

Bridges

LITHUANIAN - AMERICAN
NEWSLETTER

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

THE YEAR OF AUŠRA (DAWN)

Vol. 7, No. 3 March, 1983

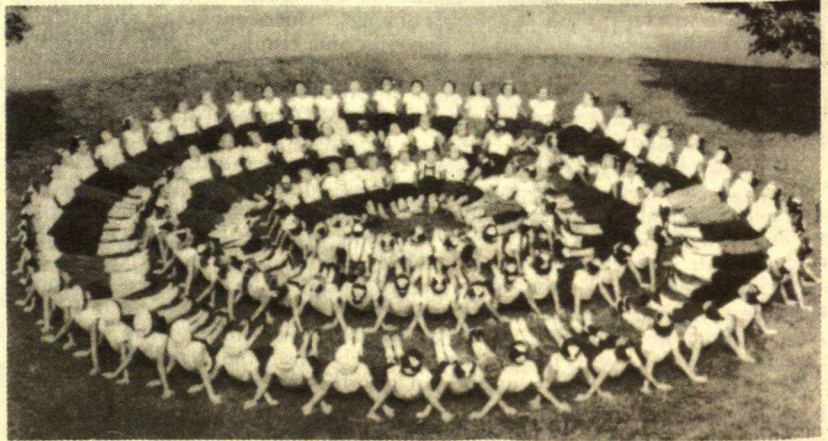
EASTER 1983 YOUTH AND RESURRECTION OF LITHUANIA

Easter Sunday afternoons in Lithuania, families visited cemeteries to place colorful eggs on the graves of little children. Through centuries, the number of children who died from malnutrition, disease, invasions and wars is unestimable. The bringing of Easter eggs to the cemetery is a touching gesture of love, faith and hope on the happiest day of the year.

Lithuanian-born individuals living abroad become painfully nostalgic when they recall that Easter was more exciting and meaningful a day than Christmas. Children awaking Easter morning would be surprised to find intriguingly colored eggs on their beds, the gift of that Little Old Easter Woman, "Velykų Bobutė", the symbol of Mother Earth and eternal springtime. At breakfast when the severe forty-day fast was broken, the children would hear their father declare wryly, "We are now ending the fast. From now on, may all our hardships fast."

Activities on Easter Sunday were restrained; there was neither merrymaking nor dancing, but the quiet joy that faith brings prevailed. Many adults had spent the night in church keeping vigil before the Blessed Sacrament and replica tomb of Christ. During the Resurrection Mass before dawn, sleepy eyed little children beautiful in their new clothes joined the adult procession

(Continued on Page 8)



The blossom of youth as created by the girls' camp at Putnam, Conn. This is a Lithuanian youth camp sponsored by the Congregation of the Sisters of Immaculate Conception. The campsite is located in Vermont and called Neringa. Both boys and girls are welcome.



Vilnius, Lithuania: Serious, earnest students in uniforms and ribbons gather around their well-groomed teacher.

LIETUVOS
NACIONALINĖ
M. MAŽVYDO
BIBLIOTEKA

EDITORIAL:

ST. CASIMIR, Confessor, Prince, Patron of Lithuania

Daniel Yenkevich, OFM.

It is a sign of the sufferings and persecution of the Church in many parts of Europe today and especially in Lithuania that St. Casimir's remains, which were safely preserved in the Cathedral of Vilnius through many former vicissitudes, have now been moved to Sts. Peter & Paul Parish Church in the nearby suburbs of Antakalnis, since the Cathedral has been turned into a museum and art gallery. The Lithuanian people have always regarded him as their principal saint and intercessor.

Casimir was one of the many children of King Casimir IV of Poland, of a house Lithuanian in origin, and Elizabeth, a daughter of Emperor Albert II Hapsburg who was known as "the mother of kings," since four of her sons attained to thrones. Ladislav became king of Bohemia and Hungary, John Albrecht of Poland, Alexander and Sigismund became kings of Poland and Grand Dukes of Lithuania, Frederick became Bishop of Cracow and later the cardinal of Poland. All five daughters were given in marriage to German princes. And Casimir was canonized a saint.

In his formative years Casimir traveled with his father throughout the realm, attending diets and meetings of the State Council in order to gain experience in the affairs of state. And later for a three year period young Casimir represented his father in Poland while his father was in Lithuania. During that period Casimir strengthened the financial conditions of the state by saving resources; he repaid old debts on mortgaged estates; he improved the moral tone of the royal palace by dismissing stubborn courtiers who refused to live up to their obligations; banditry in the countryside was stopped; he improved the strained relations with the Papacy caused by his father's associations with the Hussites of Bohemia. He performed his difficult duties while leading a strict ascetical life. In 1483 Casimir now in failing health arrived in Lithuania, the land of his father, his grandfather Jogaila, and his great-grandfather Algirdas. Regardless, young Casimir did not diminish his acts of mortification and penance. He meditated on the Passion of Christ and had a deep devotion to the Blessed Virgin Mary and often recited the beautiful hymn *Omni die dic Mariae* — "Daily, daily sing to Mary; sing my soul her praises due." Casimir died at Gardinas in the presence of his mother on March 4, 1484. His body was brought for burial in the Blessed Virgin Chapel in the Cathedral of Vilnius by his grief stricken father. The Blessed Virgin Chapel was built earlier by Casimir IV who knew his son's strong and tender devotion to the Blessed Virgin.

