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LITHUANIAN - AMERICAN
NEWSLETTER

THE YEAR OF AUŠRA (DAWN)

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"So That Others May Live"

Otto von Habsburg

*What kind of future awaits this bright,
sensitive young man in Lithuania?*



The number of people in Lithuania sentenced for purely religious reasons is high. A typical case was that of a young woman, Nijolė Sadūnaitė, who was sentenced to three years' hard labour followed by three years in exile because of her faith. She said in her defense: "This is the happiest day of my life . . . It is my glorious fate not only to fight for the rights of my people and for truth, but also to be sentenced for having done so . . . I go willingly into slavery so that others may be free, and I shall gladly die so that others may live".

In this age of world-wide decolonization, the USSR is the last great colonial power on earth. The regime the USSR imposed on Estonia, Latvia and Lithuania bears all the hallmarks of colonialism. The three States were occupied in June 1940 by the Red Army. The fruits of this aggression have not so far been formally recognized by most European countries; the USA, Australia, Canada and Britain continue to acknowledge the concept of Baltic states.

Historically, the three Baltic peoples belong to Western culture. Their alphabet is Latin and not Cyrillic; their religion is Western - Protestant in Estonia and Latvia, Roman Catholic in Lithuania. Their languages are not slavonic.

Since the occupation of the three States, Moscow's consistent aim has been to denationalize the Baltic peoples and to exploit their resources in favor of Russia. In Stalin's day, some 200,000 Balts were deported in order to obliterate their national identity by the annihilation of their intellectual elite. Before the Second World War there were 300,000 Russians in the Baltic States; by 1970 there were 1,300,000.

Besides favouritism for the Russian language, it is also noteworthy that, in the all-embracing Communist Party, the Baltic influence has steeply declined. This is instanced by the letter of 17 Latvian Communists who complain bitterly of denationalization in the party and the persecution of Communists who stand by their Latvian origins. In the leading bodies of the Communist Party of the three countries, the language used is Russian. The Second Secretaries — they have all-important control functions — are Russians, Konstantin Lebedev for Estonia, Nikolai Beluha for Latvia and Nikolai Dybenko for Lithuania.

In the economy, the enterprises are led and controlled from Moscow mainly to benefit the Russian part of the

(Continued on page 4)

LIETUVOS
NACIONALINĖ
M. MAŽVYDO
BIBLIOTEKA

GLOBALLY YOURS

At a film festival in Czechoslovakia, Daiva Adamonytė and Albinas Slavinskas of Vilnius represented Lithuania with a film "Among People" which won a gold medal award.

Tomas Venclova, dissident Lithuanian poet, wrote "The Game of the Soviet Censor" in the March issue of the New York Review of Books.

One hundred Australians plan to participate in the Lithuanian World Festival June 26 - July 4 in Chicago.

Astronaut Karol Bobko, Challenger crewman, is proud of his grandfather who emigrated from Lithuania and worked on the Erie Canal.

Information und Appelle in Switzerland devotes a whole issue to Lithuania, "The Courageous Struggle of a Small Country."

Alexander Chaplikas, vice-president of the Lithuanian Alliance of America, traveling in Europe, reports that in Vienna he found the food excellent, but the coffee — less than good.

"I visited Vilnius," writes Jasmin Gawronski, "and was able to see with my own eyes the intensive russification process. I witnessed the dirty tricks which the KGB, the Soviet secret police, uses in its operations. In the very center of the city, the KGB physically prevented a dissident's wife with whom I had made an appointment, to talk to me and to tell me her story."

A.S. writes. Crossing Gediminas Square in Vilnius at night, one can often hear music sounds floating from the former Cathedral now housing the Picture Gallery. It is here that Lithuanian music is recorded. Master tapes are turned into records in Moscow."

EDITORIAL

Europe Rediscovered Europe

— Power through Unity —

With the increasing trend towards unification in Europe, the European Parliament made a momentous decision last January, urging the decolonization of the Soviet Union and the restoration of the right of self determination of the Baltic States Lithuania, Latvia, Estonia.

The Parliament's Resolution on the Baltic States was published in the March U.S. Congressional Record at the request of Senator Robert Dole who states that the adoption of the Resolution by a 98 to 6 margin "indicates the strength of the commitment of the members of the European Parliament to the restoration of independence to the captive Baltic Nations."

The Parliament is comprised of ten States: Belgium, Denmark, the Federal Republic of Germany, Greece, France, Ireland, Italy, Luxembourg, the Netherlands and the United Kingdom, representing 270 million European citizens. The trend towards unification grows with the activities of the European Economic Community, the European Coal and Steel Community, the European Atomic Energy Community, the Council of Ministers and the European Parliament.

The opposition to the Baltic Resolution in the Parliament was as meager in its numbers as it was feeble in its arguments. Neither of the two speakers against the Resolution — a French and a Greek Communist — offered any substantive counter-arguments.

The French Communist delegate tried to summon history and irony to his aid when he indicated that to demand self-determination for Lithuania, Latvia and Estonia was tantamount to trying to restore the archaic Holy Roman Empire of the Germanic Peoples. Both history and irony turned against him, because his and the Greek Communist delegate's position actually resembled the efforts of the Holy Alliance, following the 1915 Vienna Congress, to freeze the artificial boundaries in Europe, to preserve oppressive empires, and to keep nations subjected.

