

# Bridges

LITHUANIAN - AMERICAN  
NEWSLETTER

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## WHAT'S IN A NAME?

*In Lithuanian American and Lithuanian World communities, "Tėvynė" still means "Fatherland — Lithuania." Authorities in current Lithuania have changed "Tėvynė" to mean "Fatherland — Soviet Union," where our national anthem is considered by such authorities as meaningless.*

Lithuanian surnames preserve some of the social and psychological history of our fathers, the way nuggets of Baltic amber enclose

and preserve bits of former life. When we study the suffixes of Lithuanian surnames, we find them as informative about the past as the wings of a moth confined in amber.

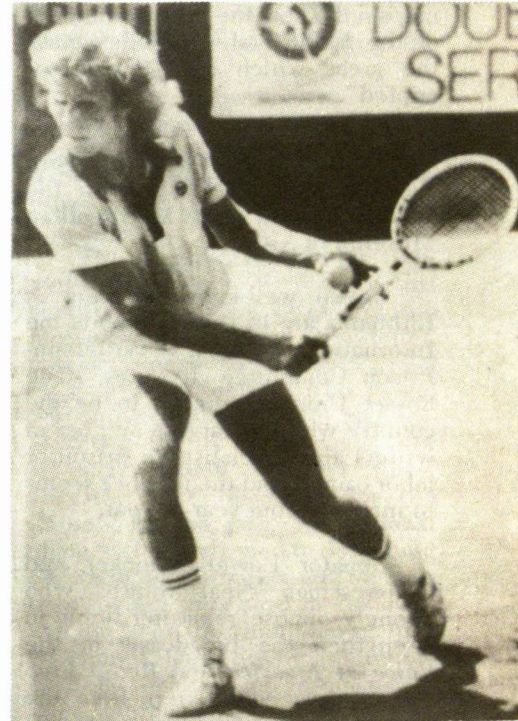
The suffix in a name like Gerulaitis is pure Lithuanian and signifies "descendent of Gerulis." Similarly, names like Jakubaitis and Jakubonis mean "sons of Jacob."

The suffixes "evich" and "owsk", with their varied spellings, which appear in names like Jakubavičius and Gerulauskas, are slavic in character and testify to the era in Lithuanian history when Russians and Poles oppressed our people politically and culturally, demeaned our language and made the publication of Lithuanian books a crime. Foreign scholars considered Lithuanian an exciting well of ancient linguistic history, but a dying language. Even the Catholic church in Lithuania was polonized.

An ancestor whose Lithuanian surname, was, for example, Petraitis became Petravičius in order to establish some prestige and survive in a Russian-Polish elitist environment. Sometimes even well-meaning goodly men who recorded baptisms took the liberty of slavicizing the surnames of the newborn.

The root of a Lithuanian surname identifies the individual in a number of interesting ways: by Christian name (Simonaitis is the

*World famous gymnast Dalia Kutkaitė represents the Soviet Union in international contests. She is Lithuanian, too often misrepresented by the press as "Russian". But her name speaks!*



*Tennis superstar Vitas Gerulaitis did not anglicize his name and Americans enjoyed learning how to pronounce it.*

scion of Simon); by occupation (Kalvaitis refers to a blacksmith); by quality (Jaunutis is youthful; Ažuolas is an oak; Gerulaitis is a good man, an achiever.) Some roots are metaphorical: Katinas refers to a male cat; Vilkutis is a little wolf; Kregždienė is a singing swallow (married).

Such roots are Lithuanian, to which Lithuanian and sometimes slavic suffixes have been attached like proud tails. There are some roots, however, which are basically slavic with proud Lithuanian suffix

*(Continued on Page 6)*

LIETUVOS  
NACIONALINĖ  
M. MAŽVYDO  
BIBLIOTEKA



# GLOBALLY YOURS

If you thumb through history books which American students study, you will find that Lithuania is an accepted part of the USSR. Former Congressman Charles Dougherty (R-PA) has successfully introduced the "Map Amendment Bill." Future Defense Department maps will show the pre-war borders of the Baltic States and designate the areas which are "Soviet occupied".

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A work by Lithuanian-born Ben Shahn is on display in the Vatican Exhibit at the Metropolitan Museum of Art.

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Seven well-known writers in Lithuania are in prison, reports the International P.E.N.'s Writers-in-Prison Committee. It states, "The Soviet Union continues to be the country with the largest number of writers and journalists in prison or labor camps, and the number seems to increase from year to year."

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Senator Lowell Weicker and Congressman Neal Smith, who strongly oppose releasing funds to strengthen the broadcasts of the *Voice of America* and *Radio Free Europe*, received letters from the Lithuanian American Council urging them not to become "subservient to the expansion of the worst colonial power — the Soviet Union," and not to be "detrimental to overcoming the Soviet jamming which obstructs the subjugated people from hearing hopeful words of information from the free world."

\*

Charles Matuzas, touring Bogota, Columbia, showed his films of Lithuania before the Soviet occupation. The large audience of Lithuanians was deeply moved.

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Franz Cardinal Konig, Archbishop of Vienna, writes, "A Russian told me one time, whoever wants to experience real Christianity should visit Lithuania."

## "A Thousand Years"

Faster and faster, events pile up:

American Bishops commit themselves to "non violence."

Pope John Paul II visits Central America and publicly scolds priests, who have become involved in politics. He reprimands the United States and Soviet Union for their militant involvement in El Salvador.

"In the name of God the Omnipotent", a rally to support Afghanistan's struggle for freedom takes place in New York.

The Soviet schedules the world's largest nuclear plant to be constructed in 1983 in Ignalina, Lithuania. It will be twice the size of the largest nuclear facility in the United States — Brown's Ferry, Alabama.

We are like insects trapped in a vast spider web spun from world hunger, threads of ideologies, gruesome past experiences, distrust and fear.

Perhaps this is the price we must pay for the gift of free will. The Creator equipped us with free will so that we could make our own decisions and assume responsibility for our acts. He gave us the choice either to become humanized with Christ as our model, or to retrogress to apish robots manipulable by destructive, power-hungry men. Reason alone is too limited to be of extensive help. And yet spiritual leaders on whom we depend for guidance confuse us.