Years later, in 1604 the tomb was opened in a solemn liturgy and his body was found miraculously preserved and near his head was found the text of his favorite hymn *Omni die dic Mariae*, and thirty years later when a new chapel of St. Casimir was completed and attached to the Vilnius Cathedral in 1636, his remains were placed in a silver coffin and elevated above the altar. At that time Pope Urban VIII declared St. Casimir the Patron Saint of Lithuania. Much later in 1948 Pope Pius XII proclaimed St. Casimir a special patron of Lithuanian youth.

The body of St. Casimir was kept in the Cathedral for 300 years and transferred in 1953 to the parish church of Antakalnis.

Most of the information we receive about St. Casimir has been collected by the first biographer of St. Casimir in *Vita Beati Casimiri* (1541) who was the papal nuncio Zacharias Ferrerri. He describes St. Casimir's wearing a hair shirt under his royal robes, his praying at the door of the closed church, his acts of penance and mortification, his sleeping on the bare ground, his alms to travelers, poor, widows and orphans, his meditations on the Passion of Christ and his devotion to the Blessed Virgin Mary. Rightfully St. Casimir bears the title of Confessor — for he professes and gives heroic evidence of his faith in Christ.

What kind of a meaningful impact can the life of St. Casimir have on us who live in our contemporary world? We look around us and we find that we are the American "Christians" whose faith is gone, whose God is money, and whose burning concerns are success in competition, material prosperity, control of others, and "justice" for the rich. All these concerns are contrary to St. Casimir's way of life.

(Continued on page 11)



Pope John Paul II offers prayers in the Lithuanian College Chapel in Rome.

Photo: Vincent Samaska

LEONARDAS ANDRIEKUS

SEVEN RIVERS

*In those days the seven rivers
Met only in the sea.
Evening embraced them,
Holding a crown of bloody thorns.*

*The rivers are fortunate to have escaped.
But we remained here,
Helpless near the seven dry furrows,
Fingering the sands.*

*Christ's blood is on those thorns—
Sunset, do not be filled with pain!
Someone repents there, face pressed
Against the seven shores . . .*

*Somewhere an oasis rises,
Water spurts through rock —
The seven rivers in the seas
Sing a tuneless song.*

Translated by Jonas Zdanys
ETERNAL DREAM,
selected poems,
Manyland Books, 1980



SHED LIGHT NOT TEARS HOW YOU CAN HELP

As we have reported in our February, 1983 issue of *Bridges*, Rev. Alfonsas Svarinskas, a Catholic priest in Lithuania, has been accused of "anticonstitutional and antistate activities" by the Soviet authorities.

Rev. Casimir Pugevičius, Executive Director of Lithuanian Catholic Religious Aid (351 Highland Blvd. Brooklyn NY 11207), has the following suggestions how you can help.

You could organize a letter-writing campaign to Soviet officials protesting the attack on the integrity of Father Alfonsas Svarinskas. Address your letters to:

Commissioner for Religious Affairs of the Lithuanian SSR, Mr. P. Anilionis, Totorių g. 1, 232600 Vilnius, Lithuania, USSR.

USSR Commissioner for Religious Affairs, Mr. V.A. Kuroyedov, Sovet po Delam Religii pri Sovete Ministrov SSSR, Predsedatelyu, Smolensky bl. 11/2, Moskva G-121, USSR.

Ambassador A. Dobrynin, Embassy of the USSR, 1125 16th St. NW, Washington, DC 20036.

FR. ČERNIAUSKAS ARRESTED

The Lithuanian Information Center, 351 Highland Blvd., Brooklyn, N.Y. 11207, issued a news release stating that according to unconfirmed reports from Lithuania, Fr. Ričardas Černiauskas has been arrested by Soviet authorities. 28-year old Fr. Černiauskas came under attack by the KGB when he



Father Alfonsas Svarinskas preaching at the graveside of Father Virgilijus Jaugelis.

conducted a spiritual retreat for a group of young people near Moletai, Lithuania on August 20, 1981.

August 20, 1981: Fr. Černiauskas was detained for 6 days by Soviet militiamen for conducting a spiritual retreat for young people.

December 20, 1981: Fr. Černiauskas was warned by police to keep quiet or else he would die an "extraordinary death".

Summer 1982: Soviet authorities informed Fr. Černiauskas that he was being transferred from St. Michael's parish in Vilnius to another church in the provinces.

June 20, 1982: Fr. Černiauskas announced from the pulpit that he was refusing to comply with the new appointment. His statement was met by thunderous applause from the congregation.

"I feel that if someone were to kill me, hang me, say that I have venereal disease, fake my suicide... commit me to a psychiatric hospital, you will know whose work this is... I became a priest to speak the truth". stated Fr. Černiauskas, according to the *Chronicle of the Catholic Church in Lithuania*. The *Chronicle* is the leading underground publication in Lithuania.

Fr. Černiauskas was subsequently transferred to Sts. Peter and Paul Church in another section of Vilnius. There he was denied the right to preach.