Nothing would be more erroneous than to interpret the Resolution of the Baltic States as mere "lip-service" or as an exercise lacking in political realism. By endorsing this document, the Parliament has demonstrated that the European political Center does indeed hold and that when Mr. Andropov deals with Europe, he will have to deal with enlightened conservatives, liberals, and democratic socialists — and not with pliable fringe groups, movements of radical chic, or apologists for his imperialism. The Parliament has served notice to the Kremlin that Europe is not a mere appendix to the Eurasian empire, and that Europe shall not be gradually cowed into submission or "finlandized". Through its elected representatives Europe has made it clear that it would not compromise its basic principles, because to dismiss the Baltic States to Moscow's "tender mercies" would be an act of self-amputation and a prelude to further dismemberment; because a Europe that sacrificed entire nations to an illusory peace and comfort would no more be Europe. Therefore, the European Parliament's Resolution was not only an expression of solidarity with the Baltic nations, but also an action of supreme self-interest.

Elta

LIVING PIETAS

Artists have been creating images of the Pietà for centuries. Life, greater than art, brings us living pietas like the sisters of St. Rose's Home. With their compassion, they are spiritual images of the First Pietà.

In today's world, many will find it hard to believe that any doctor, nurse, hospital or nursing home would refuse payment for the total care of a middle class patient. It is even more incredible that a check for \$3000 would be returned to its donor.

Pete, having become a terminal cancer case after surgery and extensive therapies, came home. The hospitals that had serviced him no longer wanted him.

"We cared for Pete at home," says Birutė. "We were determined to make every day of what life was left for him as beautiful and happy as possible. His spirit was astonishingly light hearted. He had lost the power of speech, together with the ability to understand what he read. He became incontinent and, dying inch by inch, his body grew progressively paralyzed. But his sense of humor remained alive and he would joke with a mere uplift of an eyebrow, an insolent grin, or a protestingly wagging finger."

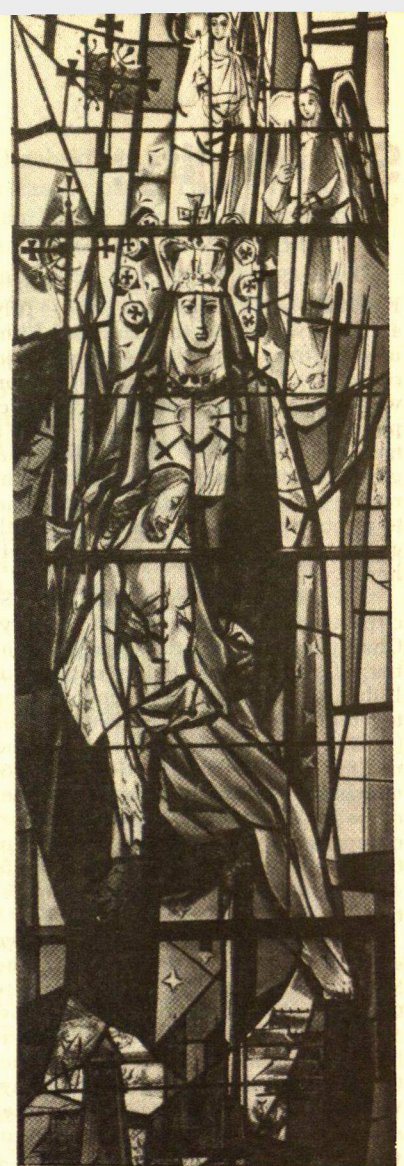
The time came when Pete, having become almost totally paralyzed, unable to walk, sit up by himself, communicate with a finger, indicate his needs — unable even to eat — was in dire trouble.

Birutė appealed to the doctors and hospitals that had treated him. He was a terminal case. No hospital would take him. He was too disabled for a nursing home.

He was welcomed by the Sisters

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Pietas in Lithuanian art: (Left - above) a folk art Pietà; (below) a Marciulionis' Pietà reflecting folk art influence. (Right — above) Jonynas' traditional Pietà; (below) Mozoliauskas' militant modern Pietà. (Symbolically, is she embracing crucified Lithuania?)



Solidarity:

SUMMER FESTIVAL

The Second Lithuanian world Festival, in Chicago June 25 - July 4, 1983, will draw thousands of Lithuanians from more than 40 free-world countries. This spectacular celebration will weave cultural, religious, athletic, political and social strands into a tapestry of events to refresh the energies of the enormous Lithuanian Community outside the mother country, and to reintroduce second, third and fourth generation Lithuanians to their heritage.

In the 1980 Census, 832,000 U.S. citizens claimed Lithuanian ancestry. Chicago is home to the greatest number of Lithuanians living outside of Lithuania, and the metropolitan area together with other Midwest cities (Detroit, Cleveland, Omaha) forms the nucleus of emigree activities. The immigrants forced from their country because of World War II and the Soviet occupation are the primary activists in the Lithuanian community, and unite with Lithuanians from earlier immigrations.

The 1983 summer Festival will have six major categories of events. 1) The Sixth Lithuanian World Community Congress (June 26 - July 3) will host 140 delegates from Argentina, Australia, Brazil, Canada, Colombia, France, Great Britain, Italy, the U.S., Uruguay, Venezuela, West Germany and other countries to discuss the current state of the emigre communities and political action assistance to Lithuania.

2) The Fifth Lithuanian Youth Congress will bring together youth (16-30) from the entire free world for a collective exploration and reaffirmation of common heritage. One week of events in Chicago will begin the Congress, followed by a week-long Youth Camp at Oberlin College in Ohio; a nine-day seminar at Trent University, Ontario, Canada; political activities in Ottawa, and closing ceremonies in Montreal, Canada on July 22nd.

3) The Second Lithuanian Sports Festival will occur June 26 - July 3 at the University of Illinois at Chicago sports facilities. Over 1,000 athletes will compete in soccer, golf, basketball, tennis, track and field, swimming, racquetball, table tennis, marksmanship and volleyball. Skiing competitions took place in February in Ellicottville, N.Y. and the ice hockey tournament will be held in Toronto in May.

