

Bridges

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

LITHUANIAN - AMERICAN
NEWSLETTER

THE YEAR OF AUŠRA (DAWN)

Vol. 7, No. 6 June, 1983



Procession of life in Lithuania: the golden wedding celebrants lead, silver wedding celebrants follow. Then come the bride and groom.

Ilijas Fišerio photo

"The GOOD WINE"

Long ago in Cana

Today in Chicago

and Vilnius

It is June again and the wedding wines flow.

Sometimes miracles occur.

At the wedding feast in Cana, when the supply of wine ran low, Jesus transformed water into a wine so excellent that the steward complimented the bridegroom with the observation that most people serve the choice wine first, and then the cheaper wine, but "you have kept the good wine up to now."

Sometimes miracles and parables are understood by men and women who apply them directly to their own lives.

We see this happening in Chicago. Jura and Jonas, who are about to be married, tell us they

understand the miracle of the "good wine" at Cana. Another couple, Danguole and Algis, scoff: "We make our own miracles."

Danguole and Algis invite 300 guests to their glittering June wedding. The guests, attired like figures from Vogue, arrive in Mercedes, Ferraris, Cadillacs. All are successful business people, political big-wigs, distinguished scientists and economists, a writer, an artist, and two "important" priests. Humdrum old Lithuanian friends and the lowlier members of both families have not been invited. Exotic flowers scent the air. The band is excellent, the food gourmet, the wine and

(Continued on page 4)

LIETUVOS
NACIONALINĖ
M. MAŽVYDO
BIBLIOTEKA

GLOBALLY YOURS

One thousand sportsmen of Lithuanian lineage will convene in Chicago for the Second Lithuanian World Festival, June 26 - July 4, arriving from New Zealand, Venezuela, Uruguay, Switzerland, Italy, France, Great Britain, West Germany, Columbia, Canada, Brazil, Australia, Austria, Argentina, and USA. Countless others, involved in the academic and art world, will join them. Judging from what we saw at the first Lithuanian World Festival in 1978 in Canada, we anticipate the same kind of mind-boggling, impressive spectacle of Lithuanian men and women from all parts of the world assembling to demonstrate Lithuanian solidarity.

"The Wings of Lithuanica", a documentary film about our famous aviators Darius and Girenas, is being prepared in Lithuania, replete with authentic archival materials.

Have you, in support of establishing an Endowed Chair of Lithuanian Studies at the University of Illinois, sent in your check or pledge to The Lithuanian World Community Foundation, 5620 South Claremont Ave., Chicago, IL, 60636, USA?

A \$36,000 grant from the National Endowment for the Humanities has been awarded to Chicago's Balzekas Museum of Lithuanian Culture for a two-year project "The Lithuanian Heritage: The Many Views of Youth." It will involve Lithuanian American youth, nationwide, ages 15-21, to seek new understanding, appreciation and interpretation of their heritage.

"Melodies in Igor Stravinsky's *Rite of Spring*, can easily be mistaken for Russian folksongs", writes composer Steven Rosenhaus in the *Musical Heritage Review*. "In fact, only the opening bassoon melody is a true folk tune, being Lithuanian in origin."

EDITORIAL

Lithuania's Lech Walesa

"Free Father Alfonsas Svarinskas!" exhorts the writer of the lead story in the last issue of the *Chronicle of the Catholic Church in Lithuania*, an underground publication of which 57 issues have appeared in the West and been translated into English.

Who is this Father Svarinskas, whose name, like a diamond, shines from practically every issue of the *Chronicle*. Perhaps Cardinal Bernardin of Chicago explains it best when he compares Father Svarinskas to Poland's Lech Walesa: "As Lech Walesa symbolizes the aspirations of the Polish workers, so Father Svarinskas has become the leader and focal point of the Lithuanian religious movement..." "The Soviet authorities dread what he represents — a faithful priest, who inspires faith in his people."

Father Svarinskas was arrested, charged and convicted for alleged anticonstitutional and antisoviet activities. These are all encompassing charges under the pretext of which the Soviet Union can quickly rid itself of any "trouble-makers." What he is accused of and what the real charges are, is as different as night and day. Two clear interpretations emerge from Father Svarinskas conviction. On the one hand, his conviction (the speed of which set an unprecedented record in the annals of the Soviet court system) shows that the Soviet government has intensified its harrassment and persecution of believers and also that it fears the ever-growing power of the Catholic Church especially since the election of a Polish Pope who understands the situation in Lithuania very well.

Indeed, the power of the faithful is growing. And their greatest weapon is unity — which came to the forefront in Father Svarinskas' case. *Chronicle No. 57* reports that, in no time at all, practically all of Lithuania heard the news. Petitions were signed and 36,000 were collected. Little Skardupiai gave its 32 while Kaunas had 3759. This kind of united front, where your signature means that you are immediately placed in the KGB limelight, is a good example for us Lithuanians in the Free World to follow. What do we have to lose? When we gather in Chicago for our Festival and Youth Congress crammed with every imaginable activity, will there be time to reflect on Father Svarinskas and on Father Sigitas Tamkevičius, who is next on the Soviet agenda? With thousands of Lithuanians in Chicago, gathered from all parts of the world, just think how much could be done!