FOLLOW—UP ON FR. SVARINSKAS

The *New York Times* issue of January 30, 1983, reports that "...of the 18 cardinals that the Pope named...one lives in the Soviet Union, two in the Soviet-dominated European countries."

"The elevation of Bishop Julians Vaivods, an 87-year-old Latvian, to become the first known cardinal of the Soviet Union is viewed by Vatican sources as a daring move to assert Roman Catholic rights in that country, but also a step tempered by being less challenging to Moscow than might have been the nomination of a cardinal in the neighboring Soviet republic of Lithuania.



Father Ričardas Černiauskas was denied the right to preach

This is so because Catholics are a minority in Latvia and their faith has not been, like in Lithuania, a force that is seen both by the Lithuanians and the Soviet authorities as a movement of opposition to the Soviet annexation of the country during World War II.

Of the 3.5 million Lithuanians, more than 80 percent are Catholics, and many practice their faith with a fervor similar to that of the neighboring Poles.

To have named a cardinal in Lithuania, according to a view heard in the Vatican, would have been seen by the Soviet Union as a direct challenge. The Vatican considers it an important step forward in its relation with Moscow and Lithuania that last year the Soviet Union offered no opposition to the nomination of a Lithuanian bishop and the return to his diocese after 23 years of exile of a bishop who, although named in 1957, had never been allowed to exercise his functions.

On the other hand, the Vatican is deeply concerned that, less than a week before the consecration of the first Soviet cardinal, Moscow announced that it had started legal proceedings against a Lithuanian priest, the Rev. Alfonsas Svarinskas. It accused the priest of "antistate activities" and inciting Catholics to revolt.

Our Roots—Mūsų šaknys

'No, We're not Polacks or Roossians!'

ALGIRDAS BUDRECKIS

How often have you heard this time-worn scenario? What language are you speaking? Lutheranian? Oh, you mean Polish? Or: Oh, it sounds like Russian. Wrong, Mack!

There are two reasons for this misconception in the Anglo-Saxon world. First, most Anglo-Saxons think that all of Eastern Europe is Slavic. We object on behalf of the Lithuanians, Latvians, Estonians, Finns, Hungarians, Rumanians, Albanians, Austrians, Greeks and Turks who (are you listening, Anglo-Saxon?) are not Slavs.

Second, Polish and Russian "professional" linguists for political reasons want to include the Balts (Lithuanians, Latvians, and Prussians) among the slavophones.

The article on the Indo-European language in *Encyclopedia Britannica Macropaedia* volume 9 (1980) falls into this pro-Russian trap. The writer of the article states: "Balto-Slavic. The group of Baltic and Slavic as a single branch is somewhat controversial, but the exclusively shared features outweigh the old divergences. At the beginning of the Christian Era, Baltic and Slavic tribes occupied a large area of eastern Europe, east of the Germanic tribes and north of the Iranians."

Webster's New Collegiate Dictionary carries the item: "Balto-Slavic, n.: a subfamily of Indo-European languages consisting of the Baltic and the Slavic branches."

Perhaps, the best clarification of Indo-European languages can be found in an article by Paul Thiene in *Scientific American* ("The Indo-European Language," SA 199 (1958), No. 4, pp. 63 ff.)? Dr. Thiene listed the basic groups as

follows: Teutonic, Romance, Celtic, Baltic, Slavonic, Albanian, Greek, Armenian, Iranian and Indic.

It is not easy to describe briefly the relationship between the Baltic (Aistian, according to the philologist Kazys Būga) and the Slavic group. Dr. Antanas Klimas accurately sums up the problem by stating: "The criteria of a closer relationship can be found only in positive common features of the languages concerned, common features which at the same time are deviations from the rest of the languages." Dr. Klimas listed basic similarities of Baltic and Slavic languages as follows:

1. The Indo-European short "a" and short "o" have been combined into one sound (Slavic "oko", Lithuanian "akis" (the eye). But he notes that similar changes took place in Indo-Iranian and in Germanic.

2. The semi-vowels liquida sonans) "l" and "r" are both represented by "ur" and "ul" in Baltic and Slavic, as well as by "il" and "ir". But, this is a change that has taken place in other Indo-European languages, and is not proof that there is a closer relationship between Baltic and Slavic.

3. There are historically speaking similarities in syntax, but they are not significant enough to assume that there is an affinity. Most of the "similarities" in colloquial use today go back to the end of the 17th century, and they are simply borrowings, loan translations, adaptations, or barbarisms, and have nothing to do with the ancient development of languages.

4. Finally there are a number of vocabulary similarities between these groups (žemė-zemlja, žiema-zima, vilkas-volk, liaudis-ljudi, ieš-

koti-iskat', etc.), but there are also so many important and ancient differences that this list of common Indo-European words does not prove anything.

The similarities between the Baltic and Slavic languages do not warrant the conclusion that these two groups are closer related than Baltic and Germanic, or say: Italic and Greek. Thus, it is erroneous to use the term Balto-slavic, it is a pseudo-scientific word. Baltic and Slavic constitute two independent Indo-European language groups.

It would be beyond the scope of this article to list all of the major differences between the Baltic and Slavic language groups. Let us list the more salient ones.

1. Baltic languages appear to be more primitive than the Slavic. Lithuanian, for example, retains the archaic diphthongs which disappear in Slavic: Lithuanian *veidas*, Old Slavonic *vidu* (face).