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The Executive Committee of the Second Lithuanian World Festival. From the left, first row: Marija Remys — Cultural Committee member; Vaclovas Kleiza — Executive Committee representative; Milda Lenkauskas — guest Committee Chairman; Dr. Antanas Rasma — President; Birutė Bagdonas — Fund Raising Committee president, Bronius Juodelis — Executive Vice President; Danutė Karzonas — Secretary; Rev. dr. V. Rimšelis — Religious Events Chairman; Ingrida Bublys — Cultural Events Chairman; Dr. Peter Kisielius — Lithuanian World Congress President; 2th row: J. Šlajus — Public Relations; Jadvyga Sliazas — Ticket Committee Chairman; Rimantas Dirvonis — Athletic Events Chairman; Anatolijus Miliunas — Governmental Offices liason Chairman; Kostas Dočkus — Treasurer; Violeta Abarius — Lithuanian World Youth Association Committee Chairman; Saulius Cyvas — Lithuanian World Community representative; R. Kemėžaitis — V Lithuanian Youth Congress Vice Chairman; Kazys Laukaitis — Economic Executive; Vaclovas Momkus — V Lithuanian Song Festival Committee chairman; A. Juodvalkis — Press; Jonas Baris — Transportation Committee Chairman; Ritonė Rudaitis — Press release; Vincas Lukas — artist representative.

‘So That Others May Live’

(Continued from page 1)

USSR. In addition to this comes destruction of the environment. The sea is extensively polluted, and certain regions are beginning to resemble a lunar landscape.

The policy of the Soviet Union has adversely affected the people. A widespread sense of hopelessness has brought a dramatic fall in birth-rate and extensive alcoholism, now reaching catastrophic proportions in the Baltic States and accelerating the decline in the population.

It is not therefore unreasonable to speak of systematic, cold-blooded genocide, fundamentally at odds with the principles of the Helsinki Final Act and the Charter of the UN. This is a quite separate issue from the denial of the Baltic peoples' right to self-determination.

The Baltic population suffers severely from religious persecution. At the same time, atheistic propaganda is stronger in the Baltic States than anywhere else in the USSR. Some indication of the true situation can be derived from the petition from 17,054 Lithuanian Catholics, which states:

“... The Catholics of Lithuania have no Catechism, no prayer books, no press and no literature. The children of Catholics are forced to attend atheist schools. The seminary is allowed to train only 4 to 6 priests a year, while the annual death-rate is 20-30. Priests are imprisoned for no other reason than being prepared to teach the truth of their faith at parents' request. Priests are punished simply because children want to serve at mass or take part in a procession. Catholic intellectuals are dismissed from their jobs simply for attending Church. Representatives of the atheist state sit in at Bishops' Conferences and dictate pastoral letters . . .

Our Roots—Mūsų šaknys

THE NAME: "LITHUANIA"

ALGIRDAS BUDRECKIS

The name "Lithuania" first appeared in the English language at the beginning of the seventeenth century. It was an adaptation of the Medieval Latin "Lithuania" or "Lituania." Earlier Latin versions were "Litwanie," "Lithwanie," "Lethovia," which indicate a Latinized form of the Slavic "Litva." The Lithuanians call their country "Lietuva" and their people—"lietuviai." The Slavic "Litva" or "Litwa" is a corruption of "Lietuva."

The origins of "Lietuva" are obscure. Linguists and etymologists have long sought to explain the meaning of the designation "Lietuva." During the Renaissance Humanist scholars advanced the theory that the Lithuanians were descendents of Romans, that "Lietuva" is a corruption of *lit-tuba*, a name given to a long wooden horn used by the natives. Linguist A. Frick in his "Woerterbuch der indogermanischen Sprachen" (1894) was the first to advance a scientific theory. Frick based the place name on an Indo-European root which means "to flow." Frick reconstructed the root as *leja, li*. He compared it with the Gallic *litavia* (coastal land), the Irish *letha*, and the Latin *litus* (sea-coast).

Later linguists sought to identify it with a river-region (*Stromgebiet* in German). J. Otrębski in his "Beitrage zur Namenforschung" (1958), using the Lithuanian philologist Kazimieras Būga as an authority, developed the theory that "Lietuva" used to be called "Leituva" and "Létuva" and that there still exists a river by that name in Biržai county near the Latvian border. Professor Otrębski also advanced the theory that the Nemunas River had an older name,

namely *Lieta* or *Leita* and that the town Alytus bears witness to this.

In 1964 the linguist J. Kuzavinis put forth the view that the country's name is based on a tributary of the Neris River which flows from the Lietauka valley and enters the Neris near Arnotišké, north of the hamlet Gegužinė.

On the basis of etymological research the following theses are advanced: 1. The name *Lietuva* stems from the Lithuanian verb "lieti" (to flow, to course, to pour, etc.) and its derivatives. The root of the word *lei* in the Indo-European languages means: to pour, to flow, to drip. This root is preserved not only in Lithuanian, but in Latvian, Old Prussian, and many other Indo-European languages.

2. According to the Latvian philologist Endzelynš, *lietuvis* (Lithuanian) in Latvian is *leitis*. The Curonian diphthong *-ei* in place of *-ie* was used in the adjectival form of *Leita* or *Lieta*.

3. The dialectical form *Lietava* is newer than *Lietuva*. Had the former existed earlier, then the country would have been called "Litova" instead of "Litva" in the Slavic languages.

4. The form *Lietva*, advanced by some etymologists, is incorrect, because the Russian *Litva* stems from *Lietuva*. The Latin "Litvania" is the same Slavic "Litva" with the Latin suffix *-ania*.

