	motina (moteris)

Thus, we can see many similarities between Lithuanian and Sanskrit—one a living language, the latter a dead tongue. But to say that one was derived from the other would be a hasty conclusion.

Consider the origin and evolution of both languages below:

### Proto-Indo-European

Proto-Baltic	Indo-Iranian
Old Lithuanian	Indic
Lithuanian	Sanskrit

In other words, the two languages, having as a common "ancestor" Proto-Indo-European, are in effect **second cousins**, hardly sister-tongues. Besides, what Lithuanian could understand the major "daughters"—derivative languages of Sanskrit : Bengali, Punjabi, Hindi, Urdu, Marathi, Gujarati or Gypsy (Romany)?

Lithuanian can claim to be the oldest, living Indo-European language, but it could not claim to be the "oldest living language". That title is held by Chinese, which is another matter.

(Reprinted from VIENYBĖ)

**To be continued**



# THE UNCONQUERABLE LITHUANIANS

## “The Saracens of the North”

It is interesting to look back in time and view the question of Lithuanian freedom through eyes other than our own.

In 1937 President F. D. Roosevelt appointed as Envoy Extraordinary and Minister Plenipotentiary of the United States to Lithuania the Honorable Owen J. C. Norem of Montana. A scholar and noted leader in the Lutheran Church, Dr. Norem became a warm and understanding friend of Lithuanians and, in 1943, he published a book “Timeless Lithuania” with this dedication:

“This book is respectfully dedicated to the 25th Anniversary or Silver Jubilee of the Lithuanian Freedom and Independence, which was achieved and maintained by the spirit and perseverance of her people who endured privations, starvations, untold hardships and have surmounted all obstacles so that future generations may enjoy liberty of the ancient bygone days. So let the liberty bell toll over this beautiful land again.”

Dr. Norem graphically describes the events which led to the Declaration of Independence on February 16, 1918:

“In 1914, Europe was thrown into the throes of the great World War I. In 1915, the Germans made a steady advance against the Russians through Lithuania. Many Lithuanians lost their lives. It is estimated that the Germans requisitioned over 250,000 tons of grain and 1,000,000 head of livestock. They removed all copper, nickel and other essential war commodities that they could find. The copper roof, for instance, came off the Convent of Pažaislis. Picture the scenes of desolation and waste within the borders of Lithuania. Once the Pope in Rome had called the Lithuanians ‘the Saracens of the North.’ No nation had dared approach within shouting distance of the brave little kingdom in those days. Then had followed a period of imperialistic expansion and the formulation of the largest empire



Dr. Owen Norem

within Europe. With the advent of Christianity to Lithuania, had come a softening process that was actually a national policy of retreat.

“Now having suffered slavery at the hands of the Poles and Russians, they were forced to endure the strain of supporting an occupational force of Germans who systematically set about the task of despoiling some 50% of her forests and drawing everything of value from the stricken land. . . Greatest of all losses to the about-to-be-born Lithuanian nation was that of manpower . . .

“The Lithuanians in Russia grew more vocal, and various patriots arose to plead the cause of Lithuania. The leaders (Dr. Martinas Yčas and others) in Petrograd had formed the Lithuanian National Council. When the Red revolution struck Russia in March 1917, these leaders were forced to flee . . .

“The movement within Lithuania itself was to prove more efficacious. . . The Declaration of Independence:

“The resolution of the Lithua-

nian Taryba, as the sole representative of the Lithuanian people, in conformity with the recognized right to national self-determination and in accordance with the resolution of the Conference of Lithuania held in Vilnius, September 18-23, 1917, does hereby proclaim the restitution of the independent State of Lithuania, founded on democratic principles, with Vilnius as its capital and declares the rupture of all ties which formerly bound this State to other nations.’ ”

Dr. Norem describes the impressive progress economically, socially and culturally that Lithuania made during the years of her independence. He continues:

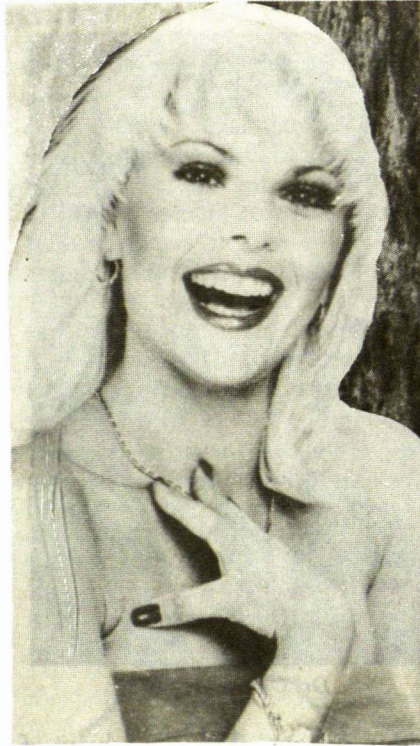
“The Russians were to other countries of Eastern Europe something of a locust plague that could return from time to time. There was a time when the Muscovites had trembled at the very mention of the Lithuanian name . . . By 1795, they had completed a series of invasions to include Lithuania, debilitated and dissipated by long association with the Poles, and this historical movement is known as the First Russian Invasion of Lithuania. This Muscovite Occupation lasted for 20 long years. In 1940, the locust returned to the fair land of Lithuania quite as hungry as before and quite as capable of doing harm . . .

“Only a prophet can accurately foretell future events but a study of Lithuania’s past would seem to indicate that the expression: ‘Kas bus, kas nebus, O Lietuva nepražus’ which means, ‘Come what may, Lithuania will always stay’ has always been correct. This mighty and ancient people have been bred to hardship and inured to pain and suffering from time immemorial. They have known hardship in warfare against such redoubtable foes as the Crusader, the Tartar, the Russian, Pole and German. They have passed through the crucibles of hate and have never completely bowed before Slav or German. They have always won through to victory.”



## JOE KALIFF'S SPOTLIGHT ON ANN JILLIAN

Ann Jillian, who perhaps has done more to establish Lithuania back into the mind of Americans than anyone else during the past few years, was just a tot when she first appeared before the Hollywood cameras as Little Bo-Peep in Walt Disney's "Babes in Toyland." She followed that with a role as Natalie Wood's little sister in the movie version of "Gypsy." It all started way back in tiny Lithuania during World War II, when the Red marauding armies were invading that country and Ann's mom and pop were among the thousands of refugees fleeing across Europe with what little belongings they could carry. They eventually sailed for the United States, where Ann was born and where, as a child, she had dreams of becoming an actress. Her father frowned on the idea but her mother encouraged it and with her consent she set out on an acting career. After appearing in "Gypsy," Ann couldn't find a job in Hollywood. Directors turned her down, because,



to put it in her own words: "I had the body of a leading lady and the face of a child. I started getting rejected for parts and it crushed me." Her big break came, however, when she was appearing in "Sugar Babies," on the Broadway stage, and Hollywood scout Joyce Selznick, searching for new talent, spotted her and took her back to Hollywood to appear in the weekly television show, "It's A Living." She later starred as Mae West in a bio on the life of the late star. Miss Jillian says she gained 22 pounds preparing for the role so that she could look more like Miss West. She also spent days looking at her old movies and listening to her recordings. Ann also feels that she could have gotten the Marilyn Monroe part in "Marilyn, The Untold Story," but for her contract in the weekly TV series. She says that her audition for the role was declared the best but Catherine Hicks got the part because she wasn't free to make the film.

## AND HIS SPOTLIGHT ON THE "STEPPING RAZOR"

The "Stepping Razor" is a group of four lovely girl singers, two of whom are Lithuanian: seen from left to right) Sherry Lutz and Auš-Aušrine Byla. Sherry also plays the guitar, and Aušrine, who is the quartet leader, plays the klavatura. Standing in the center is the proprietor of the Village Hut in New York where the "Stepping Razor" group performed in concert to a standing ovation. The other young ladies are Annette Brissot, a drummer and Gret Van Cook, a guitarist. This group, which has performed in Detroit, Chicago, Boston and Las Vegas, features Jamaican Reggae music. Said to be the only all-girl Reggae group in the world, they have been invited to appear this summer at the Sun Splash Festival in Jamaica, B.W.I.