2. There exists in Lithuanian a sigmatic future tense, of which there is practically nothing left in the Slavic languages.

3. Lithuanian has verbal aspects, like the Slavic languages, but they play no role in the formation of grammatical tenses, while they are very important in the Slavic languages.

4. The Baltic loanwords from the Slavic tongues are recent (Krivichian 11-13 cent. A.D., Polish—14-18th cent. A.D.). This shows that after separation from basic Indo-European these words are of later vintage.

In the final analysis, circa 1000 B.C. an ancestor of a Lithuanian could not converse with a Masurian Pole or a Slavonic "Krivichian". Even then the difference between the two linguistic groups was too great.

In the next edition: "When did the Lithuanians arrive in Lithuania?"

(Reprinted from VIENYBĖ)

JOE KALIFF'S SPOTLIGHT ON LITHUANIAN BEAUTY



Audra Avizienis, "One of the most glamorous"



Nelė Paltinas and "The Voices of Dunes"

Chicago seems to be the city which gives us the most beautiful Lithuanian girls. First it was Ann Jillian and now Audra Avizienis, one of the Windy City's most glamorous models. Only 17, Audra, is 5'9" tall, and is a brunette. She has a striking beauty which has photographers all clamoring for a chance to photograph her. Her first assignment was for the I. Magnin Company for a layout which appeared in the New Yorker Magazine. She was picked by the well known photographer Victor Skrebneski for this job over hundreds of other models. She then did a Calvin Klein advertisement for Vogue and followed that with an Alberto VO 5 commercial.

Miss Avizienis was then invited to Rome to appear at the Italian Bazaar and from there she stopped off in Paris to do some modelling for some of the top designers. Audra says she will work only two days a week because she wants to finish her schooling before she goes into modelling full time.

She says that her career started through an appearance on a Brooke Shields movie. Shields was in Chicago filming "Endless Love," near her school and Audra was picked as an extra in the movie. To put it in Audra's words: "The director, Franco Zeffirelli, was filming at our school and I was an extra. At one point, I was standing to the side and Franco came over to me and started to take pictures of me. He told me that I should become a model. My dad thought that was a good idea and with the help of a few friends, it worked out."

Although she will not reach her 18th birthday until September, she has already been featured in the Washington Post and Chicago Sun-Times and the New Yorker Magazine. Quite a start for a youngster.

That wonderful husband-wife team, Arvydas and Nelė Paltinas, is headed for our shores in May and will give a first of several performances in this country in Chicago on May 8. Nele is the soloist and Arvydas the conductor of "The Voices of Dunes," a popular Lithuanian group known for their songs of the Amber coast of the Baltic and the Dunes of Nida ("The Fisherman's Wharf.")

Nelė has made the folk songs of Lithuania well-known throughout the Baltic countries with her best-selling recordings, and husband Arvydas has accompanied her on the discs with his group.

After a few appearances in this country, "The Voices of Dunes," will travel to Canada and then may tour South America before returning home to Western Germany.

Joe Kaliff will spotlight various talents each month. If you have any suggestions for his "Spotlight" write to him c/o BRIDGES. Joe Kaliff writes a nationally syndicated Broadway-Hollywood column.



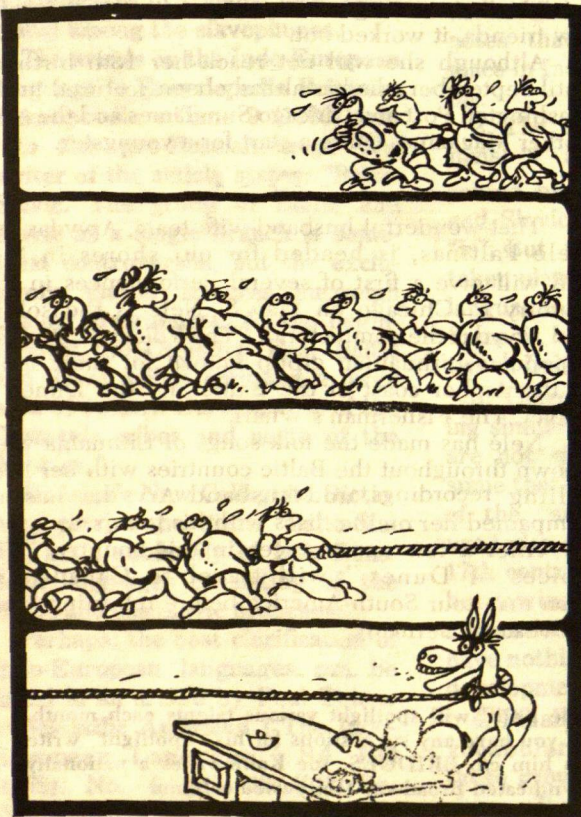
1 (Left) What is the cartoonist saying about the audience and the speaker? Why does the finger-pointing angel have a tail? Can we conclude that this is a comment about authority and the populace?