5. According to nineteenth century Russian maps two riverlets by the name of *Lietuva* flow out of the Lietauka valley. If this name could be traced prior to the sixteenth century then a case could be made for the geographic location of the designation.

6. The generic name "lietuvis" (Lithuanian) is the noun form of an adjective which means flowing or coursing.

Otrębski's theory regarding Alytus has no basis. The Proto-Lithuanian name form of the country was *Leituva*, *Létuva*, *Lietuva*. Even today the northeastern highlanders (*šiaurės rytų aukštaičiai*) say "Létuva" and "létuvis". The transitional form "Létuva" was known to the Slavs in the ninth century.

At first *Lietuva* was the regional name of only part of the Lithuanian people. For instance, in 1258, according to the Russian Chronicles, the Tartas together with the Volynian duke Vosilko "voievaša zemlju Litoskuju i Nalščjansuju . . ." In 1263, according to the chronicles, "Treniata naša kniažiti vovsei zemle Litovskoi i v Žemoti." While the Livonian Rhymed Chronicle states: "sus vur daz her wil wol geschart durch Nalsen kein Litowen." That is, the Tartars fought in the lands of *Lietuva* and *Nalšia*; *Treniota* began to rule as duke both the Lithuanian and Samogitian lands; and no Lithuanian held sway in *Nalšia*.

Towards the end of the thirteenth century all of the Balts in the land were called Lithuanians. The Rhymed Chronicle states "Die Lettowen al zuhant . . . Die Sa-meiten sint genant." The chronicler Peter von Dusburg writes: "Lethowini de Samethia" (Lithuanians from Samogitia).

Historically the name *Lithuania* or *Lietuva* first applied to a region in northeastern Lithuania. This region of *Lietuva* formed the nucleus of a state which later encompassed the other Lithuanian lands.

The region of Lithuania covered the area between the Nemunas, Neris, *Vokė* and *Merkys* rivers. By the thirteenth century it was somewhat enlarged to include the areas east and south of the *Merkys* and west of *Kaunas* into *Sūdovia*. The people living in this region were the original Lithuanians. Their political center was the hillock castle of *Kernavė* near the Neris River.

(Reprinted from VIENYBĖ)

THE STRUGGLE FOR THE CHURCH IN KLAIPĖDA

(HOW YOU CAN HELP)



Bishops of occupied Lithuania on April 22 visited His Holiness Pope John Paul II. From the left: Administrator of the Vilnius Archdiocese — Rev. A. Gutauskas; Kaišiadorys Diocese — Bishop Vincas Sladkevičius; Kaunas and Vilkaviškis Dioceses — Liudas Povilonis; Telšiai Dioceses — Bishop Antanas Vaičius, Panevėžys Dioceses — Bishop Romualdas Krikščianus; Assistant to Bishop Povilonis — Rev. V. Michelevičius.

STRUGGLE:

THE VATICAN, THE KREMLIN AND LITHUANIA

The arrival of four Lithuanian Catholic Bishops in Rome on April 6, 1983, has touched off another round of speculations about the state of the relations between the Kremlin and the Vatican. Writing in the *New York Times*, April 7, 1983, Henry Kamm commented that their visit "was viewed here as a notable advance in the relationship between the Vatican and Moscow." He did not specify who did the viewing.

The Andropov regime has launched a new assault against Catholics in Lithuania, culminating in the arrest of Rev. Alfonsas Svarinskas in January 1983. The anti-religious campaign in the media has become more intense and virulent. This is not exactly the way to im-

prove relations with the Vatican. The Bishops in Rome are expected to serve as a screen concealing Lithuanian Catholics in KGB prisons.

The reinstated bishop, Vincencas Sladkevičius, was one of the four Lithuanian bishops to visit Rome. Bishop Julijonas Steponavičius, however, was absent from the delegation. The other visiting bishops were Liudas Povilonis of Kaunas, Romualdas Krikščianus of Panevėžys, and Antanas Vaičius of Telšiai and Klaipėda. They were accompanied by Canon Algis Gutauskas who acts as administrator of the Vilnius Archdiocese in Bishop Steponavičius' enforced absence, and as secretary to Bishop Povilonis.

For the first time in postwar Lithuanian history, the Catholics of Klaipėda, a port town on the Baltic Sea, obtained permission from the Soviet government to build a church. Construction was begun in 1956 and completed in four years with funds and labor donated by the local residents. However, the Church of St. Mary, Queen of Peace on 6 Rumpsiškės Street in Klaipėda was closed down on August 15, 1960 and officially confiscated in 1961 under direct order of



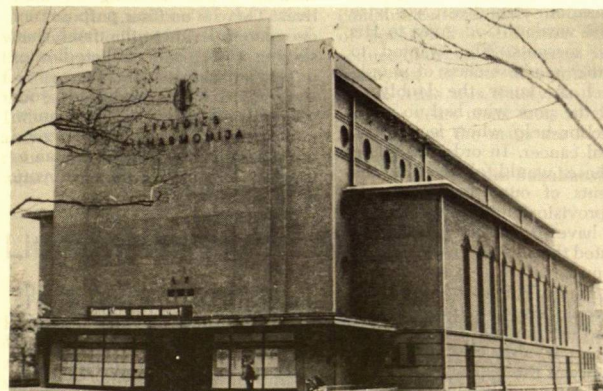
The Klaipėda Church as it appeared upon completion, before being confiscated by the Soviet Government. Courtesy of Lithuanian Information Center

Nikita Khrushchev. The church was converted into a philharmonic concert hall.