J. Kaliff shows Debbie Reynolds her caricature that he has just completed.

## MEET JOE KALIFF

Joe Kaliff, author of a nationally syndicated Broadway-Hollywood column, begins his "Spotlight" in this month's BRIDGES. He is also president of the Caricaturists' Society of America, having sketched from life, John and Bobby Kennedy, Eisenhower, Truman, Johnson, FDR, Nixon, plus hundreds of TV and movie stars, such as Grace Kelly, Brigitte Bardot, Marilyn Monroe, Bob Hope, Liz Taylor, Jimmy Durante, Sammy Davis, Jr., Debbie Reynolds.

While sketching Gen. Patton, during World War II, Joe asked him to "Plese close your mouth, General" to which Blood and Guts shot back: "You are the only GI ever to say that to me and get away with it."

Joe has judged many beauty contests including the "Miss Brooklyn," "Miss Universe," "Mrs. America," and the "Miss N.Y." and "Miss N.J." segments of the "Miss Universe." He has been chosen to appear in the upcoming editions of "Who's Who In the World" and is in "Who's Who in America".

Editors

### Important

Joe will plug unknown talents in future columns. If you are an amateur performer and want some recognition, send a letter to Joe Kaliff, c/o BRIDGES, 341 Highland Blvd., Brooklyn, N.Y. 11207, describing your talent and background. All letters will be forwarded to him.



## A GRAND FOR GRANDINĖLĖ

Grandinėle Lithuanian Folk Dancers of Cleveland, Ohio received a grant from the Ohio Arts Council and the Ohio Humanities Council Joint Program. The funds will be used to sponsor partly the production of "30 Years of Lithuanian Folk Dance in America".

This project will feature many events taking place at Our Lady of Perpetual Help Parish Auditorium, 18022 Neff Road, Cleveland, Ohio.

On March 19-20 a photographic exhibit, portraying Grandinėle's activities in the field of folk dance will be on display. On March 19, a stage performance will take place. The research, writing, choreography and staging of the presented program "Nuo Sudaužtinio iki Kupoliniu" was done by Liudas Sagys in 1981-82 with the support of OAC/OPH Joint Program in Folk Art and Culture. Musical assistance was rendered by Grandinėle's present musical director, Rita Kliorys.

On March 20, folk dance workshops will be conducted by Vytis Beliajus, editor of the folklore magazine "Viltis" and a nationally known teacher and expert in folk dance field. Ms. Audronė Simon of Toronto, Canada, formerly a professional dancer with folk dance and song ensemble "Lietuva", will share the teaching with Vytis.

Also, on March 20, Eglė Žygas, executive director of Peoples and Cultures in Cleveland, graduate of Indiana University with PhD in folklore, will present a lecture on the importance of ethnic culture in this country.

Grandinėle Lithuanian Folk Dancers were organized in 1953 by Liudas Sagys. Under his leadership of 30 years this group, consisting of high school and college students, has performed in major cities in the United States and Canada, and has toured Australia, Europe and South America.

For information about all the events contact Mrs. Alexandra Sagys, 1620 Curry Drive, Lyndhurst, Ohio 44124 Tel.: 216 442-8674.



## HISTORY OF LITHUANIA

### Rulers of Ancient Lithuania

(Continued from January issue)

Mindaugas finally came to an agreement with the Knights, promising to become a Christian if they would cease their invasions and leave Lithuania independent. He was baptized in 1251, together with his wife Martha, and sons Ruklys and Rupeikis.