If a neighbor stones our dog, we do not stone our neighbor, although a demon in us howls for vengeance. We try to solve the problem coolly and sensibly. Such an unnatural, self-effacing act requires spiritual strength which we have had to learn. When it comes to our communal lives, defined by a country and circumscribed by centuries of experience with an offensive neighbor, the facets of our problem become astronomical.

If a neighbor is on the brink of starvation and if a priest brings him only the spiritual daily bread of love, the neighbor's stomach will remain empty and his children grow more skeletal. "If there is nobody else capable of giving the neighbor socio-political help," reasons the priest, "isn't it my duty to step in and take action?"

An intruder sets fire to a neighbor's house. Shall we, because it is not our house and we are not professional, authority-sanctioned firefighters, refuse to put out the flames which otherwise will reduce not only his house to cinders, but our house as well?

And how shall we react to the world's largest nuclear facility which the Soviet Union is building in Lithuania this year? Shall we militantly confront the enemy by building a bigger and better nuclear plant? And, one day, a jiggle will touch off that button and blow our brothers and sisters in Lithuania off the face of the planet. That is — if it has any face left to be blown off.

Can it be that the Pope and Bishops have a wisdom which we cannot perceive because of the smoke, the cinders in our eyes and the scars on our national psyches?

Cardinal Newman in his *Apologia* stated that the Creator at times takes a thousand years to make one perceptible move in the execution of His plan for His creation. How are we short-lived humans to detect even one faint line of His ultimate plan?

Some fearful people seem to have more faith in the ultimate success of the Kremlin's plan for world conquest than in God's plan for humanity recorded in the New Testament.

Demie Jonaitis

# YURI ANDROPOV PETITIONED

Catholics in Lithuania have been circulating a petition addressed to Yuri Andropov demanding the immediate release of Father Alfonsas Svarinskas a prominent priest.

Father Svarinskas was arrested by the KGB when he responded to a minor traffic summons. He was taken in handcuffs to the KGB prison in Vilnius, Lithuania.

The priest, who was ordained in Soviet labor camp in 1950, and served a total of 16 years in labor camps, has considerable popular support. Troops joined local militia and KGB agents in surrounding the town of Viduklė, where Svarinskas served as pastor, and in patrolling neighboring forests, to prevent widespread protests.

Criminal proceedings were brought against the 58 year old priest on January 26, 1983 for alleged "anti-State and anti-constitutional activities". Svarinskas is a leading member of the religious rights movement in Lithuania, whose 3.4 million population is predominantly Roman Catholic.

The latest issue of the most authoritative samizdat publication in this Baltic republic, the *Chronicle of the Catholic Church in Lithuania*, contains an editorial entitled "Pressure from Moscow Mounts". It ascertains that the Soviet authorities feel threatened by the vocality of Lithuanian Catholic Priests, who continue to openly condemn the violation of human rights in the Soviet Union.

"The arrest of one of Lithuania's most courageous priests would presumably frighten the others into compliancy with the Regulations for Religious Associations", specify the editors of the *Chronicle*. The Council for Religious Affairs holds Father Svarinskas primarily responsible for religious extremism in Lithuania, that is, steadfast loyalty to Canon Law rather than the "Regulations for Religious Associations."

Recently, 468 out of 701 Lithuanian priests rejected the "Regula-

tions for Religious Associations" in a dramatic statement issued last November. One of the signatories was Father Svarinskas.

Following the arrest of their pastor, the faithful of Viduklė began collecting signatures for a petition stating that "our pastor never encouraged to ridicule the government or to harm society. Quite the contrary — he always fought the moral evils in our society, in this way benefiting all society, not only the faithful . . ."



*Symbol of Suffering Lithuania*

According to recent reports from Lithuania, the petition protesting Svarinskas' arrest is being circulated outside churches in Lithuania. Lithuanian youth is especially active in this campaign. Some young people were detained in the city of Kaunas and interrogated about the petition, but eventually released. About 2000 signatures were collected in the town of Kybartai alone. 1326 parishioners in Viduklė signed the petition, which has already been sent to Yuri Andropov in Moscow via registered mail. Receipt of the petition has been confirmed by the return of a signed advice of delivery card.

Members of the Catholic Committee for the Defense of Believers' Rights were searched and interrogated after the arrest of Svarinskas. Many parishioners were summoned for questioning about Svarinskas' character, the content

of his sermons, his circle of friends and their own knowledge of the aims and goals of the Catholic Committee.

Svarinskas is now being held in isolation at the KGB prison in Vilnius.

Through Catholic parishes in the U.S., thousands of pre-printed postcards, addressed to the Soviet Ambassador in Washington, are being distributed, requesting the priest's release.

"Father Svarinskas," the message states, "was merely practicing his guaranteed right to freedom of conscience. Kindly allow him to return to his pastoral ministry."

The Catholic League for Religious and Civil Rights in this country has mailed 26,000 of the postcards in its April newsletter, encouraging its membership to act on Svarinskas' behalf, who is the first priest in ten years to face imprisonment in Lithuania for religious activity. Orland Love, Director of Publications for the Catholic League, said, "As a national organization dedicated to defending the right of Catholics not to have their beliefs ridiculed or defamed and not to be discriminated against, we cannot stand idly by as a fellow Catholic behind the Iron Curtain faces imprisonment for the third time on account of his religious beliefs."

Bishop Vincent Brizgys of Chicago, President of Lithuanian Catholic Religious Aid, has written to all U.S. bishops, requesting that they use their good offices to help Father Alfonsas Svarinskas.

Executive Director of Lithuanian Catholic Religious Aid, Father Casimir Pugevičius appealed to all diocesan Justice and Peace Commissions to draw attention to the increased persecution of clergy in Lithuania. "Your diocesan Justice and Peace Commission could strongly condemn the systematic harassment and large scale assault by the Soviet Union on Catholic religious liberty, particularly in Lithuania..." wrote Father Pugevičius.

## **Our Roots—Mūsų šaknys**

### **WHEN DID THE LITHUANIANS ARRIVE IN LITHUANIA?**

#### **ALGIRDAS BUDRECKIS**

When did the ancestors of the Lithuanians settle in the valleys of the Nemunas, Neris, Dubysa, Svėntoji, Šešupė, Prėglius, Daugava, and Berezina rivers? Not to mention these rivers' tributaries? Fortunately, we have archeological findings which help us reconstruct the migration and settlement of the Proto-Balts in the area which today we call Lithuania, East Prussia, Latvia, Eastern Poland, and West-ern Byelorussia.