Not willing to accept the government takeover so simply, the people of Klaipėda began petitioning the Soviet authorities for the return of their church. 3,012 people signed petitions in 1972, 30,782 in 1973, 3,500 in 1974, 10,241 in March 1979, an unprecedented 148,149 in October 1979, over 600 in 1980, 1,008 in 1981 and 21,033 in 1982.

Klaipėda is the third largest city in Lithuania. The predominantly Roman Catholic country of 3.4 million was occupied by the Soviets during World War II.

In Lithuania, the Catholic Committee for the Defense of Believers' Rights issued an appeal on August 15, 1979 to clergy and lay people in Lithuania and abroad to address the Soviet authorities on the problem of the Klaipėda church. With the approach of two major anniversaries — the 500th anniversary of St. Casimir's death in 1984



The same church in Klaipėda after the Soviets took over, demolished the steeple and converted the Queen of Peace Church into a philharmonic concert hall.



While adults in Lithuania grapple with serious problems such as the situation in Klaipėda, these two young girls with so much promising beauty weave spring blossoms into wreaths, much as their great, great grandmothers did through ages of Russian oppression.

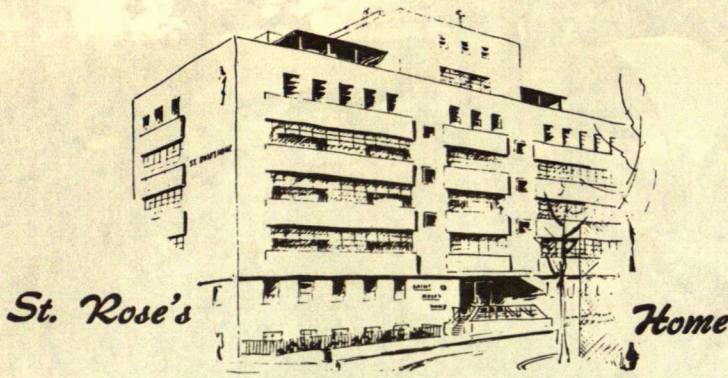
Strauko photo

and the 600th anniversary of Lithuania's conversion in 1987 — they recommend that the Soviets return all confiscated churches to the believers of

Lithuania. Urge religious leaders and other concerned persons to send appeals in solidarity with Lithuanian Catholics to the USSR Chairman for Religious Affairs, Mr. V.A. Kuroyedov at Sovet po Delam Religii pri Sovete Ministrov SSSR, Predsedatelyu, Smolensky bl. 11/2, Moskva G-121, USSR, Tel. 243 85 65/15; and to Chairman for Religious Affairs of the Lithuanian SSR, P. Anilionis at 232600 Vilnius, Totorių 1, Lithuania, USSR, Tel. 61 95 29.

Write to: Ambassador A. Dobrynin, Embassy of the USSR, 1125 16th St. NW, Washington, DC 20036; Yakov Malik, Soviet Mission to the UN, 136 E. 67th St., New York, NY 10021. Send letters of support to the Chairman of the Klaipėda church committee, Mr. Jonas Saunorius, Tarybinės Armijos 41-5, 235800 Klaipėda, Lithuania, USSR. Any language will do.

For more information: Lithuanian Information Center 351 Highland Boulevard, Brooklyn, New York 11207, USA Tel. (212) 647-2434.



LIVING PIETAS

(Continued from page 3)

of St. Rose's Home in Manhattan. Mechanically equipped with hydraulic hoists and spiritually equipped with the loving care of the Sisters, St. Rose's Home was Pete's final inn in a world where nobody else would take him.

"O my God," recalls Biruté, "what the Sisters did for him! Michelangelo's Pieta is heart-breakingly beautiful, but each Sister who took care of Pete was more beautiful than the sculpture."

At the conclusion of the funeral Mass for Pete, the organ flooded the emptying church with the music of "Ode to Joy."

"At that moment," says Biruté, "I understood, as I have never understood before, the essence of our religion. I had learned the meaning of life and death."

In the days that followed, she struggled with the exorbitant bills that must be paid. Doctors she had never seen sent her bills. There were no bills from St. Rose's.

Troubled, after many a month by what she owed the Sisters of St. Rose's Home, she managed to send them a check for \$3,000. "It was nowhere enough. I prayed I could soon send them more."

She sent her check together with a letter of gratitude. She received a reply from Sister M. Dominic, O.P. which we pass on to you, because it is a letter intended for all humanity. Biruté's \$3,000 donation fell out of the envelope — the Sisters would not accept her check.

Your beautiful letter of appreciation, wrote Sister M. Domi-

nic, O.P., has more than repaid any kindness we have done for you or your family. In all humility we must protest your lavish praise but we do feel its sincerity. God works in wondrous ways His deeds to accomplish, often using the simplest instruments in the process. We are more than grateful that He has let us help you in this manner. We do feel that being entrusted with the care of these suffering little ones is a precious gift from God and perhaps a little of the joy of that gift does shine through.

It is so necessary that we make our position clear and convincing. We do appreciate the sincerity of your desires and the deep need in you to repay for some of the good you feel you have received, but we must return your check. Mother Alphonsa, our Foundress, was wise with the wisdom God gives to His special servants. She wanted to serve the neediest class of people of which she knew, the doubly afflicted, the poor who had no place to turn for help when faced with terminal cancer. In order to assure that these would always be the recipients of our care she made many provisions for their protection which have proven very wise. She stipulated that she would not accept any remuneration from any patient or his family. This assured that the beds would be available for those who had nothing and needed them the most. It also eliminated any possibility of the feeling that someone got better care because he could pay more, or even the temptation to do more for someone who could re-

pay you. It also guarded the very poor from feeling uncomfortable because they couldn't give anything. These stipulations do make it possible for us to give care according to the felt need and not at the demand of someone who feels he can demand service.