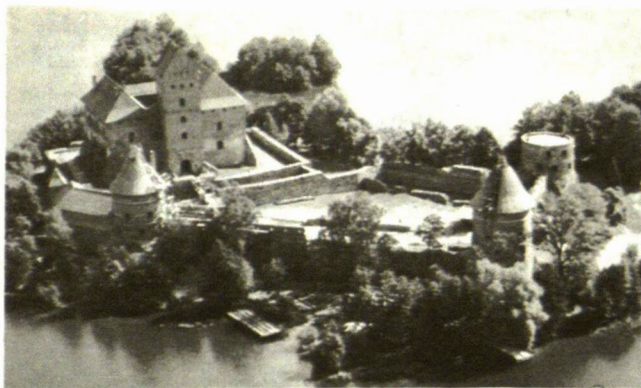
In the following year Mindaugas was crowned King of Lithuania. A diocese of the Catholic Church was established in Lithuania under Bishop Christian of Žemaitija, who had baptized the royal family.

The inhabitants of Žemaitija soon discovered that before his baptism Mindaugas had given part of their territory to the Teutonic Knights. They hated and feared these Crusaders, but were determined to defend their pagan religion and their liberty.

#### MINDAUGAS (1236-1263)

Mindaugas proved to be a capable military leader who managed to extend the eastern boundaries of his country by annexing provinces in what is now Russia. This was not too difficult, since the peoples in those provinces were then oppressed by the Tatars and therefore more willing to become a part of Lithuania than to suffer under the Tatar yoke. But fighting off the Teutonic Knights was not so easy, Mindaugas found, especially since they were being helped by several West European nations.

In 1259 the Žemaičiai rebelled against the Knights. Neighboring nations joined them and in 1260 they defeated the enemy at Lake Durbė. The power of the Crusaders was temporarily weakened. Later these same Žemaičiai, who distrusted Mindaugas and refused to acknowledge him as their ruler, under the leadership of Dukes Treniotas and Daumantas revolted against the Grand Duke. Mindaugas and his family were assassinated in 1263 A.D.



The Fortress of Trakai in Lithuania

#### TRAIDENIS (1270 - 1285)

For seven years after Mindaugas' assassination the dukes ruled Lithuania. A stable government was finally established under the leadership of Traidenis, Duke of Kernava, an able ruler who fostered the old Lithuanian traditions. The people were satisfied with his leadership and gave him their cooperation when he led several successful campaigns against the Crusaders. His forces invaded Russia on the east and Polish territories on the south.

Traidenis' relationship with Poland later became friendly and his daughter Gaudimantė-Sophia married Polish Prince Boleslaw.

During Traidenis' reign Lithuania became a united and powerful nation.

There are no available historical records telling who ruled Lithuania immediately after Traidenis. Some histories do mention that

the Crusaders made periodic incursions into the country, always meeting strong Lithuanian resistance.

#### VYTENIS (1295 - 1316)

Vytenis, an able diplomat, was Grand Duke of Lithuania in 1295. He succeeded in establishing friendly relations with the Catholic Archbishop of Riga, and in 1298 granted military aid to the archbishop in his conflicts with the Livonian Knights. This is proof that the Germanic Knights came to these countries not only to bring the Christian faith, but also to acquire new territories for their homeland.

Vytenis conducted several successful wars in the east and acquired new territories in Russia. He also succeeded in repulsing the invasions of the Teutonic Knights in the Žemaitija region.

(To be continued)

#### ADVICE TO THE PEOPLE OF THE WEST

*"...Set up Aid Circles for the Countries Sold Out to Russia. Form committees and associations, clubs, unions. Create them, enlarge them. Join them in mass numbers. You will give yourself a shot of vitality. It will make you spiritually stronger. Instead of coming to us to hunt and fish, try to understand our countries and exert your minds to create, if not a common existence, then at least a concept of one, one given shape by the imagination. This will raise you in your own eyes. Refresh the world's memory about the nations that fought alongside you in saving Europe from Nazism and about those nations, be-*