Every issue of the *Chronicle* ends with the same message: "Lithuanians do not forget!" This is followed by a list of prisoners of conscience: who "bear the shackles of captivity so that you might live and believe in freedom!" *Chronicle 57* is dedicated to: "Father Alfonsas Svarinskas, a member of the Catholic Committee for the Defense of Believers' Rights, going for the third time the way of the Gulag for his Country and the Church."

Dalia Bulvičius



1941 • (Above) Russian communists deported over 30,000 Lithuanians to Siberia, the "Cemetery of Nations."

1983 • (Right) Communists still violate human rights: Rev. Alfonsas Svarinskas, whom we see leading a procession of young and old — all on their knees — has been sentenced in Lithuania to 7 years in prison and 3 years in exile for alleged "crimes against the State." The 1941 Siberia has been replaced by a Siberia of the soul for the people of Lithuania.



bucket from a well, her face a mask of agony... Scurvy... Typhus... Starvation... A seventeen year old boy, deranged, lying in his own blood and excrement... By June the sun shined day and night... Our clothes were rotting tatters... We were set to work in the endless daylight... We slaved to construct the fishing industry in the Arctic... The directors treated us like the greatest criminals.... "Work, you lazy beasts! Faster! Faster, if you want to eat... You get State bread for nothing. Today you worked poorly; tomorrow you will not receive bread. You are not even worth a bullet"... Night thieves come into our camp and steal our last rags... An old Jewess who has gone out of her mind is singing cheerful songs... The dog sleds found a young woman a kilometer away. She sat frozen on the river ice. The finger with her ring was broken off... The mother buried her child with her own hands... In spite of the cruel cold we build a school hut... The communist press often announces that "even here in the far north, with indescribable enthusiasm, shoulder to shoulder, we are creating a new and beautiful life for the fortunate Soviet man"... The newspapers write that the work is being done by enthusiastic communist youth. Not a word about the work of women slaves... Nor the dying...

The June Days of Horror

by Kipras Bielinis and H. Tautvaiša

On the night of June 14-15 in 1941, the Soviet Russians executed the first of their premeditated crimes against the Lithuanian nation — the first mass deportation of Lithuanian citizens to Siberia. The Soviet utilized a gigantic network of agents and an elaborate system of transports in order to comb every Lithuanian city, town and village and deport thousands in one night. The Red Cross estimated there were 34,260 deportees. This action of mass deportation has gone down in Lithuanian history as the June days of Horror.

"Who are these deportees? They are prostitutes, bums, thieves, the scum of society!" a Communist Party chief lectured to representatives of factories and plants in Kaunas. The deportees, in fact, were the intelligent, learned and morally responsible citizens of Lithuania.

During the second Russian occupation in 1948-49, the number of people deported to Siberia was

tenfold larger than in 1941. Simultaneously, the terror and mass murders implemented by the Russians knew no bounds. The Soviet deportations far exceeded the number of Lithuanians in tsarist times who were sent to Siberia after the rebellions of 1831 and 1863.

Russian Party member L. Ilyich characteristically promulgated: "We must fight against the smallest manifestations of nationalism and use relentlessness in order to weed them out on the economic, cultural and ideological level."

H. Tautvaiša records in *The Cemetery of Nations* "In the Siberian barracks during the three months of sunless polar darkness, our strongest man Vitkauskas collapsed, half paralyzed and speechless... I saw many Finns, Lithuanians and Jews both adults and children—dying in cramped quarters... People too weak to remove their dead... I saw Mrs. G.'s dead body being hauled through the roof like a

THE GOOD WINE

(Continued from page 1)

liquor limitless. The bride and her bridesmaids are gowned in costly splendor.

The following Sunday, Jura and Jonas have a different kind of wedding. They eschew one-upmanship and fanfare. They hold their wedding feast inexpensively in her mother's suburban garden. On

the patio, a string quartet of college students makes beautiful music. The food has been prepared by older Lithuanian women who love to cook. Among the guests, besides family and Lithuanian friends, one sees faces which surprise the family: Eurasian, Black, Semitic, Hispanic, Hindu, whose presence reveals that Jura and Jonas enjoy a rich international life in addition to their beloved close knit Lithuanian circles. The bride, gowned with subtle simplicity, glows from within, surpassing the loveliness of the garden flowers.

There are limited intoxicating

drinks at this wedding. But the "good wine" of Cana is shared by the bride and groom and their guests.

Two years later, in the pattern of over 50% of modern unions, Danguole's and Algis' marriage breaks up with annulment. Danguole feels outraged because Algis is inconsiderate: he leaves his tennis sneakers on the sofa and he fails to handle the toothpaste tube to her liking. He, in turn, has grown increasingly irked by her insatiable passion for clothes and new cars and people "who are somebody."

Two years of marriage for Jura and Jonas have produced a solid joyous relationship between man and wife. The good wine of Cana, present at their wedding, flows through their veins and directs their lives.

Is it a miracle?