The Indo-European migration from the Eurasian steppes into Europe and Asia Minor took place in several waves through Southern Russia and the Ukraine. According to archeologists, about 3000 B. C. the first wave of expansion reached the Balkans, Central Europe and the Baltic region. Approximately 2400-2300 B. C. the second wave poured into Greece, Turkey, and Near East. The Balts like the other Indo-European proto-nations came from the east. The ancestral homeland of the Indo-Europeans was located between the Lower Volga, Caspian and Aral Seas. The arrival of the Indo-Europeans caused a real material and cultural revolution on the European continent. In the Balkans, Central Europe, the Baltic Sea coast and Central Russia new cultural elements began to dominate the older European agrarian and hunter cultures. The newcomers were herdsmen and farmers. They used copper, horses and wagons in their expansion. The Indo-Europeans settled in small villages, on hillocks near rivers and lakes. They established small patriarchal communities. Their dwellings were rectangular log structures. The dead were buried in graves with the legs folded under.

They also constructed wooden or stone crypts which were later covered with an earthen mound. The burrow mound was characteristic of their culture. For this reason the Indo-European culture in South Russia and Europe was called the Kurgan or Burrow-Mound Culture (in Lithuanian, *Pilkapių kultūra*). The nations that sprang up from this culture had similar words and concepts regarding religion, economics, architecture and social organization.

The Indo-Europeans came to the Baltic coastal regions via Central Europe. They also went into Central Russia from the Ukraine via the Dnieper and Desna Rivers. In Central Europe and the southern Baltic, the Indo-Europeans had to conquer the agrarian people of the Funnel-Beaker Culture (*Piltuvėlinės keramikos kultūra*). In the eastern Baltic and Central Russia they clashed with the hunters and fishers of the Comb-Marked and Pitted-Wares Culture. These two cultures were not completely wiped out. They formed a substratum of culture over which the Indo-Europeans ruled. In time, an amalgamation of the Indo-European and native cultures took place. For a time the Indo-Europeans lived in high places and hillocks, while the natives lived by the river and lake sides. Eventually the Indo-European elements came to dominate. In Central and Northern Europe, according to the Lithuanian archeologist Prof. Marija Gimbutas, a Corded-Pottery Culture (*Virvelinės keramikos kultūra*) evolved, named after the characteristic corded marks made on the pottery. This culture was also called the Battle-Axe Culture because stone axes with holes for handles were fashioned.

At the start of the second millennium B. C. in an area encompassing the Vistula Basin and Pomerania in the west, Volynia in the south, southern Finland in the north and the upper Volga in the

east a separate grouping of the Corded-Pottery Culture evolved. This was the Proto-Baltic nation (*prabaltų kultūra*). This Proto-Baltic Culture developed undisturbed in a huge forest belt region for several hundred years.

The Proto-Balts raised cattle, sheep, goats, hogs and horses, sowed wheat and sorgum. The land was worked with hoes. Flint-edged axes were used to cut trees and fashion wooden objects. The crops were cut with flint-edged sickles. The grain was milled with grindstones. Triangular shaped flint arrowheads were used in hunting bear, wolves, fox, boar, martens, rabbits and other forest game. Nets, harpoons and fishhooks were used to catch pike, bass, salmon, eel and other fish in the rivers, lakes and Baltic Sea. Cylindrical beads were made of amber. The Proto-Balts also used amber to make pendants and round brooches with V-shaped slits for threading. A prehistoric amber industry grew up in Juodkrantė and Palanga, Lithuania. The amber was exported to the south to the Bell-shaped Ceramics Culture and to the hunters and fishers of the north. Animal teeth and fangs were also used for necklaces. These beads and necklaces were not only used as jewelry but as amulets as well. Woolen garb was fastened with bone pins, copper clasps and hooks. Copper ornaments predominated in the southern Proto-Baltic lands, in present day Poland and Volynia. Elsewhere Neolithic tools and methods were still used. Pottery took many shapes: tankards, amphoras, pans, ship-shaped plates, etc. They were decorated with impressions made by cord imprints while the clay was moist. These corded marks were in the shape of lines, fir-tree marks and diagonal lines. The basic geometric markings were slants, triangles and rhombs. Only the neck of the pottery was decorated. The bottom

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## HISTORY OF LITHUANIA

# Algirdas and Kęstutis

There were two brothers with great military abilities. Algirdas received enough cooperative help to enable him to set up a firm central government. He extended Lithuania's territory to the east by annexing Kiev, Chernigov, Biansk, Podolsk and part of Volunia. His armies once even surrounded Moscow, but he was unable to capture the city, suffered defeat there and had to withdraw.

Algirdas was married twice; his first wife was Princess Mary of Vitebsk and the second was Juliana, Princess of Tver, both of the Orthodox faith. Algirdas had married into the ruling Orthodox families. In this way his alliances with the Christians were greatly strengthened. Because of the influence of his wives, the Orthodox Church was given great freedom in his country, as indeed was the case wherever Christian people came under the domination of the Lithuanians.

As Algirdas' fame spread throughout Europe, successive Roman Pontiffs, Clement VI, Innocent VI and Gregory XI tried to convert him to Christianity.

Although he regarded religion with some indifference, Algirdas' refusal to accept Christianity for himself and his people was, perhaps principally due to his dislike for the Teutonic Knights and their method of propagating Christianity. On one occasion he informed Teuton Emperor Charles IV that he would accept Christianity for himself and his people only if the Teutonic Knights would give back to his country all that portion of Prussia which had formerly belonged to Lithuania.

Algirdas died in 1377 and was buried at Vilnius with pagan rites. Of his twelve sons, Jogaila succeeded him as Grand Duke of Lithuania. Devoted to Algirdas' family, Kęstutis was willing to continue with Jogaila the cooperation which had marked the years of his

brother's reign; as we shall see, this became impossible.

Kęstutis engaged in continual wars with the Teutonic Knights,



who were assisted by Christian rulers of Western Europe in the so-called "holy wars" against the Lithuanians. During one of these battles in 1361, Kęstutis was captured by the Crusaders and taken prisoner to the fortress at Marienburg. When his captors learned that he was the Lithuanian ruler, he was taken before the Grand Master of the Teutons, to whom he promised to become a Christian. It was this move which saved his life.