*trayed earlier, handed over to the Third Reich as protectorates. Organize circles of this sort in all the countries of the West... Then you will feel better, much better. — Dust off those old phrases of yours about the brotherhood of nations. Remember Byron's death, Mazzini's faith, Michellet's righteousness and Schiller's dreams. That will be good for you. Memory will bring you back to life and resurrect your dignity".*

Kazimierz Brandys, a Polish writer, "Diary of Poland's Discontent" in *The New York Times*, December 5, 1982



## LITHUANIANS CRITICAL OF BISHOPS' PROPOSED PASTORAL LETTER

### Oppressed East Europeans ignored

Serious concern about a proposed pastoral letter on the issue of nuclear disarmament was expressed by the Lithuanian Roman Catholic Priests' League of America. In their comments, addressed to all bishops of the United States on January 1, 1983, the Lithuanian priests subject the second draft of the proposed pastoral letter, "The Challenge of Peace: God's Promise and our Response", to a critical analysis and offer their suggestions for amendments.

### Lithuanian Experience Provides "Different Perspective" on Peace

"Many of our Lithuanian priests and people have lived in independent Lithuania, and later under Soviet and Nazi German occupations", writes the Rev. Albert J. Contons, president of the Lithuanian R.C. Priests' League of America, in a letter accompanying the comments. "Their lived experience provides a different perspective on the issue of peace in the realities of today's world. It causes serious concern about some aspects of the PROPOSED PASTORAL".

### "Slothful" Pacifism Contradicts Pope John Paul II's Stand

In their comments, the Lithuanian priests take strong issue with the U.S. Catholic Conference document "Marxist Communism" (1980), quoted on page 76 of the proposed pastoral letter: "Catholic teaching seeks to avoid exacerbating the ideological opposition and to focus upon the problems requiring common efforts across the ideological divide: keeping the peace and empowering the poor". They ask: "But what does 'keeping the peace' mean if human rights are denied and there is no peace? This is not peace but the 'pacifism' which 'masks a base and slothful concept of life' . . . The Vatican Council, Pope Paul VI and John Paul II in their writings reject this base concept, 'keeping the peace' which covers up oppression. This fortunately is not the 'Catholic teaching' of Pope John Paul II.

He was willing to 'exacerbate the ideological opposition' in his United Nations' address on disarmament, June 11, 1982, when he wrote: 'The Spirit has prime and inalienable rights. It justly claims them in countries where room is lacking for one to live in tranquillity according to one's convictions. I call upon all fighters for peace to enter into this struggle to eliminate the real causes of men's insecurity, of which the terrible arms race is an effect'. Lithuania has many such 'fighters for peace' who are willing to risk their lives to speak the truth . . . Persecuted Catholics in Lithuania know the value of such 'keeping the peace'".

### Proposed Pastoral "Ignores" the Oppressed East Europeans

"The PROPOSED PASTORAL", the Lithuanian priests assert, "show no concern for the oppressed peoples of Eastern Europe. There seems to be no awareness that East Europeans in the last sixty years have experienced a persecution far exceeding in number and atrocity than that of the Ages of Persecution of the early centuries of the Church... There is not a word of sympathy, encouragement or support for the basic human rights of oppressed East Europeans . . . The PROPOSED PASTORAL simply does not integrate theological truths into an understanding of the living ex-

perience of East Europeans".

The Lithuanian priests remind the U.S. bishops that, "In the free countries of the West we tend to underestimate the powerful influence that we can exert to help fellow believers living in difficult circumstances under Communist rule . . . The concern and prayerful moral support of Catholics and bishops in the West can be a great help to the persecuted Christians of Lithuania and Eastern Europe".

### Call for an "Improved" Pastoral Letter, Emphasizing Human Rights

In conclusion, the Lithuanian priests express their hope that a "considerably improved pastoral letter" will come from the bishops of the United States this spring. Among other things, they would welcome:

"1. A strong and courageous statement emphasizing basic human rights and personal dignity as the foundation of true peace and an end to the arms race.

"2. A rejection of the pacifist stance favored by the Second Draft and an adherence to the just war teaching of Vatican Council II and recent Popes.