The "good wine" is the wine of love: the wine of Christ's love which produces compassion, understanding, humility, forgiveness for offenses. This wine, accepted in a spiritual union with Christ, transforms our natures — all that is

mean and ugly within us, our pride, condemnation of others, vengeance without forgiveness. And we, transformed, even if imperfectly, begin to act and live in the image of the Master.

The good wine also brings personal inner peace. And peace among families and friends. And it can — it is no impossible dream — bring peace among nations.

These are thoughts which Jura and Jonas exchanged with us in Chicago, as we deplored the dissolution of Danguole's and Algis' marriage.

Over coffee and cognac one evening, as we talked about the communist persecution of the Church in Lithuania, Jura startled us by asserting, "I have deep faith in Lithuania. Our families fled from Lithuania, but Christ never left. He is still there."

Jonas seemed to know what she meant. He produced a newspaper photograph of a wedding procession in Lithuania (*Bridges* reproduces it for you on page 1) and he urged, "Just take a good long look at these stalwart Lithuanian faces. The people march proudly in a procession of love. The golden wedding celebrants lead. The silver wedding celebrants follow. And then come the bride and groom. These faces have strength that is more than mere physical stamina."

"It's the good wine of love that glows through this procession," smiled Jura. "Everyone of the people is an inseparable party of the whole. Generation after generation of Lithuanians, on the soil of their own homeland. Dedicated to something much greater and more powerful than the Communist Party and the State."

"I have observed," added Jonas "that the way each life will go, uphill or downhill, up mountains or down into bogs and quicksand, is determined early by the choice each individual makes in his preference for the wine of life: the materialistic wine which inebriates the ego, or the spiritual wine which transforms and elevates the human being to a higher level of existence."

LOVE AND HONEY

IN VILNIUS

Dalia Umevičiūtė

*Take me for your wife. I'm very fond of honey.
All the loaves of bread I bake are round with laughter.
Knowing that my flour-covered hands will give them honey.
Take me for your wife.*

*Mind you, clefted chin, you let the honey dribble.
Straight down to the heart. My own heart brims with honey.
The small dark hive, mid-winter, smells of lindens.
Take me for your wife.*

*Our children will have hair of golden amber,
Their small round mouths will smell of honey
And they will run from you to me and gather what is sweetest.
Take me for your wife.*

(dj trans.)

Demie Jonaitis



*Vytautas Ignas
Artist*



*Sofija Grudzdytė
Architect, Artist*



*Algirdas Landsbergis
Dramatist, Author*



*Alexandra and Liudas Sagis
Grandinėlė Dance Ensemble*

THE WINNERS:

**Lithuanian Culture
Flourishes Abroad**

At the recent Third Laureate Festival of the Lithuanian American Community's Cultural Council, these United States and Australian citizens were the recipients of top awards for outstanding cultural achievement.

Tamošaitis Photos



*Dr. Jokubas Stukas
Radio Program Director*



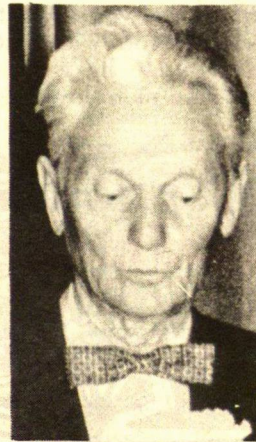
*Henrikas Kačinskas
Actor*



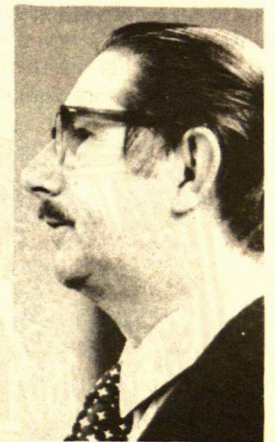
*Dr. Genovaitė
Kazokienė,
Biographer of
Čiurlionis*



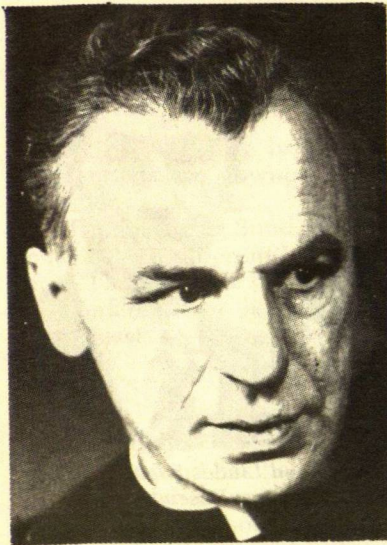
V. Ignas



*Jeronimas Kačinskas
Composer, Musician*



*Dr. Vytautas Vardys
Historian, Author*



FATHERHOOD

PHYSICAL AND SPIRITUAL

by
Rev. Stasys Yla

Every male child is created to become a father, if not physically then spiritually. From his childhood until he begins to feel his manhood awakening within him, at about fourteen years of age, his maturing mind starts to grasp the concept of fatherhood and his own involvement in it.