Her belief in the providence of God and the generosity of her fellow man was strong enough to allow her to begin this work with almost nothing and build it into an organization of seven modern homes, all supported by purely voluntary contributions. We have always felt that the strong support that we have always enjoyed is a sign of God's approval of this policy and His pleasure that we can trust in His providence. Therefore, to accept money in opposition to this policy would not only fail our commitment but would deny our trust in God. We are doing His work, of that we are sure. We cannot do it unless we do it His way. He has allowed us all that we need to give the best of care to these patients, we must acknowledge this with our full trust.

Our greatest need is one in which you can help. We need vocations to replace those who have served their allotted years. Pray for us and make us known, especially among the young people who are seeking a real meaning for their lives. There is no finer purpose, nor one more relevant to the times, than serving these poor afflicted ones in God's name and His love.

May God bless you for your generous intentions and help you to understand how much your good will and appreciation does mean to us. May His peace reign in your heart.

Sincerely,

Sister M. Dominic, O.P.

On the crossroads where the dedicated lives of the Sisters of St. Rose's Home met with the lives of Pete and Biruté, what ensued was no fairy tale or wish-fulfilling myth. It was reality — a reality attainable to all who pattern their lives in imitation of Christ and Mary. (d.j.)

As Our Dialects Die Out

Linguists began to take an interest in Lithuanian dialects as early as the mid-19th century and were surprised at their abundance. In a comparatively small area of the Lithuanian language they came upon a good deal of interesting peculiarities revealing the facts of Indo-Europeans' remote past. Touring Lithuania and studying its dialects became a vogue for scholars in Indo-European languages. It is no wonder that important research work into Lithuanian dialects had been carried out, apart from Lithuanians themselves by the German, Russian, Czech, Polish, Danish, French, Norwegian linguists.

Early in the 20th century an idea was put forward to examine Lithuanian dialects in an organized way and according to a pre-arranged programme. The idea has been successfully implemented. The Institute of the Lithuanian Language and Literature at the Lithuanian Academy of Sciences decided to publish an "Atlas of the Lithuanian Language". To collect material the first dialectological expedition was organized in 1950. The compilation of material continued for almost twenty years. Nearly six hundred people were engaged in this work.

The first volume of the Atlas was published in 1977. The maps of the volume (120 all together) reveal features of Lithuanian vocabulary, that is, how from district to district Lithuanians call a dwelling house and its parts, farm buildings, various implements, plants, animals, what words are in common currency

to express the notions of kinship, etc.

The first volume received favourable critical acclaim both in Lithuania and abroad. Extensive reviews were written by famous Latvian, Byelorussian, Polish and German linguists.

The second volume devoted to phonetics came out towards the end of 1982. Its 112 maps show how in different localities Lithuanian vowels, consonants and their clusters are pronounced and how word stress varies. Beside the maps, detailed explanations and commentaries are included.

The two volumes of the Atlas are very important both for Lithuanian language studies and practical purposes.

The early investigators of Lithuanian dialects, mainly foreigners, were in a hurry to write down linguistic facts for their thoughts that some day the Lithuanian language, under the pressure of neighbouring languages would become extinct. They were greatly mistaken, of course. Lithuanian dialects are becoming extinct not because of the neighbouring languages, but due to the Lithuanian literary language. This is a law of civilization: schools, books in Standard Lithuanian, newspapers, radio, television, good communications, active intercourse of speakers of different dialects reduce dialectal differences. So it is gratifying to note that publication of the Atlas was timely. In twenty or more years many facts so clearly reflected on the maps are likely to disappear.

Algirdas Sabaliauskas

Lithuanian Stained Glass Art

The Aurora Art Publishers in Leningrad, USSR, have published *Modern Lithuanian Stained Glass*, an impressive volume with outstanding reproductions in color. (167 pp \$38) It was compiled by Liudvika Ramanauskaitė. The book is available in different languages.

It presents the work of fifteen artists, utilized dramatically in public places, such as hospitals, schools, restaurants, a pharmacy and swimming pool.

The work of the younger artists who have become free of traditional representations is arresting with its

beauty. Their spirited use of imagination, color, huge hunks of colored glass arranged in intricate patterns, and delicately conceived masses producing a dynamic sense of movement are breathtaking. The works of Algimantas Stoskus and Kazimieras Morkunas surpass the beauty of any sunset or twilight on land or sea.

The obligatory inclusion of communist propaganda is impressive with its naivetee. One stained glass wall in a Vilnius high school depicts an admirable scholar. His message in Latin reads: HOME EST CREATOR DEI (Man is the creator of God) ATQUE DEUS EST CREATURA ET FACTURA HOMINIS (and God is a concept and creation of man). ERGO, NON EST DEUS (Therefore, there is no God.)

If, in the same context, we substitute the word child for God, the message would read: "Man is the creator of a child, and the child is conceived and made by man. Therefore, there is no child." Better still: man creates a stained glass window, and the window is conceived and made by man. Therefore, there is no stained glass window.

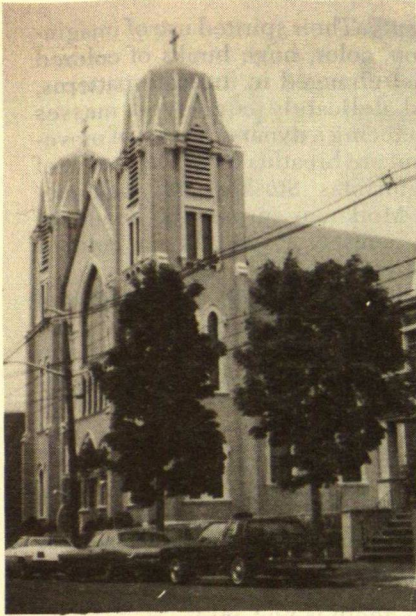
The young are not generally receptive to messages from their elders, but stained glass in a restaurant may spark their appetites. It is doubtful, however, that in a hospital the parents of a dying youth would find strength in atheistic stained glass walls. Both young and old need Fra Giovanni who in 1513 wrote about death: "There is a radiance and glory in the darkness, could we but see . . ."