"3. A rejection of a gradual move toward unilateral disarmament and an adherence to bilateral and multilateral cooperation for true peace".

(Continued on Page 11)





## NOBLE LIVES

### The Congregation of Marian Fathers

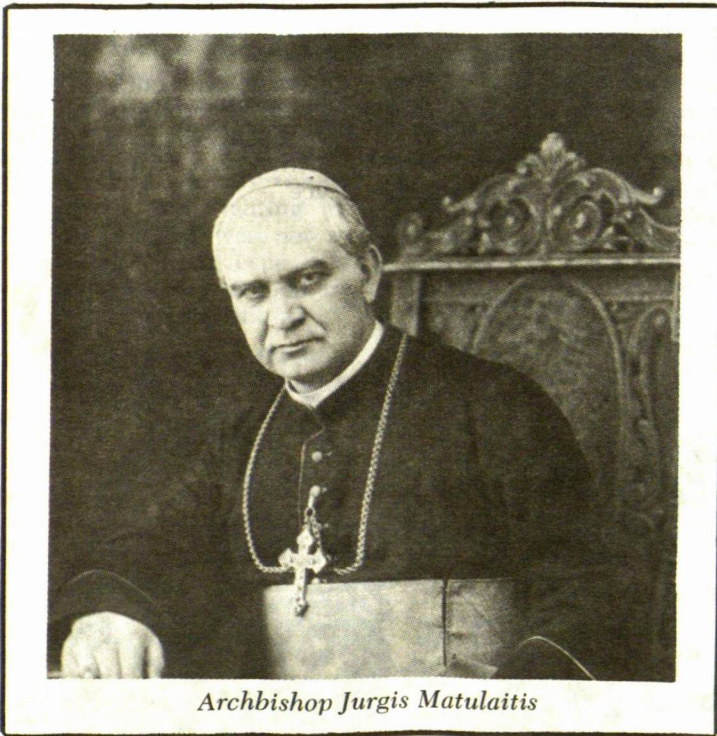
The Congregation of Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary was founded in Poland in 1673. The First Marian monastery in Lithuania was founded in 1750 near the Village of Pašešupis. As their pastoral and educational activity expanded, this locality came to be known as Marijampolė (Marytown). Monasteries were also established in Miroslavas (1763), Jonava (1775), and in Igliauka (1783); each monastery operated its own school. The Marijampolė school had over a hundred pupils at the time of its closing by the Russians after the 1831 insurrection. Most Marians who lived in Poland and Lithuania were either exiled to Siberia or absorbed into the diocesan clergy.

The complete extinction of the Order was prevented by Rev. Jurgis Matulaitis, professor at the Theological Academy of St. Petersburg, Russia. He obtained permission from Rome to secretly restore the Order. On August 29, 1909 Matulai-

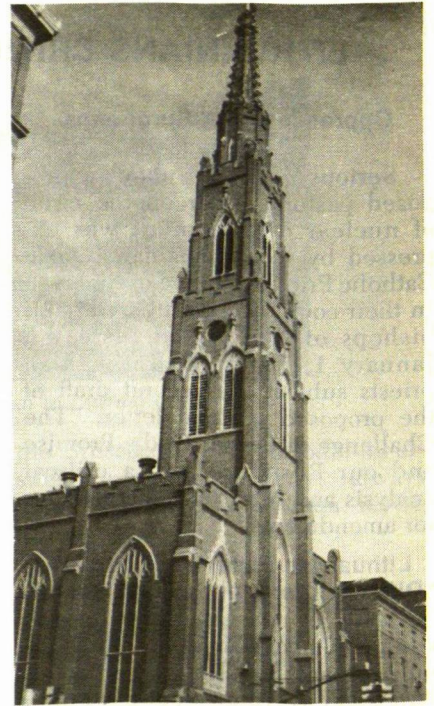
tis made his religious profession in this Order. The Marians were established in the United States in 1913. Shortly after their arrival in Chicago, they took over the administration of the daily newspaper *Draugas* (The Friend), and in 1917, its editorship, which they have continued to the present; they also publish the religious periodicals *Laivas* (The Ship) since 1920 and the English-language *The Marian* since 1948. In 1947 the Lithuanian Book Club (*Lietuviškos Knygos Klubas*) was founded for the purpose of publishing literary and scientific works.