Up to this time, the boy is immersed in a thousand and one activities, not in his primary calling. All talk about his future role is only a game, rising impressions and mimicry. He loves the outward appearances of "manly" endeavors. His true vocation he begins to sense as he enters the early teens. This "secret" born within his soul he hides within himself. He tells nobody, not even his parents about this mysterious feeling, until the proper time comes to reveal himself to the world.

This secrecy is deeply psychological. If it is revealed too soon — the young boy's wings to his vocation might be broken. The elevating idea might fade and lose its mysterious attraction, as it encloses him in solitude. Every true calling has to mature like an infant, grow unseen until it confronts the world. What the boy will be like is God's secret. And while he is enclosed in this mysterious solitude he is to us more fascinating, more longed for and more lovable than the

one who is immediately revealed to our eyes.

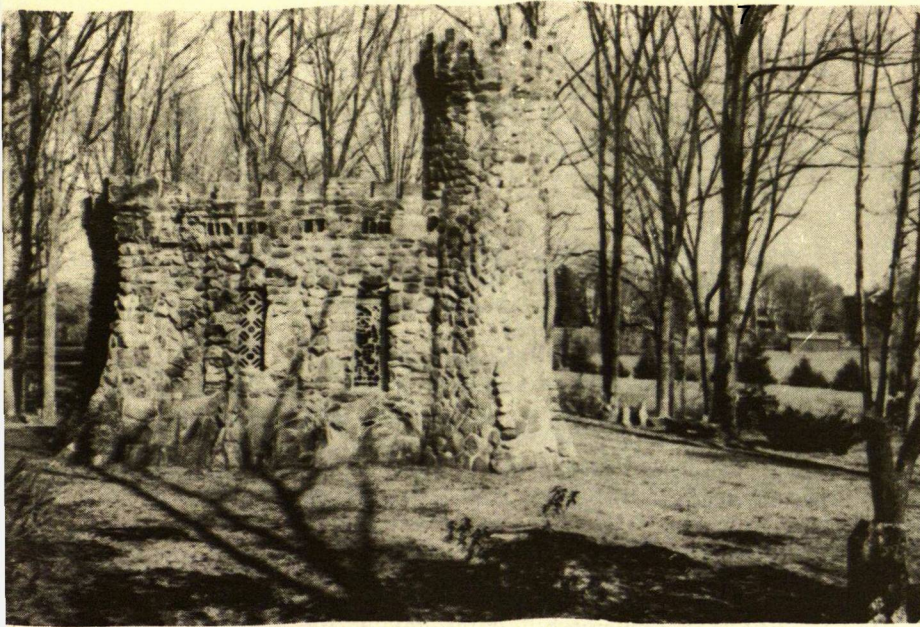
The longing of fatherhood at first appears as an undetermined sensation, intoxicating the boy and giving him no peace. How to cure this strange sensation is not clear to him. Many questions rise. These will force him to turn to the advice of strangers, older friends, peruse through literature, or eavesdrop on conversations dealing with this subject. Sometimes, he himself might unconsciously turn the conversation to this topic, but never reveal that it is he that it concerns.

A fourteen year old is deeply attracted "to his father's affairs." Many years will pass before this idea bears fruit. It is only right that the spiritual preparation for his role should take place many years before the physical one. And even if he should never become a father in the physical sense, this spiritual preparation will never allow him to be sterile. He will give birth to ideas, words which inside mankind's hearts will be spread in the world. Through him will be felt the sufferings of fathers, the longing and much joy when he sees the fruit of his spiritual labors. Therefore even though he will not climax his fatherhood by a physical act, a man can leave his mark on the world by his spiritual fatherhood.

Translated by
D. Bulvicius



Vytautas Ignas Linecut



The Lithuanian Castle Father Yla built at the Immaculate Conception Convent in Putnam, Conn. stands — sturdy and symbolically impregnable

REV. STASYS YLA

Architect of Castles of the Soul

By Kendall F. Svengalis

Rev. Stasys Yla was a beloved intellectual of the first rank and one of the most prolific Lithuanian writers of his generation. Those who knew him in Lithuania recall that he always had a smile on his face and usually a little humorous story to tell, even in Lithuania's darkest days. According to one of his closest friends, "no one could transmit warmth of soul and heart the way he did."

From his home in Putnam, Connecticut, where he served as chaplain to the Sisters of the Immaculate Conception for the past thirty years, Father Yla attracted a world-wide following with his writings, speeches, cultural activities, engaging personality, and boundless enthusiasm. He was in great demand as a lecturer in both North and South America. Not a formal person, he had a particular talent for involving his audiences in his lectures.

Like most Lithuanians, he was a lover of trees. His landscaping of the Convent grounds reflects his love for the beauty of nature. He

was a humble man who took particular pleasure in the more physically demanding projects which occupied his time on the grounds of the Convent. His "Lithuanian Castle", which he built with the assistance of several close friends, stands as a permanent monument to his creative energy and love for his homeland.