CARTOONISTS IN LITHUANIA

They make comments about the life they observe around them. These four cartoons were printed in the satiric Vilnius magazine *Sluota*

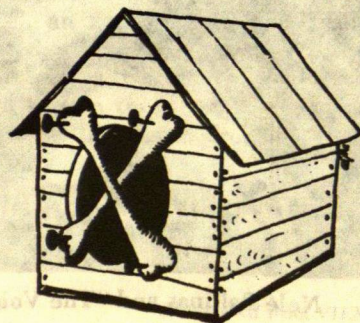


2. (Above): The cartoonist is commenting on the industrial progress of once agricultural Lithuania. The fish gasping for unpolluted water are perhaps gasping for life in the socio-political polluted waters of their homeland?



3. (Left) What is being said about the ordinary working people and the chief behind the desk?

4 (Right) We do not see the dog who lives here. He is not free to enter his dog-house nor enjoy chewing his bones which obstruct the entrance in the form of a cross. Whom does the creature who lives here supposed to represent?





Young musicians in Kaunas perform in concert in front of ancient buildings restored to architectural splendor. Photo Aleknavičius

YOUNG PEOPLE IN LITHUANIA

They are the future of Lithuania. They lead a culturally and physically active life. They participate in sports they sing, dance and play musical instruments in festivals and they attend school where the discipline is strong and the standards of achievement are high. At an early age they study Russian. Kremlin-directed teachers infiltrate every subject they teach with communist ideology.



Balerina Gražina Sakalauskaitė delights young spectators in Vilnius as she performs in "Snow White and the Seven Dwarfs."

Ilijos Fiserio Photo



Youngsters from Šauliai gather outside their Bicycle School which teaches them how to compete in tournament races. 3,000 bicycles are sold annually in Šauliai. Dilio Photo

HISTORY OF LITHUANIA

14th Century Lithuania

(Continued from March issue)

Up to this time Lithuania had not had a permanent capital. In 1323 Gediminas established the seat of government at Vilnius.

According to an old legend, Gediminas was on a hunt with some associates in the region between the Neris and Vilnelė rivers. The Grand Duke stayed overnight among the beautiful hills covered with magnificent forests. He dreamed that an iron wolf was standing at his side, howling loudly. The next morning he called one of his chiefs to interpret the dream. The chief told him the dream meant that he should build a city and a fortress on the hill on which he stood to become so great that its fame would spread throughout the world. Gediminas accepted this interpretation and built the city and fortress, naming it Vilnius, which became the first and permanent capital of Lithuania.

A broadminded man, Gediminas granted full religious freedom to his subjects. There already were many Orthodox churches and several monasteries in the land, yet Gediminas requested the Pope to send more missionaries into Lithuania.

Gediminas welcomed Western European merchants. Soon many prominent merchants established bases at Kaunas, Vilnius and other cities. The most prominent of these came from Riga, Hamburg and Luebeck. These commercial enterprises helped Gediminas to enrich his treasury, and during his prudent reign Lithuania became a powerful nation in Eastern Europe.

ALGIRDAS (1345 - 1377)

Before his death in 1341 Gediminas apportioned Lithuania among his seven sons. Jaunutis (1341 - 1345), one of his younger sons, obtained Viinius Province; the oldest, Algirdas, was given Krėvė and Vitebsk. The others were given smaller provinces.

Algirdas and his brother Kęstutis eventually dethroned Jaunutis, who had shown his unfitnes to be the Grand Duke. Algirdas then



Easter dawn in Vilnius

EASTER

(Continued from page 1)

of the Blessed Sacrament. Church bells rang out into the cold air. Drumming and piping accompanied the marchers. Sleepy eyes grew awake with wonder as the people broke into the ecstatic hymn "A Joyous Day has Dawned" (*Linksmą Dieną Mums Nušvito*.)

After the afternoon visit to the cemetery, families awaited the visit by the Easter singers (*lalauninkai*) who arrived singing hymns in exchange for alms — the beloved Easter eggs.

Easter Monday was the day when adults and children mingled to feast, make merry, sing and dance. Easter Tuesday was "hail day", a day of rest when nobody worked; it was said that if a farmer should shake the earth with his plough, summer hail would destroy his crops. In this rich, emotionally charged communal atmosphere, children romped with explosive joy and feverish imaginations.

Today in Lithuania where the regime is building its own materialistic concept of the "New Man", children no longer know this joy. They sense fear in parents and neighbors. In school they are taught to become actively anti-religious.

became the Grand Duke, with his capital at Vilnius; Kęstutis remained the ruler of the western and southern provinces.

(To be continued)

They celebrate the rites of springtime without the cultural and social accoutrements of faith and vision.

But life flows on, inexorably like volcanic lava, towards unsuspected vistas none can foresee. Who could have foreseen in that era of darkness, when Russians and Poles kept our people illiterate and demeaned and when foreign scholars presumed Lithuanian was a dying language, that Lithuanians would successfully regain their independence in 1918.

Today the people in Lithuania are intellectually and culturally alive. Their children get an education more thorough and committed to higher standards than the education of Lithuanian American children in the United States. While Soviet-directed teachers inculcate Marxist Leninist principles through every subject, whether it is mathematics or etiquette, they reach the human barrier when it comes to trying to violate a child's innate intelligence, powers of observation and will to be an individual. The children in Lithuania, like the youth whose Lithuanian parents live scattered over the face of the globe, are self-willed in the need to use their own intelligence. The communist restraints are not likely to make them lamblike followers in a herd situation.