With the aid of Alfas, a baptized Lithuanian, who was living in Marienburg and who supplied Kęstutis with a Crusader uniform and a horse, Kęstutis later escaped from his captors.

Kęstutis' return was a signal for a renewal of warfare between Lithuania and the Teutonic Knights who, in 1362, made no less than four incursions into the Kaunas area. They finally succeeded and occupied the area, capturing Vaidotas, one of Kęstutis' sons, causing great destruction, and taking many prisoners.

Meanwhile, Kęstutis was not

entirely on the defensive. In 1365 he successfully invaded the Teutonic Knights territory, destroyed three important fortresses, and returned to Lithuania with many civil and military prisoners and much booty.

In 1370, however, hostilities were again renewed and the Teutonic Knights made further expeditions into the pagan lands while, at the same time the Livonian Order invaded the northern part of Lithuania. In 1372 the Teutonic Knights appealed to all the European powers to join them in the wars against Lithuania which they claimed, was a serious threat to all of Western Europe. Among those who responded to the call were Lepold, Duke of Austria; Duke Frederick of Bavaria, and the Dukes of Poland and Luxemburg. Their forces also joined by other rulers of lesser importance, in alliance with the Teutonic Knights. These formidable armies then invaded Lithuania and the territories around Kaunas were soon under their control.

In 1375 the Lithuanians formed an alliance with the Duke of Masovia, brought about by the marriage of Kęstutis' daughter Danutė to Duke Janusz. The Masovians then joined the Lithuanians in their wars against the Teutonic Order.

The campaigns of this period were by no means one-sided. Even as Lithuania's territory was being invaded by the Teutonic Knights in 1371, the Lithuanian forces under Kęstutis, with the help of Duke Algirdas of Smolensk and Duke Andrew of Polotsk, penetrated Livonia in the direction of Riga, returning with many captives and considerable booty. In the following year Kęstutis invaded Prussia and occupied Nadruva (Nadrausen), Veluva (Wuelow) and Įsrutis (Instenburgh). His forces destroyed a great number of towns and villages and captured large numbers of Teutonic Knights and civilians; nine hundred Christians were slain.

*(To be continued)*



## WHAT'S IN A NAME?

(Continued from page 1)

tails. The surname Bagdonas, for example, is suffixed in Lithuanian fashion, but its root is Russian, meaning "God-given."

While the ancient melting pots of Russia and Poland succeeded in changing Lithuanian surnames, the newer melting pot of the United States also made its mark on certain Lithuanian surnames. The Immigration Department and American public schools, relying only on their ears, recorded the names of immigrants phonetically. Mrs. Boguzienė became Mrs. Bogozen. Miss Dičpinigaitė became Miss Dichigite. Jonaitis became Unitas (Johnny Unitas!).

Eventually some families, to be accepted in the new world of democracy and to get jobs — lowly or prestigious — anglicized their surnames, sometimes beyond recognition. For example, one family in the United States transformed its burdensome slavized appendage of Raulinavicius to the non-descript elegance of "Rollins."

Jack Sharkey, world famous boxer, was originally Žukauskas. In his heyday in the United States it was easier for him to be known as Sharkey, a name that had a bite.

More modern tennis shark Vitas Gerulaitis has been free of such influences. Name-and-culture proud, he has exposed the American public to learn how to pronounce his name, the symbol of his heritage. This has been a major victory in history of cultural survival. It has motivated Americans to start changing their provincial distrustful attitude towards foreign names. It has ascertained that the freedom to maintain one's self respect and integrity of thought is the essence of democracy.

Gerulaitis grew up in an era when Americans were beginning to discover the value of identity and heritage. If he had grown up pressured by the melting pot tactics of early 1900's, it is possible he might have changed his surname to Gerson, Gerber or McGuire.



*In a basketball tournament between Kaunas and Moscow teams, centerforward Arvydas Sabonis is about to score a basket.*

But why is the maintenance of one's heritage so important — even in something as simple as a surname? A man chooses to Americanize his name — why not?

This is a question more serious than people generally perceive. It leads into the question of survival as a human being. And, more significant, it leads into the question of the very mode of survival: the melting pots of communism and fascism? Or the promise of the better soup: the individualism, the self respect, the freedom of pragmatism and thought implicit in democracy?

In Lithuania today, outstanding

Lithuanian athletes are publicly Sovietized. They travel from country to country, their achievements admired and applauded, and their identity too often misconstrued by the public as Russian. So, U.S.S.R. hopes to reap world-wide prestige and power.

The surnames of super-athletes in Lithuania however, work for them. The name of international basketball superstar Arvydas Sabonis shouts to the world — in its own way — that he is Lithuanian. The name of the superb Lithuanian gymnast, Bunkaitė eloquently makes the statement heard by too few — that she is Lithuanian.

Compared to the self-servicing, propaganda-minded Russians determined to influence the thinking of the world, we in exile — in our Lithuanian American and World Communities — have done a very poor job in promulgating the achievements of our young people, both in Lithuania and in the scattered areas of the world in which Lithuanians have settled.

Too many Americans still think that "Lithuanian" means "Lutheran." Too many of our Lithuanian American children do not know enough about the history of democracy in the United States and about the current struggle in the world for the survival of democracy.

We ourselves, because of the traumas we have suffered in the past — the communist demolition of our fatherland and heritage — have failed to look towards the future. We have failed to alert our young Lithuanian Americans to join forces with the young people of Lithuania and those scattered throughout the continents. We have failed to bring them together. We have failed to get them to know and understand one another.

We have kept them apart: the living future of democracy, freedom and Lithuania.

**Demie Jonaitis**

## JOE KALIFF'S SPOTLIGHT ON LITHUANIAN MUSIC

"Harmonija," a vocal quartet which was formed from members of the Annunciation parish Choir in Brooklyn, in the fall of 1980, has finally been invited to their hometown. This fine group will entertain at the Lithuanian Cultural Center on April 23rd before an audience that has been watching their climb up the ladder of success. On April 10 they played to an audience in Boston that gave them a standing ovation.

Before choosing the name "Harmonija," they were known as the Annunciation Parish Quartet, finally deciding to rename the group on the first anniversary of its founding. Originally the group started singing compositions seldom heard at services but then included newly written pieces as well as some Lithuanian folk songs made famous by their ancestors. They have also added American show tunes.