Born on January 5, 1908 in Lithuania, Father Yla studied at the Kaunas Seminary and the University of Kaunas. He was ordained into the priesthood on June 21, 1932 and earned his licentiate in theology the following year. In 1935, he was appointed to the Faculty of Theology-Philosophy at the University of Kaunas. His novel and refreshing approach to the subject of pastoral theology was particularly well received by the students under his tutelage.

When the Soviets forcibly occupied Lithuania on June 15, 1940, he fled the country for Germany and served as chaplain to Lithuanian refugees in Berlin for two years. Upon his return to Lithuania,

Father Yla became a central figure in the underground press movement and was involved in the publication of 16 different underground newspapers. He also prepared secret radio messages for transmission to England and Sweden with the assistance of friends and students from the University of Kaunas.

In March, 1943, Father Yla and 45 other Lithuanian intellectuals and professional people were arrested by the German authorities and transported to the Stutthof concentration camp in East Prussia. These arrests were made in partial retaliation for the failure of the Germans to organize a single SS Legion from among Lithuanian youth. During his two years incarceration, Father Yla endured intolerable physical and spiritual privation, yet managed to minister to the needs of his fellow inmates—conducting clandestine masses, administering the sacraments, hearing confessions and comforting the sick and demoralized.

Father Yla finally escaped when Red army units overran German positions and authority collapsed. Before fleeing to western Europe, however, he had an opportunity to view first-hand the barbarous acts of the self-proclaimed Soviet "liberators." While in Stutthof, he contracted tuberculosis and never fully recovered from its effects, although one would never have guessed it, judging from his energy and indefatigable spirit. He was later to recount his experiences in Stutthof in *Žmonės ir Žverys (Men and Beasts, 1951)*. In 1971, the English translation of this work appeared under the title *A Priest in Stutthof*.

Between 1945 and 1950, Father Yla was a member of the Vatican Mission for Lithuanian refugees living in Germany and Austria and

(Continued on page 11)

NATIONAL MEMORIES:

— Rue and Weddings —

In Lithuania, on Sunday mornings one observes women going to church with sprays of *rūta* in their hands. The young girls make it into wreaths and wear it on their heads as crowns, or give *rūta* to their beaux as tokens of special esteem and remembrance. It is as a symbol of purity that the *rūta* plays an important part in the wedding ceremonies of the Lithuanian people. The bride usually marries with a wreath of *rūta*, unless she is being married for the second time.

Before the wedding, the village maidens gather at the bride's house, place a wreath of *rūta* on her head, and sing songs. The bridesmaids bind the bride's tresses with flowering *rūta* to signify the beginning of the ceremony that will end her happy maidenhood. This is followed by a session of general merriment.

On the wedding morning, amidst great pomp and ceremony, the groom's representative presents a wreath of *rūta* to the bride. After the wedding, the village maidens sing the bride's farewell to the *rūta*, showing that her maidenhood has come to an end.

How the *rūta* came to play such an important part of the life of the people, and when it originated, is hard to say. But the fact that *rūta* plays such a great part in the folk songs of Lithuania leads one to believe that it is as old as the Lithuanians themselves. Lithuania's national love story, of the Grand Duke Kęstutis and the poor maid Birutė, dates to the 13th century, and the poets in describing Birutė, state when Kęstutis met her she was wearing a wreath of *rūta*.

Thus through the ages, the *rūta* has passed from paganism to Christianity, and has been known to be used for dipping into holy water and sprinkling the people to ward off evil . . .

The *rūta* flourished in the days of grandeur, when Lithuania was one of the most important countries in Europe and in fact, the largest. It survived its less happy days when under the Russians; every effort was made to stamp out everything that was Lithuanian. In the country's restoration, after World War I, the *rūta* was again prominent as ever. Even in the United States, one occasionally sees the bridal veil of a Lithuanian girl held by a wreath of *rūta*, or a small wreath pinned on the back of the bride's head.

HISTORY

A Royal Wedding

Fourteenth Century Style

During all the hectic years of almost incessant warfare with the Teutonic Knights, Lithuania did not ignore Poland; frequent military incursions into that country had brought many captives into Lithuanian hands. Lithuania ultimately realized, however, that she could not continue to remain a pagan nation, since by that time all of Europe had become Christian. The mutual interests of the two nations led to closer ties in their struggles against the Teutonic Knights.

With young Queen Hedwig on the Polish throne, the ruling class saw a way to unite Lithuania and Poland by her marriage to Jogaila. This course was not without its obstacles: Jogaila was a pagan while Hedwig, a Catholic, had already been pledged to marry Christian Prince Wilhelm of Austria. Nevertheless, the Polish nobles made their wishes known to Jogaila, and in 1385 he sent a delegation to Cracow, the capital of Poland, to ascertain whether there was a possibility of marriage between him and Queen Hedwig.

Before entering into any agreement, the two countries held a conference at Krėva where the whole matter of their relations was discussed. At this convention in 1385, Jogaila made the following promises: (1) to be baptized personally and to baptize the Lithuanian nation; (2) to return to Poland all of the territories occupied by Lithuania; (3) to pay 200,000 florin to Prince Wilhelm of Austria, since Poland had previously pledged officially to pay such an amount in the event that Queen Hedwig did not marry him. Jogaila also agreed

to friendly cooperation with Poland, but Lithuania would retain its independence and identity.