On October 23, 1918 Pope Benedict XV named Matulaitis resident Bishop of Vilnius. At present he is a candidate for beatification with the title Venerable Servant of God, Archbishop Jurgis Matulaitis.

**Congregation of the Marians  
Provincialate, 6336 S. Kilbourn  
Ave., Chicago IL 60629. Telephone  
312 582-1666**



Archbishop Jurgis Matulaitis



St. Alphonsus Church

Photo by M. Skabeikis

### A JEWEL IN THE HEART OF BALTIMORE

This Lithuanian parish is unique, in that none of its Lithuanian parishioners lives less than three miles from the church. The neighborhood of St. Alphonsus was never Lithuanian, but is located in the heart of downtown, commercial Baltimore. Thus, the parish serves both its Lithuanian people and a community of downtown workers and shoppers. St. Alphonsus has become a national center for the Novena to Our Lady of the Miraculous Medal, a devotion introduced to the parish by the late Msgr. Louis J. Mendelis, and continued by the current pastor, Father Anthony Dranginis. The parish supports a school, staffed by the Sisters of St. Casimir.

Another uniqueness of the parish is that St. John N. Neumann a Redemptorist, for a brief time in the 1840's served here as pastor.

**St. Alphonsus Parish, 114  
W. Saratoga St., Baltimore MD  
21201. Telephone 301 685-6090**



(Continued From Page 9)

### "Christian Pacifism" Equals Invitation to Aggression

"The proposed pastoral letter," the Lithuanian priests write, "endorsed 'Christian pacifism,' which would effectively rule out military defense against an unjust aggressor. This position in practice will eliminate 'peace based on truth, justice, freedom, love', as armed aggressors take over countries that are unwilling to defend themselves by offering armed resistance against aggression. Soviet armies marched into Lithuania in 1940. The Lithuanian army and people did not offer armed resistance. Today, after hundreds of thousands of deportations to Siberia, deaths, and deprivation of basic human rights, there is still no true peace in Lithuania".

### "Pacifist" Position — Utopian, Encourages "Unilateral Disarmament"

"If American Catholics embraced the ideal presented by the pacifist position", the Lithuanian priests warn, "and convinced all Americans to follow this ideal of renouncing 'the use of military force,' without the Soviet superpower doing the same, the United States would be unilaterally disarmed. From the experience of East European peoples and the people of Afghanistan, the Soviet Union would, as a result, hold sway throughout the world. Any hopes of peace based on truth, justice, freedom, love would be dimmed for an unforeseeable time span . . . The pacifist position encouraged by the PASTORAL LETTER is based on an unrealistic, Utopian assessment of today's world, contrary to the living experience of the Lithuanian, and other oppressed peoples.

#### BOOKS IN ENGLISH

Lithuania 700 Years by A. Gerutis \$15.00.

Soviet Genocide in Lithuania, by J. Pajaujis-Javis. \$17.00.

When ordering both of these books the price is \$25.00. Enclose \$1 for postage and handling.



Jonas Urbonas, Executive Vice President of the Lithuanian American Community and Rev. Petras Baniūnas, OFM, the Administrator of *Bridges*. Both were instrumental in the revival of *Bridges*. Photo: A. Tamošaitis

#### LITHUANIAN LANGUAGE RECORDING

20 Conversation Type lessons. \$6.00. handling.

Write to: Bridges, 341 Highland Blvd., Brooklyn, N.Y. 11207

#### LITHUANIAN RECORDS AT BARGAIN PRICES

Sing With Leone — Soloist L. Jodis; My Lithuanian Memories — Soloist L. Jodis; Sounds of Lithuania's Countryside — J. Stankūnas; Yakutis — Songs and Arias by Soloist K. Yakutis; Sing Along in Lithuanian — Lithuanian Folk Songs. These 5 recordings are available for 12 dollars. Bridges, 341 Highland Blvd. Brooklyn, New York 11207.