D.J.



NOBLE LIVES

The Congregation of the Sisters of Jesus Crucified



St. Peter and Paul Church

A LITHUANIAN HAVEN IN THE GARDEN STATE

The first Lithuanians to arrive in Elizabeth, N.J. in 1878, were attracted by the Singer sewing machine plant. Later settlers worked also in ship building, oil refining, railroads, and in chemical and ammunition production.

The Lithuanian parish was founded in 1895. The parish grew considerably during 1896 - 1924. In 1925-26, 800 students attended the parish school. Rev. Juozas Simonaitis, pastor from 1924-53, put in a parish hall in the old church and laid out a small court with a beautifully designed Lithuanian cross beside the new church. Rev. Mykolas Kemėžis (1953 - 1969) installed the altar of Our Lady of Šiluva in the Church.

Numerous organizations function in the surrounding Lithuanian Community. The composer Juozas Žilevičius directed the parish choir for more than 30 years (from 1929). He organized and also participated with the choir at song festivals in New Jersey, New York City, Boston and elsewhere.

After World War II, 350 Lithuanians from refugee camps in

The Sisters of Jesus Crucified is a religious community of women founded in Elmhurst, Pennsylvania, in 1924. The Sisters are engaged in the care of the aged, the sick, and the poor; in conducting retreats and boarding homes for girls; and in teaching. The congregation was founded by Rev. Alphonsus Maria Urbanavičius, a Passionist priest. Working among the Lithuanian people in the coal mining regions of Pennsylvania, he frequently encountered families bereft of a husband, or a son and in need of help.

Their circumstances induced him to establish a sisterhood that would extend a helping hand to aged parents, widowed mothers and orphaned children.

The congregation soon expanded, erecting a home for orphans and a haven for the aged and infirm. The community staffs schools in Pennsylvania and Massachusetts. Its Motherhouse — Our Lady of Sorrows Convent is located at: 261 Thatcher St., Brockton, MA. 02402. Telephone: (617) 588-5070.

Western Europe joined the community.

The present pastor is Rev. Peter Žemeikis, a charismatic and popular shepherd. May the parish continue to thrive under his able leadership. **SS Peter and Paul, 211 Ripley Place, Elizabeth, N.J. 07206. Telephone 201 352-2271.**

SAFEGUARDING TRADITION

The Lithuanian Museum and Cultural Center of the Anthracite Region opened in Frackville, PA. last year.

It is a small cultural center, which depicts the rich religious, social and cultural heritage the Lithuanian people brought to the country in the late 19th century. The center is the only one of its kind in Pennsylvania, and one of only three in the country (the others are in Chicago and Connecticut). There are plans for another in Philadelphia.

The museum, located at 37 S. Broad Mountain Ave., is open to the general public. In addition to the many cultural displays, the center also has a library with thousands of publications in both Lithuanian and English available to students. A small gift shop is located at the rear of the building.

WHAT YOU MAY NOT KNOW ABOUT RUTA!

MYSTICAL RUE is an herb the ancients used to preserve vision and prevent old age and stiffening joints.

ARROWS dipped in Rue juice supposedly found their mark.

IF you have sensitive skin, merely brushing against it when in bloom can cause a painful rash, much like that of poison ivy.

That You Not Be Alone

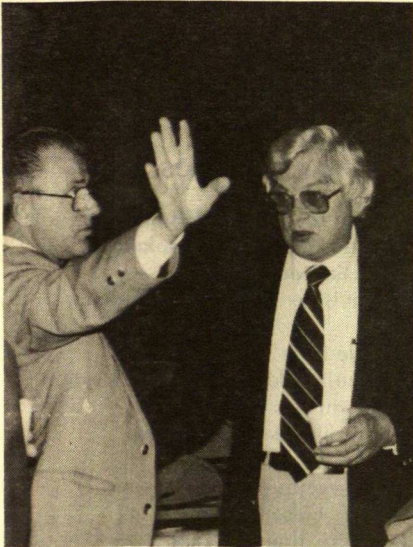
KAZYS BRADŪNAS

*I scrubbed the windowpane
Near your cradle
That stars should rise,
And risen, shed faint light,
That you not be alone,
Through the night alone.*

*I shall sway like a willow
By the level road
That a bird should settle,
And settle, sing,
That you not be alone,
On the journey alone.*

*Up the sad hill I'll go with you,
Like sand I'll flow away
That the wind should blow me,
And blowing, lull you asleep,
That you not be alone,
In the earth alone.*

Translated by Jean Reavey



Vice Chairman for Organizational Affairs of the Lithuanian - American Community, Jonas Urbonas and its President Dr. Antanas Butkus, take time out for a discussion during the East coast districts' conference which took place on April 23, in New Haven Conn. Photo Rev. Francis Giedgaudas, OFM.

Solidarity:

SUMMER FESTIVAL

(Continued from Page 4)

4) The Sixth Lithuanian Song Festival, July 3 at the University of Illinois at Chicago Pavillion will combine 1800 singers in 47 adult and children's choruses from the U.S., Canada and Brazil. This concert of folk songs and songs by Lithuanian composers will be accompanied by a full 60 piece orchestra and folk instruments, and will include 3 dances performed by a Chicago folk dance group in colorful costume.