On February 15, 1386, Jogaila was baptized in the Cracow Cathedral, taking the Christian name Wladyslaw; on March 4th he was crowned King of Poland. The ceremonies were attended by many influential rulers and churchmen of Eastern and Western Europe. On this occasion Vytautas renewed his profession of faith, and the other dukes of Lithuania embraced Catholicism.

Jogaila appointed his brother Skirgaila Duke of Lithuania, in his place, at Vilnius; he retained the title of Grand Duke of Lithuania while remaining in the Polish capital. During his coronation Jogaila had promised Vytautas that he would add other districts to Gardinas; this promise was never fulfilled.

The joining of the two countries was a matter of much satisfaction to the West European rulers, who thought they saw in it an end to the conflicts waged around Lithuania for many years. Strangely enough, the Teutonic Knights were the least pleased by the union. This may have been because there were no more pagan lands to conquer and no more pagans to be won to Christianity. The Knights therefore continued their invasion into Lithuania, seeking by means of propaganda to instill in the European nations and the Pope the idea that the Polish-Lithuanian alliance was fraught with unseen danger: the two nations would surely join Russia and the Tatars against the other European powers, the Knights warned.

JOE KALIFF SPOTLIGHTS "GREAT PLAYERS"

Lenore Shimkus (right): Most of us think of Joe Namath or Stan Musical when Pennsylvania is mentioned but this column is proud of a lovely Lithuanian girl named Lenore Shimkus. Miss Shimkus, was recently chosen on the All-American girls' basketball team by the American Women's Sports Foundation after starring for the University of Pittsburgh at Johnstown team. After starring at Marian Catholic High School and serving as co-captain of the squad, Leonore entered the University of Pittsburgh and led the women's squad with 454 points and a 17.5 average. She shot 54 percent from the field and an astounding 84 percent from the foul line. Leonore was chosen most valuable player in the Snowflake Classic which her team won. She was named to the Kodak All-Region team and was picked as all-tourney in the IUP Tournament and UPJ Mountain Cat Classic and Southern Regional, NCAA. Listen to what her coach Jodi Gault has to say about her: "She's a great player, a hard worker and the type of player every coach wishes she she three of. Lenore is cut in the mold of what everyone believes an All-American to be. Extremely coachable. Lenore is an inspiration to the younger players. This is another award she so really deserves."



"a great player"
"an inspiration"

An exuberant sextet (below): "Maximal" is how radio station WTMR describes them. They are titled "Steel Wolf", a modernized version of Lithuanian *Geležinis Vilkas*. The group consists of six Lithuanian boys performing rock 'n' roll, polka and popular music. They are from left to right: Rimas Kezys, lead guitar; Edvardas Kezys, vocalist; Algirdas Bivainis, lead guitar; M. Vytas "The Wizard" Adomaitis, percussion; Vytas Kezys, bass; Andrius Alex Lileika, keyboards. Viktoras and Lenny Ralys give their support to the band as sound managers.

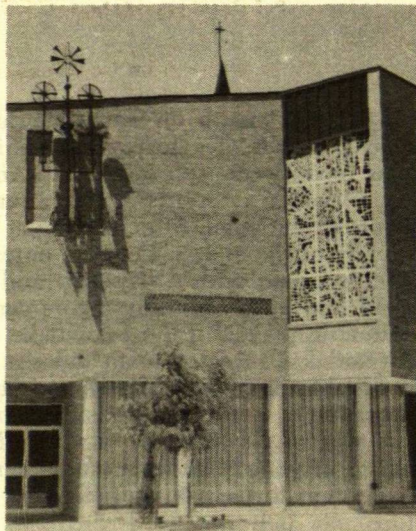
"maximal"
"exuberant"



A SHRINE TO GOD AND COUNTRY IN CANADA

In his poem, "The Wasteland," T.S. Eliot writes that "April is the cruelest month...." But to the Lithuanian the month of June is the cruelest. There are not many Lithuanians, who have not lost a relative or friend during the horrible days of June.

Therefore it is only fitting that we chose the parish of the Lithuanian Martyrs in Mississauga, Canada, as our parish of the month. It is a young parish, founded by Rev. Petras Ažubalis in 1977. The architect was Dr. A. Kulpa-Kulpavičius. It is a modernistic building whose main attraction is the huge stained glass windows. Created by the Lithuanian artists Albinas Elskus and Jonas Bakšys, the windows depict the national and religious martyrs of Lithuania. Among them are Bishop Teofilus Matulionis of Kaišiadorys and Archbishop Mečislovas Reinys of Vilnius who were deported to Siberia in 1946 and perished there.



The present pastor is Rev. Jonas Staškus. The parish is a beehive of Lithuanian activity. Not a weekend goes by without delicious aromas floating

around the Church while busy *šeimininkės* are preparing for a banquet or wedding in its two large halls. On the spiritual side — the 11 o'clock *Suma* is most popular and usually packed. One of the reasons could be the talents of the young organist Jonas Govėdas.