"Harmonija" is composed of Rasa Bobelis-Brittain, soprano; Birutė Ralys-Malinauskas, alto; Petras J. Tutinas, bass; Victor Ralys, tenor; and accompanist Matthew A. Yatkaukas. Mr. Yatkaukas studied at the Manhattan School of Music and presently serves as organist at St. John's and St. Paul's Church in Larchmont, N.Y. Victor Ralys, the founder and director of the group, studied at Queens College, N.Y. He is also choir director at the Annunciation Church in Brooklyn and director of the men's chorus "Perkūnas." Victor can be credited with initiating most of the Lithuanian musical activity in New York. The members of "Harmonija" are all Lithuanian-Americans and their chosen title describes what they do best — harmonize.

They made their debut at the Lithuanian Day celebration in Frackville and Barnesville, Pennsylvania in August 1981. Since then they have appeared in concert in Cleveland, Chicago, Baltimore, New Britain (Ct.), Amsterdam (N.Y.), Worcester (Mass.) receiving wonderful reviews everywhere they have



"Harmonija" members: Petras J. Tutinas, bass; Rasa Bobelis-Brittain, soprano; Victor Ralys, tenor; Birutė Ralys-Malinauskas, alto; Matthew A. Yatkaukas, accompanist.



Mirga Bankaitytė and her zither

(Photo courtesy of "Lithuanian Days" magazine)

Born to a family that specialized in playing the zither, Mirga Marija Bankaitytė, has blossomed into one of the world's outstanding performers on this instrument. Mirga was born in Edwards, California in 1961. She was the fourth child

appeared. They have just recorded their first album and it is due to be released sometime this month.

of Aldona and Henrikas Bankaitis, who soon moved the family to Cleveland, Ohio, where five more children were born. Papa Henrikas started each of his children studying the zither as soon as they entered the first grade and Mirga was no exception. She studied under 'maestro Mikulskis and music theory under Mrs. Mikulskis. In 1967 when the Maestro and his wife felt that Mirga was ready to go out on her own and play concerts, they wrote a composition *Girios Idilija* (Idyll of the Forest) for her, which she has used for her theme song ever since.

Her first performance as a soloist was with the Čiurlionis Lithuanian Folklore Ensemble which took her on a tour of Detroit, Chicago, Toronto, Montreal, St. Catherine's, New York, Philadelphia, Rochester and Baltimore as well as Cleveland. She has also performed in England, Germany and the Bahamas, and recently finished a tour of Venezuela. She visited England and Germany during the IV Lithuanian Youth Congress in Europe.

Mirga is a senior at Cleveland State University where she is studying linguistics.

# NOBLE LIVES

## The Society of Jesus



*Divine Providence Church building which was razed in 1966.*

### SURVIVAL IN MOTOR CITY

The Lithuanian churches of Detroit have had to make way to freeways twice in the Motor City. St. George's, forefather to Divine Providence Church, was demolished for the Chrysler Freeway in 1966, and Divine Providence was razed to the ground a few years later for the Jeffries Freeway.

Parishioners immediately undertook the task of relocating Divine Providence, surprisingly against the express wishes of the Archdiocese of Detroit. A building committee composed of Lithuanian refugees, Knights of Lithuania and members of the Lithuanian American Catholic Women's Alliance, united to fight for construction of a national parish in the suburb of Southfield. After several meetings with Diocesan consultants, approval was won to build a new church and rectory. However, this was still taken one step further by the Detroit Lithuanians, who obtained permission to build a Cultural Center as well. Visions of a church and activities center for Detroit Lithuanians were realized only by the devotion, donations and voluntary labor of the parishioners themselves.

A strong parish council has been vital to the survival of this church. It experienced painful birth pangs, for initially much of the council's time was consumed by administrative and financial worries, and frustrated by construction problems. Its focus adjusted naturally with time as construction neared to an end, and spiritual

Jesuits, the Society of Jesus, a religious order of men founded by St. Ignatius Loyola in 1534. In 1564-65 the papal nuncio, Giovanni F. Cammendone, obtained the consent of King Sigismund Augustus to establish a Jesuit university in Vilnius. The plan remained unexecuted because of political obstacles and lack of teaching personnel. On Sept. 28, 1569 four Jesuits arrived in Vilnius from Braunsberg College in Prussia at the invitation of Bishop Valerian Protasewicz (Protasevičius). The college in Vilnius was officially founded on July 17, 1570, with the arrival of the Austrian provincial superior, Luigi Maggio, together with 14 Jesuits assigned to Vilnius.

In Lithuania, Jesuit activity for the first few decades manifested itself mostly in the education of youth and the bolstering of Catholicism. Their colleges grew apace; along with them were founded theological seminaries (at Vilnius a diocesan seminary in 1582, and a pontifical seminary in 1583).

In their apostolic work, the Jesuits tried to prevent the spread of Protestantism and concerned themselves especially with the reclamation of the nobility for Catholicism. Young men with a good grasp of Lithuanian were speedily prepared for the priesthood. The Jesuits concerned themselves also with the publication in Lithuanian of the

Gospels, the catechism, sermons, prayer-books, and hymnals. Beginning in 1575 they had their own press in Vilnius.

With the outbreak of World War II, some Lithuanian Jesuits fled the country, while those studying abroad remained where they were. Those remaining in Lithuania in 1948-49 were dispersed by the Soviet regime, their houses confiscated, and two-thirds of the priests were deported to forced labor camps in Siberia. Most of those abroad do pastoral work among refugees and emigrants from Lithuania. In 1948 a house was established in Chicago and near it, in 1957, the Lithuanian Youth Center. In 1957, the Lithuanian Jesuits went to Montevideo, Uruguay, where they founded a Lithuanian parish. In 1951 a similar parish was begun in Montreal. Since 1953 three Jesuit fathers have been living on a permanent basis in Sao Paulo, Brazil, where in 1968 they opened a parish for Lithuanians. Two Lithuanian Jesuit brothers are missionaries in Africa. Since 1950 the Lithuanian Jesuits have been publishing the religious and cultural monthly *Laiškai Lietuviams* (Letters to Lithuanians). Two of the fathers are working at the Pontifical Gregorian University in Rome, and two others at universities in Chicago and Boston. The present provincial of the Lithuanian Jesuits in Exile is Rev. Anthony Saulaitis, S.J.

matters once again became an important part of the agenda.