After all, you can color an egg, but you can not change what's inside the egg. Nor create a communist chick.

— Demie Jonaitis

PRESIDENTIAL PROCLAMATION



CONGRESS ADOPTS RESOLUTION ON LITHUANIAN INDEPENDENCE DAY

Lithuanian Independence Day, 1983

By the President of the United States of America

A Proclamation

Sixty-five years ago a small nation achieved freedom in the aftermath of World War I. Proclaiming the Lithuanian Republic, its founders stepped forward on February 16, 1918, to assert their country's independence and commitment to a government based on justice, democracy, and the rights of the individual.

Twenty-two years later Soviet tyranny imposed itself on Lithuania and denied the Lithuanian people their just right of national self-determination. In the intervening years, the United States has refused to recognize the forcible incorporation of Lithuania into the Soviet Union.

An enduring belief in freedom for all people unites Americans everywhere. But we must be vigilant in the protection of our common ideal, for as long as freedom is denied others, it is not secure here.

We mark this anniversary of Lithuanian independence with a renewed hope that the blessings of liberty will be restored to Lithuania.

The Congress of the United States, by House Joint Resolution 60, has authorized and requested the President to proclaim February 16, 1983, as Lithuanian Independence Day.

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, do hereby proclaim February 16, 1983, as Lithuanian Independence Day.

I invite the people of the United States to observe this day with appropriate ceremonies and deeds and to reaffirm their dedication to the ideals which unite us and inspire others.

IN WITNESS WHEREOF, I have hereunto set my hand this 16th day of February, in the year of our Lord nineteen hundred and eighty-three, and of the Independence of the United States of America the two hundred and seventh.

Ronald Reagan

A resolution requesting the U.S. President to designate February 16 as "Lithuanian Independence Day" was unanimously adopted by the U. S. House of Representatives on February 2nd and by the Senate on February 3rd. The resolution (H. and S. J. Res. 60) recalls the period of Lithuania's independence, says that the United States "supports the cause of a free Lithuania", and maintains that "the oppressed people currently living in Lithuania should keep the flame of freedom forever burning in their hearts". According to the resolution, the President's proclamation should call on the people of the United States to celebrate "Lithuanian Independence Day" with "appropriate ceremonies and activities".

Voicing his support for the resolution on January 26, 1983, Senator Moynihan stated that its adoption would be an "appropriate, if all too small, token of American solidarity with the Lithuanian people's aspiration to freedom", and "would send a needed message to the Soviet Union that we in the United States will never recognize the forcible incorporation of independent nations into the Soviet empire". Representative Russo, on February 2, 1983, emphasized the "continuing determination of the Lithuanian people to be free", and added that "We are with them as they hold to the cherished hope of an independent Lithuania".



NOBLE LIVES

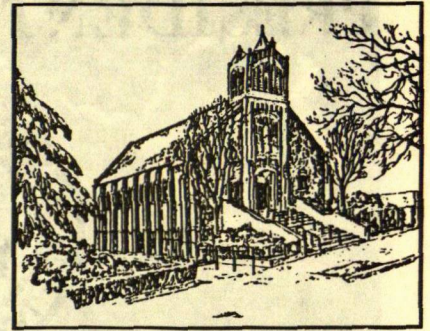
The Congregation of the Sisters of the Immaculate Conception

Archbishop Jurgis Matulaitis, who is currently a candidate for sainthood, was the founder in 1918 of the Sisters of the Immaculate Conception of the Blessed Virgin Mary Congregation

The congregation grew quickly and devoted itself to charitable educational, and apostolic work, such as nursing; care of orphans, pre-school children and aged; teaching; and publishing. By 1940 it embraced 128 sisters, 22 novices, and 10 postulants, with a motherhouse in Marijampolė and missionary houses in 16 other locations. The Sisters operated 10 nursing homes, 5 orphanages, 12 kindergartens, 4 girls' boarding homes, 3 elementary schools, 2 printing presses, a library and an agricultural school. When the Russians occupied Lithuania in 1940 they confiscated the congregation's property and took over or closed its institutions.

In the United States, the congregation had begun to found a province in 1936. At first the Sisters provided domestic help for the Marian Fathers at Marianapolis in Thompson, Connecticut. A few years later, the Sisters bought a house of their own in Thompson and were officially incorporated in the state of Connecticut. In 1942 the Villa Maria Rest Home for the aged was opened at Thompson. In 1943 the community purchased a large plot of land

with several buildings in the nearby town of Putnam, where the novitiate and center of the congregation are presently located. Immaculata summer camp for girls was located at Putnam from 1951-1969. Transferred in 1970 to Marlboro, Vermont and named Camp Neringa, it now has sessions for both girls and boys, as well as various organized youth groups. The Sisters also sponsor and organize days of recollection and weekend retreats for high school students and adults. In 1948 they began the work of printing and publishing Lithuanian books and magazines. Day nurseries were established in Montreal in 1953 and in Toronto in 1955. The Sisters who work in these Canadian houses also prepare the children of the local Lithuanian parishes for first Communion, work with various youth organizations and teach in Lithuanian Saturday schools. Since 1957 the Sisters have worked at the summer camp Dainava, in Manchester, Michigan, where each summer they conduct a two-week camp for girls. In 1966 they began construction of the Matulaitis Nursing Home at Putnam, of which three wings were opened in 1968 and in 1971 the fourth wing was completed. Designed for complete nursing care of the aged and infirm, the home has facilities for 120 residents.