Not far from the church is St. John's Cemetery where 13,000 already are reposing. The grave markers are each a work of art in itself, decorated with Lithuanian motifs.

One of the best Lithuanian weeklies in the Free World *Tėviškes Žiburiai*, published since 1949, has also found its home here. It is mainly through the efforts of its editor Rev. Dr. Pranas Gaida and his dedicated staff, that the newspaper in content and appearance is unrivaled.

If you visit Canada on your vacation, drop in for a visit. You will be pleasantly surprised.

Lithuanian Martyrs' Church, 494 Izabella Ave., Mississauga, Ontario, Canada L5B - 2 G 2. Telephone 416 277-1270.

KNIGHTS OF LITHUANIA OFFICERS CONVENE

The National Officers of the Knights of Lithuania met in executive session in Philadelphia, the site of their 70th National Convention.

The meeting was arranged by Philadelphia Council 3 and the guests were welcomed by St. Casimir's Church pastor, the Rev. Eugene Wassel, Council pres. Walter Mameniskis, Convention Co-Chairpersons Dianne Drumstas and John Mickunas, and other members of the local council. The meeting was held in the Lithuanian Music Hall.

President Loretta Stukas opened the meeting and the Rev. Anthony J. Jurgelaitis, O.P. offered a special prayer for the members of the Knights of Lithuania.

Officers and chairmen in attendance: From the New York - New Jersey area: Loretta and Dr. Jokūbas Stukas; Helen Shields, Frank Petrauskas; Chicago — AnnMarie Kassel, Irene Sankus and Paul Binkis, Jr.; Pennsylvania — Elsie Kosmiskey, Helen Chesko, Anne Wargo and Thomas Bruzga; Ohio-Michigan — Magdalena Smailis, Aldona and Joseph Ryan, Elinor Sluzas; Connecticut — Rev. Jurgelaitis, Nancy Miro, Alphonse and Theresa Trainis and William Piacentini.

Following the presentation of re-

ports from the officers and chairmen, several special projects were discussed.

To commemorate the 500th anniversary of St. Casimir in 1984, a special issue of *Vytis* will be published which will be devoted to St. Casimir.

Under consideration also for 1984 is the possibility of sponsoring an English-speaking week at Camp Dainava in Manchester, Michigan.

The K. or L. Scholarship Fund was established 25 years ago, under the chairmanship of Dr. Jokubas Stukas. The current chairman William Piacentini is planning several commemorative events during the National Convention. Our 1st K. of L. Scholarship recipient was Algirdas Budreckis. Dr. Budreckis is now a national and prominent Lithuanian leader and is the National Lithuanian Language Coordinator.

Much time was devoted to finalizing the 70th National Convention plans, which will be held August 18-21st with convention headquarters at the Independence Holiday Inn in the heart of the historical area of Philadelphia.

The convention will open Thurs., the 18th, with a 10:30 a.m. Mass at the historic Old St. Joseph's Church, which is the oldest Catholic church in the United States. The convention busi-

ness sessions will begin the same day at 2 p.m.

Friday, Aug. 19th and Saturday, the 20th noon Masses will be held at St. Augustin Church. The Closing Mass will be held in Council 3's home parish — St. Casimir's on Sun. the 21st at 10:30 a.m.

In addition to the regular convention business and the election of officers for the coming K. of L. year, several panels are being prepared. One will be on Catholic Action, with the Rev. Peter Stravinskis of New Jersey as moderator. Other panels will cover the Junior program, Lithuanian Culture, and the K. of L. Ritual Program.

Scheduled social events will include an evening at the world-famous Mummies Museum, the Convention Banquet and Ball on Sat., the 20th and a closing luncheon on Sun.; the 21st. The Friday event will include a candle-light ceremony at the site of the Liberty Bell to remind everyone that Lithuania is a Captive Nation. It will be followed by a cultural program.

The next meeting of the National Officers will be held on June 4th in the New York — New Jersey area.

Irene K. Sankus

National Public Relations Officer

**BRIDGES
VIA LETTERS**

I thoroughly enjoy your "Lithuanian-American Newsletter." Its articles about past and present people and events are informative-interesting.

My pride in my Lithuanian heritage increases.

*Lilian (Klimas) Renecke
Lockport, IL*

The several copies of *Bridges* that we have seen have been very informative. We hope someday to produce *Baltic News* in such a professional level.

*Janis Jekabsons
Editor, BALTIC NEWS*

Rev. Stasys Yla

(Continued from page 7)

served as advisor on pastoral matters, Catholic Action, and as head of the press section. He came to the United States in 1950 and settled in Putnam, Connecticut.

A prolific writer with wide ranging interests, Father Yla authored nearly a dozen major works as well as countless articles and pamphlets on religious, literary, cultural and historical subjects. He also prepared new editions of several Lithuanian prayer books.

In the journalistic field Father Yla served on the editorial staff of the daily *XX Amzius*, edited *Auka* and *Lux Christi*. He was a member of the Lithuanian Catholic Academy of Arts and Sciences.