The parish and Lithuanian-American Community supports a Lithuanian school, which operates on Saturdays. During the week, classrooms are used for meetings of different parish and youth organizations, the hall — by groups for sports, dances, concerts and other community events. More lectors, especially among youth, enrich the liturgy of the Mass. A youth choir now sings at Sunday Mass, which is at-

tended by hundreds of parishioners, including young families. A single pastor, Father Viktoras Kriščiunevičius, ministers to the pastoral needs of the congregation.

The steadfast support and involvement of the parish community makes Divine Providence a viable and lively parish.

**Divine Providence Church, 25335  
W. Nine Mile Rd., Southfield MI 48034  
313 354-4329**



## THE SECOND LITHUANIAN WORLD FESTIVAL

The Second Lithuanian World Festival will take place in Chicago, Illinois, June 26-July 4, 1983, and is sponsored by the Lithuanian World Community, Inc. which represents all Lithuanians in the free world.

The main goals of Lithuanian World Community, Inc. include the preservation and maintenance of Lithuanian culture and the dissemination of information about the Soviet occupied Lithuania and its struggle for freedom.

The First Lithuanian World Festival was held in Toronto, Ontario, Canada, June 26-July 3, 1978. Numerous representatives from Australia, Austria, Argentina, Brazil, Columbia, Canada, Great Britain, France, Italy, Switzerland, Uruguay, New Zealand, Venezuela, West Germany, and the U.S. participated in the activities.

The Second Lithuanian World Festival will include the following major events:

1. Sixth Lithuanian World Community Congress
2. Fifth Lithuanian World Youth Congress
3. Second Lithuanian Sports Festival
4. Sixth Lithuanian Song Festival
5. Cultural Events



## II LITHUANIAN WORLD FESTIVAL

**June 21-July 8, Tuesday through Friday**  
LITHUANIAN YOUNG ARTISTS' EXHIBIT  
University of Illinois at Chicago  
School of Architecture and Urban Design  
(Halsted and Harrison)  
12:00-6:00 PM  
Opening: June 24, 5:00 PM

**June 21-July 9**  
DOMŠAITIS ART EXHIBIT  
GALERIJA  
226 W. Superior St. 312/280-1149  
10:00 AM-5:00 PM, except Sunday

**June 25, Saturday**  
LITHUANIAN 69th STREET FESTIVAL  
Lithuanian Plaza — 69th Street  
Opening ceremonies: 12:00 noon  
  
OPENING OF CULTURAL EVENTS  
Lithuanian Youth Center  
5620 S. Claremont  
6:30 PM Exhibit of Lithuanian Artists  
7:30 PM Reading by Lithuanian Authors

# CALENDAR OF EVENTS



## VI LITHUANIAN WORLD COMMUNITY CONGRESS

**June 26, Sunday**  
SERVICE  
Lithuanian Evangelical-Lutheran Home Church  
6641 S. Troy  
10:00 AM  
  
CONCELEBRATED MASS  
Nativity B.V.M. Church  
6812 S. Washtenaw, Lithuanian Plaza  
10:30 AM  
  
OPENING OF SIXTH LITHUANIAN  
WORLD COMMUNITY CONGRESS  
Lithuanian Youth Center  
5620 S. Claremont  
6:00 PM COMMEMORATION OF FALLEN  
HEROES  
6:30 PM Opening of Lithuanian  
Underground Publications Exhibit  
7:30 PM Opening Ceremonies  
9:00 Reception and Dance

**June 26-30, Sunday through Thursday**  
SIXTH LITHUANIAN WORLD  
COMMUNITY CONGRESS  
Lithuanian Youth Center  
5620 S. Claremont



## V LITHUANIAN WORLD YOUTH CONGRESS

**June 26-July 2, Sunday through Saturday**  
SECOND LITHUANIAN SPORTS FESTIVAL  
University of Illinois at Chicago, Circle Center  
( S. Halsted and Roosevelt Rd. )  
Opening Ceremonies: 2:00 PM

**June 26-July 4, Sunday through Monday**  
EXHIBIT OF LITHUANIAN ARTISTS at  
Čiurlionis Gallery  
EXHIBIT OF LITHUANIAN  
UNDERGROUND PUBLICATIONS from  
the Early Nineteenth Century to the Present  
EXHIBIT OF LITHUANIAN POSTAL STAMPS  
EXHIBIT OF LITHUANIAN COINS AND

MEDALLIONS  
Lithuanian Youth Center  
5620 S. Claremont

DOMŠAITIS ART EXHIBIT  
Valeska Art Studios  
816 N. State  
11:00 AM-6:00 PM

LITHUANIAN FOLK ART EXHIBIT  
Time and location to be announced

**June 27, Monday**  
RECITAL OF LITHUANIAN FOLK MUSIC  
Chicago Cultural Center Theatre  
78 E. Washington  
5:30 PM

**June 27-July 4, Monday through Monday**  
HISTORY OF LITHUANIA.  
MAP EXHIBIT by Famous Cartographers  
Balzekas Museum of Lithuanian Culture  
4012 Archer Ave.

**June 28 and June 30, Tuesday and Thursday**  
ANTRAS KAIMAS  
Theatre of Satire and Humor  
Playhouse  
2515 W. 69th St., Lithuanian Plaza  
Performances: 8:00 and 10:00 PM

## VI LITHUANIAN SONG FESTIVAL



**June 29, Wednesday**  
LITHUANIAN FILMS  
Lithuanian Youth Center  
5620 S. Claremont  
8:00 PM  
  
CONCERT  
Cleveland Lithuanian Men's Octet  
Lithuanian National Hall  
6422 S. Kedzie Ave.  
8:00 PM

**July 1, Friday**  
FIFTH LITHUANIAN WORLD YOUTH  
CONGRESS  
University of Illinois at Chicago, Circle Center  
750 S. Halsted  
Opening Ceremonies 2:00 PM  
  
OPERA I LITUANI  
Auditorium Theatre  
70 E. Congress Parkway  
8:00 PM

(Continued on Page 10)

# GINTARAS — LITHUANIAN GOLD

The Greeks called it elektron, "substance of the sun" because it glowed with an inner light akin to the sun's rays. Others called it Northern Gold because once it reached the Mediterranean world it was worth its weight in gold. This treasure was amber.