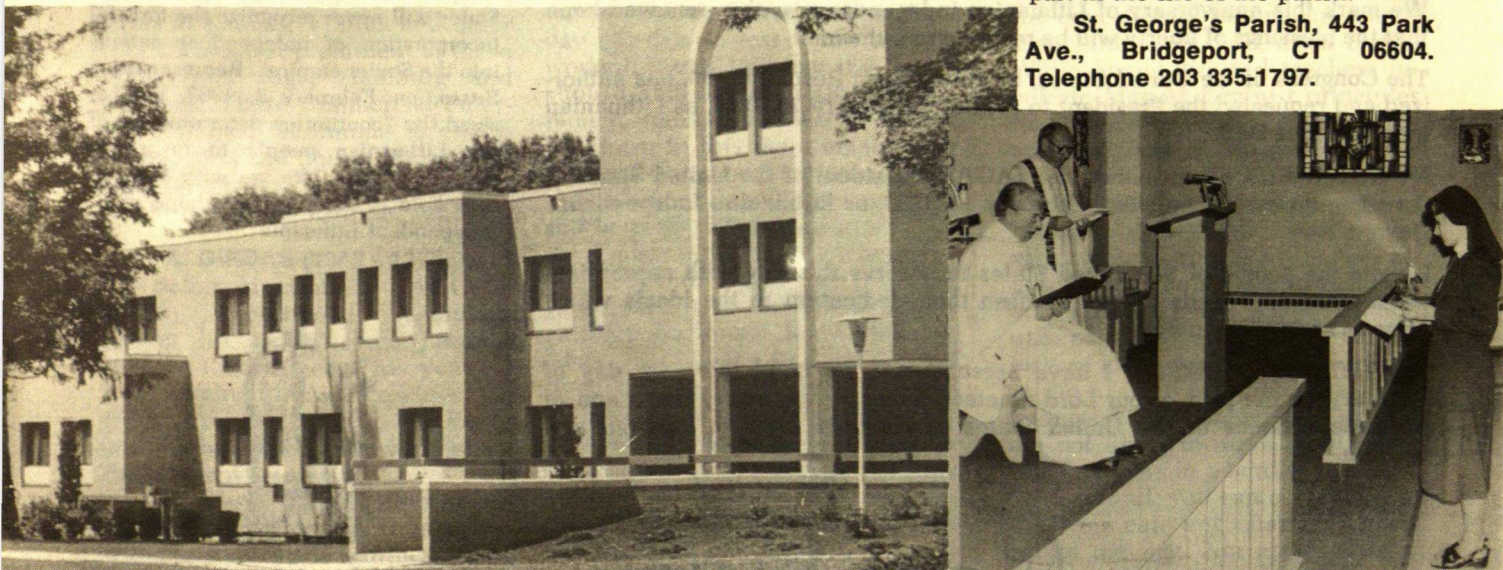
AD MULTOS ANNOS

St. George's Roman Catholic Parish, Bridgeport, Connecticut was founded in 1907. Last year it celebrated its 75th anniversary. It was the last parish in Connecticut to be established to cater to Lithuanian Catholics. The present pastor Msgr. Francis J. Pranckus was appointed on August 8, 1964. Next year he will be celebrating his 20th year with the parish.

On January 1, 1966, the neighboring parish of Sacred Heart and St. George's parish merged and became a territorial parish.

St. George's Parish is financially secure. There are 2,294 parishioners. It has Lithuanian and Spanish language Masses on Sundays. The parish is proud of its fine, cooperative and generous parishioners. The Knights of Lithuania, Council 141, play an important part in the life of the parish.

St. George's Parish, 443 Park Ave., Bridgeport, CT 06604. Telephone 203 335-1797.



New vocations and new building projects — two important goals of the Sisters of the Immaculate Conception. Photo V. Maželis

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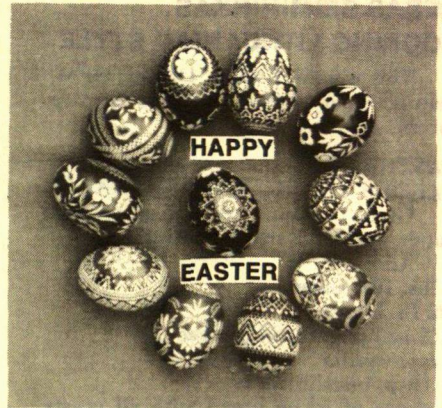
**WE MUST CONTINUE OUR
EFFORTS FOR A STAMP
COMMEMORATING THE FLIGHT
OF DARIUS AND GIRĖNAS**

The Knights of Lithuania have been engaged in the campaign for the issuance of a Commemorative Postage Stamp in 1983 in honor of Capt. Darius and Lieut. Girėnas, on the 50th Anniversary of their historic transatlantic flight. Capt. Stephen A. Darius and Lt. Stanley Girėnas were attempting a non-stop flight from New York to Lithuania. They crashed to their death on July 17, 1933, near Soldin, Germany, about 250 miles short of their goal.