#### MEETINGS TO BE HELD

The Executive Vice President for Organizational Affairs of the Lithuanian American Community Jonas Urbonas has scheduled a meeting of the East Coast membership for the purpose of setting work goals. The meeting will take place on April 23, in New Haven, Conn. The Connecticut district has agreed to sponsor the event. Its president is Albina Lipčius.

The meeting on the West coast will take place on May 1 in Chicago. Its sponsor are the Mid-Western district whose president is Kazys Laukaitis. Details will be published at a later date.

#### AČIŪ LABAI

\$25.00 — Lithuanian - American Community, Detroit district.

\$10.00 — J. Petratis, Sea Cliff, N.Y. A. J. Palubinskas, Tibron, CA.

\$5.00 — J. Urbonas, Clawson, MI, Elinor Vinson, McMinnville, Tenn., Rev. T. Burkauskas, Doylestown, PA. A. Laucius, MD, Mt. Olive, IL.

\$2.50 — M. Krauchunas, Chicago, IL.

\$1.00: Dr. P. Bizinkauskas, Brockton, MD., J. and B. Lunzys, Chicago, IL.



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## GERA ŠEIMININKĖ COOKING LITHUANIAN STYLE

These recipes were especially selected by Brother Daniel, of the Franciscan Monastery in Brooklyn, for the season of Lent.



### BAKED FILLET OF SOLE WITH CELERY SAUCE KEPTA ŽUVIS SU SALIERŲ PADAŽU

Arrange 1 pound fish fillets of sole in single layer in a shallow baking dish. Mix:

- 1 can condensed celery soup
- 1/4 cup cream
- 1/4 cup Sherry wine
- 2 tbsp. chopped parsley

Pour over fish. Sprinkle generously with grated Parmesan cheese. Bake in moderate oven, 375 degrees, for 25 minutes or until fish flakes when tested with fork.

A tasty dish for Lent. Great for company — they'll think you slaved for hours in your authentic Lithuanian kitchen.

### OLD FASHIONED LENTEN CAKE SENOVIŠKAS GAVĖNĖS PYRAGAS (Eggless, Milkless, Butterless)

- 1 lb raisins
- 2 cups water
- 1 cup water
- 1/2 cup shortening
- 2 cups sugar
- 1 tsp. cinnamon
- 1 tsp. ground cloves
- 1 tsp. nutmeg
- pinch salt
- 1 tbsp. baking soda
- 4 cups flour

Cook raisins in 2 cups water for 15 minutes. Add 1 cup water, shortening, sugar, spices, salt and baking soda. Stir well, then beat in flour. Bake in shallow pan 350 degrees for 30 minutes.

### PEASANT CABBAGE SOUP VALSTIEČIŲ KOPŪSTŲ SRIUBA

Saute:

- 7 cups chopped cabbage
- 1 diced onion
- 1/8 cup sesame seeds
- in 1/3 cup oil for about 10 minutes

ADD—

- 1 can tomatoes (16 oz.) chopped

1/2 stick butter  
Tamari to taste  
Simmer 1 1/2 hours  
Serve with croutons.

### CHOCOLATE CAKE ŠOKOLADINIS PYRAGAS (Very easy, very moist)

- 2 cups flour
- 2 cups sugar
- 3/4 cup cocoa
- 1 tsp. baking power
- 2 tsp. soda
- 1 tsp. salt
- 2 eggs
- 1 cup milk
- 1 cup boiling coffee
- 1 tsp. vanilla
- 1/2 cup shortening

Blend all dry ingredients together. Add milk, eggs and coffee, blending thoroughly after each. Add vanilla and shortening and mix well until shortening is broken into small bits throughout batter. (Batter will be thin.) Pour into greased & floured 13 x 9 in. pan. Bake 350 degrees for 25-30 minutes or until done.

**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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