5) Cultural Events. A multitude of art exhibits, musical performances, drama, poetry and films, along with a street fair, will be highlighted by the American premier of A. Ponchielli's (1834-1886) opera *I Lituani* performed by the Lithuanian Opera Company of Chicago at the Auditorium Theatre, Friday, July 1st.

6) Religious Events. The Festival includes two Sundays, both of which will have impressive Catholic and Lutheran services. On July 3rd at 10 AM, Mass will be celebrated by Joseph Cardinal Bernardin at Quigley Seminary South, 7740 W. Western.

The Festival is a program subsidiary of the Lithuanian World Com-

munity, Inc., headquartered at 5620 S. Claremont, Chicago 60636. Specific information on events, ticket prices and availabilities, hotel accommodations, may be obtained from the Festival office by letter or phone (312) 778-2200.. All events are open to the public.

Miles of Aisles The Strand Book Store, one of the largest secondhand bookstores in the United States, with over 8 miles of books, has been operating in New York City since the 1920s. Strand's founder was Benjamin Bass (1901-1978), a Lithuanian immigrant raised in Hartford, Connecticut. Bass started in the secondhand book trade with a small stall, and built the Strand into a business that occupies three floors and covers some 32,000 square feet.

ACIŪ LABAI

- \$45.00 — Kęstutis J. Kisevičius, Cleveland, Ohio.
- \$35.00 — Ms. J. Malinauskas, Arlington, MA.
- \$20.00 — John Kuzmickas, San Leandro, CA.
- \$10.00 — Dr. A. Kaunas, Elm Grove, Wisc.; Vytautas and Rasa Soliunas, Lemong, IL.; Charles Sweet, Amsterdam, NY.
- \$5.00 — Mrs. S. DeLasky, Paterson, N.J.; Mrs. Sally Mileska, Lewiston, ME.; Eugene Ekaitis, Clairton, PA.; Anne Navarro, Edgewater, N.J.; Brigita Krauskas, NY; Mr. R.A. Stirbys, Phila, PA; Anna Pentes, Ramona, CA; A. Blazevičius, Milford, DE; V.A. Gardelis, Omaha, Neb.; Mrs. E. Vambutas, Richmond Hill, NY.

KNIGHTS OF LITHUANIA AWARD DEGREES AT COMMUNION BREAKFAST

St. Casimir's Communion Brunch and the Mid-Atlantic District meeting of the Knights of Lithuania was held on Sunday, March 13, in Bayonne, N.J. Host was Council 67. 239 knights and guests attended and 52 knights received their 3rd degrees. Honorary member Elena Šaulytė made special presentations to Bernice Aviza and Anne Morgalis in recognition of their outstanding activities for the Knights of Lithuania. Anne Anne is a member of the Governor's Ethnic Council and Bernice is the Chairman of the District's Lithuanian Affairs department and the editor of its bulletin.



From the left: Anne Morgalis, Supreme Council President Loretta Stukas and Bernice Aviza.

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GERAS ŠEIMININKAS**COOKING LITHUANIAN STYLE****POT ROAST WITH PRUNES
KEPTA MĖSA SU SLYVOM**

4 lb chuck or rump roast
3 tbsp. fat
2 onions, sliced
1/2 lb. uncooked prunes, soaked
4 cloves
salt and pepper
1 cup water, 1 cup cider (diluted cider
vinegar may be used instead of cider)

Brown meat on all sides in hot fat. Add onions and when browned, add remaining ingredients. Reduce heat, cover and simmer slowly until tender, 3 or 4 hours. Add more water from time to time if necessary. Serve with potato pancakes or buttered noodles.

**SWEET POTATO SOUP
SALDŽIŲ BULVIŲ SRIUBA**

1 medium onion, chopped
1 rib celery, chopped
1 tbsp. oil
1 (18 oz) can vacuum packed sweet potato mashed or pureed
about 3 cups chicken broth
1/2 tsp. salt

In saucepan, saute onion and celery in oil until tender, about 5 minutes. Stir in potatoes, broth and salt. Simmer 10 minutes to blend flavors. For a thinner soup add more broth.

FOR SUMMER READING

Pioneer Prince in the USA by Stasys Maziliauskas.. It is a historic account of Prince Demetrius Augustine Gallitzin and his eminent relatives. "... one who had achieved success in spreading the Kingdom of God to a remote part of the world, who had sanctified this New World in a peaceful way, who had ever demonstrated an everlasting example of great altruism." \$10.00, hard cover.

Lithuanian Pioneer Priest of New England by William Wolkovich - Valkavičius. The Life, Struggles and Tragic Death of Reverend Joseph Žebrius, 1860 - 1915. \$6.00 soft cover.

We Will Conquer the World by Liūdas Dovydenas. Lithuania before, during and after World War II. \$6.00 soft cover.

All books are available from Bridges, 341 Highland Blvd., Brooklyn, NY 11206. Enclose \$1 for each book ordered to cover mailing and postage.

A P U Z I

What's the language of the following poem?

**SVETIMOS PUPOS
IR NUOSAVOS LŪPOS**

Cražiai mes lietuviškai mokam:
Visokius galvočius prašokam.
Anglišką žodį pagaunam—
Lietuviškus marškinius maunam.

Į gatvę išėję kas rytą,
Žygiuojam, kaip lordai, per strytą.
Batai šiušiais patampa,
Korneriu krikštijam kampa.

Leidė vačina kičena.
Tyčeris boisą tyčina.
Draiveris draivina karą.
Liandorius grinorių bara.

Vakar pentinom fliorą,
Šiandien klyninam štorą.
Džionkus iš jardo mūvinam.—
Šitai mes kalbą lietuvinam.

Runce Dandierinas

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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