Amber was created in primitive forests 40 to 50 million years ago when most of Europe was an archipelago. The warm seas that covered Europe at that time lapped its Baltic shores and the land was covered with dense pines, among them the amber pine, now extinct. When an amber pine was struck by lightning, the tree poured streams of resin over its injury, covering the wound and often sealing in plant fragments and small living creatures. Some 250 species of varieties of insects, spiders, flies, ants and moths, many of them extinct, were preserved in their miniature coffins of amber resin. In time, the resin of the pine trees

was fossilized and transformed into the gem-like amber.

In the ancient world, amber was thought to have magic powers. Women wore amber beads for fertility and hung amber amulets around the necks of their children to safeguard them from disease and evil spirits. Warriors wore amber into battle, monarchs displayed their jewels as symbols and even extensions of their divine powers. The principal gem in Tutankhamen's crown in the Cairo museum is a piece of golden Baltic amber, for which the emeralds, rubies and diamonds that surround it are merely a setting.

Amber is normally yellow, honey-like in color, but it can also be dark brown. White amber is rare. Black, red, blue and greenish-tinted pieces are also rare. Some amber specimens are clear, others are cloudy.

Lithuanian mythology has it that the Goddess Jūratė, daughter of Perkū-

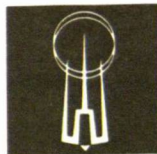
nas, God of Thunder, lived in an amber castle far beneath the Baltic Sea. She met and fell in love with a mortal Kastytis, a fisherman. In anger, Perkūnas, struck and smashed her castle into bits. Thus, today's Lithuanians wear amber — bits of that doomed castle.

Amber is found along the shores of the Baltic Sea. Although there are a few other places where amber can be obtained, the best and finest amber is obtained on the coast of Lithuania.

Amber is the national gem of Lithuania. No Lithuanian lady's costume is complete unless she wears her amber beads.

The vegetable kingdom makes only three contributions to the jeweler's art — amber, jet and the diamond, but the oldest form of these contributions is amber.

To the Lithuanians, amber represents the homeland.



## II LITHUANIAN SPORTS FESTIVAL

### July 2, Saturday

FIFTH LITHUANIAN WORLD YOUTH CONGRESS TALENT NIGHT AND SPORTS AWARD PRESENTATION

Bismarck Hotel, The Pavillon Theatre  
171 W. Randolph  
7:00 PM

### July 3, Sunday

MASS CELEBRATED  
BY JOSEPH CARDINAL BERNARDIN  
Quigley Seminary South  
7740 S. Western Ave.  
10:00 AM

### SERVICE

Lithuanian Evangelical-Lutheran Home Church  
6641 S. Troy  
10:00 A.M.

### July 3, Sunday

SIXTH LITHUANIAN SONG FESTIVAL  
University of Illinois at Chicago, Pavilion  
(Racine and Harrison)  
2:00 PM

BANQUET OF THE SECOND  
LITHUANIAN WORLD FESTIVAL

Conrad Hilton Hotel  
International Ballroom and Grand Ballroom  
720 S. Michigan Ave.  
8:00 PM

### July 4, Monday

COMMEMORATION OF 50th  
ANNIVERSARY OF DARIUS-GIRENAS  
TRANSATLANTIC FLIGHT  
Darius-Girenas Monument in Marquette Park  
W. Marquette Road and S. California Ave.  
2:00 PM

### July 4-10, Monday through Sunday

FIFTH LITHUANIAN WORLD YOUTH  
CONGRESS CAMP  
Oberlin College, Oberlin, Ohio

### July 11-20, Monday through Wednesday

FIFTH LITHUANIAN WORLD YOUTH  
CONGRESS SEMINAR  
Trent University  
Peterborough, Ontario, Canada

### July 21, Thursday

FIFTH LITHUANIAN WORLD YOUTH  
CONGRESS  
Visits to Embassies  
Ottawa, Ontario, Canada

### July 22, Friday

FIFTH LITHUANIAN WORLD YOUTH  
CONGRESS  
Press Conference  
Montreal, Quebec, Canada

### July 23-24, Saturday-Sunday

FIFTH LITHUANIAN WORLD YOUTH  
CONGRESS  
Closing Ceremonies, Concert and Banquet  
Montreal, Quebec, Canada

## CULTURAL EVENTS



For more information, write or call

Lithuanian World Festival, Inc.  
5620 S. Claremont Avenue  
Chicago, Illinois 60636 USA  
Tel. (312)-778-2200

### MAD INVITES YOU

The Mid-Atlantic District Knights of Lithuania invite you to its 4th Annual Lithuanian Festival, which will take place Sunday, April 24th, 1983 in Maspeth, N.Y. at Transfiguration Church Hall, 64-14 56 Road, from 12:00 noon to 5:00 P.M. In addition to displays of Lithuanian articles, demonstrations and items for sale, there will be a performance by the Tryptinis Dance. Also we will have Lithuanian delicacies for your eating pleasure. Hosts: Council 110.

## ĄČIŪ LABAI

**\$45.00** — Jos Lucas, New Haven, CT.

**\$20.00** — N. Navickas, Gulfport, FL.

**\$15.00** — Rev. Albert Karalis, New Haven, CT.; Jos Gurksnis, (also 7 new subscriptions), College Pt., NY; Ms. Mary Pineo, Winter Hill, MA.; Vytautas Bitėnas, Riverdale, MD.

**\$10.00** — Mrs. J. McMillan, Leominster, MA.; Mrs. Wm. Kareiva, Berwyn, IL.; Mr. V. Svazas, Bellevue, Wash.

**\$5.00** — A. Jarnas, Elizabeth, N.J., Jo Zukas, Port Washington, NY; V. Kuldoshes-Mascola, N.Y.C., K. Svengalis, Foster, R.I., K. Vaskelionis, Nashua, N.H., Albert Gutasukas, Hamden, CT.; Rev. Timothy Burkauskas, O.S.P., Doylestown, PA.; A. Laucis, MD, Mt. Olive, IL.; Ellinora Vinson, Mc Minerville, TN., A. Respevičius, Omaha, Neb., Dr. V. Kaupas, El. Cerrito, CA., D. Klem, Waukegan, IL.; S. Schapals, Waukegan, IL.

**\$3.00** — Kenneth Kahinski, Peabody, MA., P. Stirbys, New Britain, CT.

**\$2.00** — S. Skirmantas, Santa Monica, CA.

**\$1.00** — Geo. Kisielius, New Haven, CT.

A Lithuanian prize fighter, Jack Sharkey (Juozas Žukauskas) was the World's Heavyweight Boxing Champ in 1932.