This is an urgent request to all Lithuanians and non-Lithuanian friends to participate in the campaign. Write to: The Honorable William F. Bolger, Postmaster General of the United States, Washington, D.C. 20260.

FOR EASTER GIVING

Lithuanian Easter Eggs by Antanas Tamošaitis is a primary source for those who wish to study and better acquaint themselves with the Lithuanian Easter egg patterns. The book contains 80 pages with text supplemented with numerous black and white illustrations, 135 full page colour plates for a total of 216 pages. Price \$23.00 and \$1.00 for postage and handling. Write to: Bridges 341 Highland Blvd., Brooklyn, N.Y. 11207



EDITORIAL:

(Continued from page 2)

There were even a certain number of "Christians" who wanted something more than the good, old Sunday-go-to-church experience, and had turned to a Tibetan monk or a Maharishi Mahesh Yogi, Hari Krishna, or the "Moonies" for what they thought would be a deeper spiritual experience. They all promise peace and joy, it is true, but they cannot promise what Jesus promised and fulfilled. In his Resurrection Jesus' humanity was transformed. He, a human being, was divinized. He now enjoys divine glory in His humanity, and thus he introduced a new possibility into human history: human participation in divine glory. Divinization happened to Jesus Christ, so it is a possibility. It is possible even for us; for Jesus shared our humanity. St. Casimir understood, this very well. His charity for his fellow man, his care for the sick, the widows, the poor were all living testimony of Casimir's love of God. As the Papal Nuncio Zacharias Ferrerri wrote in the biography that Casimir was "to widows, orphans, and the oppressed... not only protector, not only guardian, but father, son, and brother as well."

As we approach the coming 500th anniversary of the death of St. Casimir in 1984, we need to drive home upon our consciences the need of examining our souls according to the criterion of Jesus Christ Himself. If a man love Me, He says, not that he will go to church on Sunday, not that he will give generously, not that he will love honor and influence and reputation, not that he will have wealth and power and social position, — but if any man love Me he will keep my word. And among those words are such as these: "If any man would come after Me, let him take up this cross and deny himself and follow me"; "Blessed are the poor in spirit"; "Blessed are the meek"; "Blessed are they who suffer persecution for justice' sake". Only by keeping these words can you prove your love for Jesus Christ and your neighbor. St. Casimir did. Will we accept the invitation to live as our patron saint lived?

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GERAS ŠEIMININKAS COOKING LITHUANIAN STYLE

This month, Brother Daniel, OFM, features some Easter goodies to prepare for the approaching holiday.

EASTER EGGS

SALDŪS VELYKŲ KIAUŠINUKAI

Grate 1 coconut and spread on wax paper, and let it stand overnight.

Add:

2 lbs. 10X sugar

1/2 lb. butter

1 (3 oz.) pkg. cream cheese

1 tsp. vanilla

3 tbsp. marshmallow

4 slices of white bread with all crusts removed. Put into blender and blend into fine crumbs.

Mix all together, shape into Easter Egg and let stand overnight. Coat with melted chocolate chips or your favorite chocolate coating.

CRULLERS

SPURGOS

(This recipe was requested)

Cream together:

1 cup sugar

2 Tbsp. butter

Add:

2 eggs, well beaten

Beat well, then sift together:

4 cups flour

3 1/2 tsp. baking powder

1/2 tsp. nutmeg

1/2 tsp. salt

Then add alternately with:

1 cup cream

Mix together, — roll out on floured board to 1/2 inch thick, cut into (6x1) inch strips.. Twist and press ends together — fry in deep fat (Crisco) at 360 degrees F until browned. Dust with confectioners sugar.

PEANUT BUTTER EASTER EGGS

KIAUŠINIAI IŠ RIEŠUTŲ

Mix together:

3/4 lb oleo

1 jar peanut butter (about 10 oz. or so)

16 oz marshmallow

Cover with dark chocolate.

- - -

FUTURE EVENTS

Lithuanian Youth Congress

Among the myriad of activities which will take place this summer at the V Lithuanian Youth Congress, sports will play an important part. The Sports' events will take place from June 25-July 2, 1983 in Chicago. They include: football, golf, basketball, tennis, athletics, swimming, racquetball, table

tennis, chess, taekwondo. The winter sports will take place February 25-28 for skiing at the Holiday Valley Ski Resort Ellicottville, N.Y. The hockey contest will be on May 1 at Toronto, Canada.

A young people's amateur talent show is also on the agenda of the Lithuanian Youth Congress. It will take place on July 2, 1983 before a huge Lithuanian audience. Registration is now in progress. For more information write to: Juozas Kapčinskis, 6811 S. Maplewood, Chicago, IL. 60629. Telephone 312 778 - 1840. Deadline April 1, 1983.

ACIŪ LABAI

Jonas Urbonas, Executive Vice-President for Organizational Affairs, informs us that the Detroit District of the Lithuanian - American Community, has organized a cake sale to help the various Lithuanian publications. Of the \$150.00 profit realized, *Bridges* received \$25.00.

We thank Mr. Urbonas and all the ladies who contributed their work: Petronėlė Pajaujienė, Gražina Urbonas, Dalia Rackienė, Elvyra Idzeliene, Mrs. Lapauskienė. May other districts follow your example.

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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