Both in Lithuania and the United States, he maintained strong ties to young people and various youth organizations. He served as scoutmaster and chaplain to the Lithuanian Boy Scouts and as chaplain to the Lithuanian Girl Scouts in exile. Since 1963, he was the spiritual advisor of the Catholic Federation Ateitis and was instrumental in organizing leadership workshops for its student members. He wrote the *Handbook of the Ateitis Organization*.

Father Yla was in Chicago to address a gathering of concentration camp survivors and was a guest of the Marion Fathers when death came March 24, 1983 at the age of 75. He will be fondly remembered by all those who knew him, either personally or through his many writings. Moreover, his contributions to the advancement of Lithuanian culture will enrich us all for many years to come.

Kremlin Interferes with U.S. Mail

A Letter from Congressman Benjamin A. Gilman:

I am gravely concerned that the Soviet Union is interfering further with mail from the United States and I fear that this practice is being escalated to new heights.

Therefore, I am writing to you and other leaders of the Jewish, Lithuanian, Ukrainian, Polish, Christian, human rights and scientific communities across this nation to enlist your support in documenting what I believe to be undue interference by the Soviets with our mail.

We have already accumulated evidence of the following:

1. A calculated and systematic attempt by the Soviet authorities to isolate minority groups further, by means of denying individual members of those groups a "liveline" to outside freedom by denying them their mail.

2. A similar attempt to subvert the Helsinki accords and International postal agreements by falsely signing registered mail receipts and then confiscating the mail.

Another source informs me that USSR postal authorities have in their possession a list of Soviet residents to be denied their mail from the U.S.

These indications and allegations need to be fully documented. Accordingly, I urge you to join me and the 79 other Congressmen working on this by sending us the following:

1. Forward to us promptly any documentation in your possession with regard to this issue.

2. Call me personally, or my representative on the Investigations Subcommittee, David L. Eno, if you possess or know of the possession of any documents, claims, allegations or interferences raised in this letter.

**DATES TO KEEP
Picnics - Festivals**

June 26 — Sisters of Jesus Crucified, Elmhurst, PA. Phone 717 842-7466.

July 4 — Sisters of Jesus Crucified, Brockton, MA. Phone 617 588-5070.

July 10 — Franciscan Monastery, Kennebunkport, Maine. Phone 207 967-2031.

July 25 — Sisters of the Immaculate Conception, Putnam, CT. Phone 203 928-4828.

August 7 — Annunciation Parish, Brooklyn, N.Y. Phone 212 387-2111.

August 14 — Lakewood Park, Barnesville, PA. Lithuanian Day. Phone 717 874-0842.



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GERAS ŠEIMININKAS**COOKING LITHUANIAN STYLE****TRADITIONAL DRINKS SERVED AT WEDDINGS****MEAD
MIDUS**

1 handful juniper berries
2 nutmegs
1 handful hops
7 quarts honey
14 quarts water
1 oz. yeast
1 tsp. sugar

Break and crush berries and nutmeg. Tie with hops in cloth bag. Place in honey and water, boil about 1/2 hour, skimming off foam. Cool to lukewarm (about 100 degrees F.). Pour into 5 gallon bottle. Do not overfill; allow about 4 inches space from surface to top of bottle.

Cream yeast with sugar and 1/2 cup of honey-water liquid, set in warm spot for 10-15 minutes until it begins to bubble. Slowly pour into liquid in bottle. Stopper bottle cork into which a glass tube (thistle tube or medicine dropper with bulb removed) has been

set, to allow fermentation gases to escape. Allow to ferment at temperature of 60 degrees no less than 6 months. At end of that period, filter off with rubber pipette or siphon, pour into bottles, cork. Ready to drink in month after bottling.

**HONEYLIQUEUR
KRUPNIKAS I**

8-10 cloves
2 pieces ginger
5-6 peppercorns
1 nutmeg (cracked)
3 sticks cinnamon
1 cup water
2 cups honey
pure grain alcohol

Add spices to honey and water. Boil about 1/2 hour (until flavor of spices is fully extracted). Cool. Strain through cloth. Measure. Add equal amount alcohol. Bottle.

**HONEYLIQUEUR
KRUPNIKAS II**

1 tbsp. caraway
10 cloves
10 whole allspice
2-3 sticks cinnamon
1 stick vanilla
2 pieces yellow ginger
2 pieces white ginger
10 cardamon seeds
1/2 nutmeg
2-3 strips orange rind
2-3 strips lemon rind
pinch of saffron
4 cups water
2 lbs honey
1 quart grain alcohol

Crack cardamon seeds and nutmeg. Boil them, spices, rind, and water in covered pot until liquid is reduced to about 2 cups. Strain. Bring honey to a boil, skimming off foam. Pour first liquid into honey. Remove from heat, as far away as possible (to prevent flare-up or explosion of alcohol). Carefully and slowly pour in alcohol. Replace pot on very low flame. Heat (be careful not to simmer or boil) for 15 minutes. Remove from fire. Cool in same pot. Following day, pour into bottles, allow to settle. If clearer liqueur is desired, filter through paper or cloth and rebottle.

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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