(Continued from Page 1)

of the pottery was decorated with solar symbols. The cult of the sun goddess was important during this period.

The use of diorite and other black stones for battleaxes was also associated with the mythical functions of the thunder god, Perkūnas. The battleaxes, not used in manual labor, had significance as protection against evil spirits and as a fertility fetish. These battleaxes were often decorated with geometric symbols. Oxen, goats and sheep were sacrificed to the sun goddess Saulė.

Traces of the Proto-Baltic Battle-Axe Culture are found in over one hundred sites in Lithuania.

**In the next issue:  
"The Name 'Lithuania'."**

(Reprinted from VIENYBĖ)

## LITHUANIAN HERITAGE CAMP

Lithuanian Heritage Camp at Youth Camp Dainava in Manchester, MI., will provide an excellent opportunity for children of Lithuanian descent to acquaint themselves with their forefathers language, culture and customs.

Lithuanian Heritage Camp registration fee is \$20.00 (non-refundable). The camp fee is \$80.00. If for some reason a registered camper cannot attend, the camp fee will be refunded.

Camping date: August 28 - September 4. Campers age range 6 - 15 yrs. All campers **must be registered by July 1st**. When registering, please enclose registration fee, camp fee, Health Examination Record, Medical Emergency Care Authorization Card and Registration Form. Detailed information and necessary health forms will be provided with the registration forms.

For further information: LITHUANIAN HERITAGE CAMP AT DAINAVA, c/o G. Kriaučiūnienė, 1816 Tecumseh River Drive, Lansing, MI. 48906

## VACATION LITHUANIAN STYLE

The Lithuanian Franciscan Fathers cordially invite you to spend your summer vacation at their own summer resort, Kennebunkport, Maine. The season begins July 2 and closes September 5.

The Guest House is located on a scenic spot right on the Atlantic coast. The prices for room and board are reasonable. For further information: **Franciscan Guest House, Kennebunkport, Maine 04046, Phone (207) 967-2011.**

Anatolijus Milunas has been nominated by President Reagan to the Advisory Committee on Highway Safety. Mr. Milunas is the president of the Lithuanian Republican Federation of Illinois

## LETTERS TO THE EDITOR

Through a friend I received a copy of your October, 1982 issue and was very much surprised to read about Nijolė Kuzmickas in your "Lithuanians in the News" section. Since my name is Kuzmickas, there is that slight possibility we might be related. I would like to correspond with her. However, to do this I will need her address. I would greatly appreciate it if you would forward her address or have her write to me.

*John Kuzmickas  
San Leandro, CA*

Thank you for your letter and your generous donation to *Bridges*, Mr. Kuzmickas. We do not have the address you request, but perhaps one of our readers or Ms. Kuzmickas herself will see this letter and help you out.

— o —

I enjoy reading *Bridges*. From it I am able to find out about my fellow Lithuanians and their activities. My favorite section is "Gera Šeimininkė". I enjoyed kugelis, šaltibarščiai and especially obuolių pyragas which was just fantastic. I tried all these recipes and enjoyed them all.

God bless you!

*Julia Gomes  
Sunnyside, N.Y.*

— o —

The Australian Lithuanian Fund Committee awarded Dana Baltutienė a \$500 prize for her study of "Lithuanians in Melbourne, Australia, 1947 - 1980".

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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## GERAS ŠEIMININKAS COOKING LITHUANIAN STYLE

This month, Brother Daniel presents some of his family's favorites to welcome in the spring

### DAFFODIL CAKE NARCIZŲ PYRAGAS

3/4 cup sifted cake flour  
3/4 cup egg whites  
1/4 teaspoon salt  
3/4 teaspoon cream of tartar  
1 cup sugar  
1/4 teaspoon vanilla  
1/4 teaspoon grated orange rind  
3 egg yolks, well beaten  
1 1/2 tablespoons sugar

Sift flour 4 times. Beat egg whites and salt until foamy, add cream of tartar; continue beating until stiff but not dry. Fold in 1 cup sugar carefully, two tablespoons at a time. Sift flour over mixture in small amounts, folding in carefully. Divide into 2 parts and add vanilla to one. Into other, fold orange rind and egg yolks beaten until very thick with additional 1 1/2 tablespoons sugar. Drop by tablespoons into ungreased tube pan,

alternating mixtures. Fill pan only 1/2 full. Bake in moderate oven (350 degrees F) to 60 minutes. Invert pan and let hang in pan until cool. Makes 1 (9-inch) cake.

### CHEESE CAKE ALA ANNE ŠŪRIUS PYRAGAS PAGAL ONĄ

4-8 oz. packages of cream cheese  
2-8 oz. tubs of Cool Whip  
3/4 cup of sugar  
1 tablespoon vanilla

Beat cream cheese, sugar and vanilla, then add Cool Whip and beat until smooth.

1 large packages of lady fingers  
1 can cherry pie mix (or blueberry pie mix, or a can of drained crushed pineapples or fresh strawberries).

Line the bottom and sides of pan with lady fingers. Pour in cheese cake mixture and let stand in refrigerator overnight; before serving put on fruit topping, and enjoy. (From my sister-in-law, Anne).



### CASSETTES FOR INTRODUCTION TO MODERN LITHUANIAN AVAILABLE

The first complete set of grammar lessons in Lithuanian, ever to appear in English, *Introduction to Modern Lithuanian*, now has a supplementary set of 3 cassettes available. The cost for the 3 cassettes is \$15.00. The textbook — \$10.00. Send check or money order to *Bridges*, 341 Highland Blvd., Brooklyn, N.Y. 11207. Include \$1.00 for each order for postage and handling.

#### WHAT'S A VYTIS?

Come and get to know what the Knights of Lithuania are all about. The organization is growing and a seminar is a means of learning how the Knights operate. The seminar will take place Saturday, May 7, 1983 at: Our Lady of Vilnius Church Hall, 570 Broome Street (near the Holland Tunnel entrance in Manhattan) New York, N.Y.

Registration is \$10.00. The seminar will start at 9:30 A.M. and end at 5:00 P.M. with the Holy Sacrifice of the Mass. A luncheon at 12:30 and Refreshments at 4:00 P.M. Hosts Council 12.

**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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