

Bridges

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

LITHUANIAN - AMERICAN
NEWSLETTER

THE YEAR OF AUŠRA (DAWN)

Vol. 7, No. 9, September, 1983

SEPTEMBER MORNING

Demie Jonaitis

September morning in Lithuania, well-scrubbed uniformed seven year-olds join the march to school, carrying huge bouquets for teacher and schoolbags ready for books. Jonukas and Onutė, the future of Lithuania, are just as apprehensive about the first day of school as their cousins Johnny and Anne are in Chicago. They will be exposed to years of rigorous mental training which will transform them into young men and women very different from their American counterparts.

Onutė and Jonukas begin a regimented life of structured discipline. They enter the classroom quietly, sit down, clasp their hands and wait for the teacher. When she arrives, they stand to greet her with respect. In sharp contrast, Anne and Johnny in Chicago push and shove their way into the classroom, some jump on the desks, others impishly tease one another, surreptitiously flip chalk at the teacher's back, and "freely express themselves."

Onutė and Jonukas learn to be responsible for the upkeep of their classroom and the well being of their classmates. Anne and Johnny, on the other hand, indulge in democratic competitiveness for the teacher's attention which they attract with varied mischief. But how does the learning process progress?

Jonukas and Onutė quickly learn to read and write in both Lithuanian and Russian. Johnny and Anne may develop "reading



problems" and they may have writing problems when they get to college. Even if they learn rapidly, they will not know as much about American and European literature as their Lithuanian cousins. Nor will they be as advanced in mathematics and science. Their knowledge of geography and history will be minimal.

Jonukas and Onutė, who become

so proficient in science and languages, learn history in which Russia is idealized as a country of people who have never been inimical to Lithuania and never harmed Lithuanians. U.S.S.R., they learn, is a protective mother whose arms are always ready to embrace the needy, such as the people of Afghanistan. U.S.S.R., they learn, is a realist

(Continued on page 10)

GLOBALLY YOURS

"A counterattack is needed because the Soviets obviously are winning the world-wide war of ideas," states Charles Wick, director of the U.S. Information Agency. Quietly and systematically, the Reagan administration has gone to war in the arena of ideas which it takes as seriously as its military build-up.

President Reagan recently signed a secret directive setting up four high-level administrative committees to improve public diplomacy abroad. The Voice of America and Radio Free Europe will be modernized and expanded. The administration will also step up satellite television broadcasts to promulgate its messages world-wide.

"Western influences are corrupting culture in Lithuania," complain the bureaucrats of the Communist Party in Lithuania. They demand a stronger control of theaters which, they claim, "show alien, degenerate elements." They are calling for "a remedy — an ideological, thematic correction." They especially single out the Kaunas Theater for "unacceptable extremism, its delight in nihilistic intonations, and its gloomy palette."

Annually eleven professional theaters in Lithuania give about 50 premiere presentations and 4000 performances which are attended by two million spectators.

Nearly 11 thousand people, with 5700 from rural areas, are on the staff at the state cultural institutions in Lithuania. More than 3000 of them have higher education and 4500 special secondary education.

Each year 6 million people visit Lithuania's 29 museums.

EDITORIAL

"Atheists Terrorize Schoolchildren"

Our appreciation of the much criticized school system in the United States grows deeper the more we learn about events in schools in occupied Lithuania. Our schools are not as disciplined nor intellectually geared, but our teachers generally maintain a humane respect for each child as an individual.

An article "Atheists Terrorize School Children" appears in the underground publication *Chronicle of the Catholic Church in Lithuania*. It identifies by name the teachers, pupils, schools, and towns where, episode after episode, teachers have harassed children who attend church or profess faith in God. We empathize with the pain and dismay of a child ridiculed by his teacher in front of his classmates as a "halfwit", "priest's foot-licker," "medieval dunce." Interestingly, most of these teachers are married women, some with children of their own, a condition which ordinarily (at least in the United States) makes women more compassionate towards children.

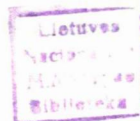
Lack of compassion appears in the United States, too. We have before us an unsigned article from a communist newspaper issued in Brooklyn, New York, by people who have lived the major part of their lives in this country. The writer dismisses the teacher attacks on children with a light shrug and reminds the readers that, in pre-war Lithuania, clerics had full power in schools, taught "religion and Latin," and persecuted any freethinking student in the same manner with which, according to the *Chronicle*, teachers persecute students in Lithuania today.

That the writer should dismiss so lightly the teachers' ugly treatment of children with the statement that this was done to students by clerics in pre-war and 19th century Lithuania shows a shocking lack of concern for young minds, a singular heartlessness and puerile vengefulness.

If the writer's own children in the United States were to have a teacher who is black and who torments his children publicly because their white ancestors enslaved and tortured Negroes, would the writer shrug off such treatment? Or, if a Jewish teacher were to maltreat the writer's children because "Lithuanian anti-semitism precipitated the holocaust", would the writer tolerate such "education" of his children?

The writer tries to discredit the *Chronicle* because "it is not representative of the official voice of the Catholic Church in Lithuania." He points out with pride that the constitution of U.S.S.R. guarantees separation of church and state as well as freedom of conscience. By what logic can he condone the fact that teachers in Lithuania are not only permitted but encouraged to bring religion into the classroom and persecute children? In the United States, no self respecting teacher would publicly attack a student for his faith, or the faith of his family.

D.J.



*Last November, Natalia Solzhenitsyn,
wife of Nobel Prize winning author
Alexander Solzhenitsyn,
wrote a letter to the U.S. delegation
to the United Nations.
Excerpts appear below.*



WHERE FREEDOM OF CONSCIENCE ARE EMPTY WORDS

Natalia Solzhenitsyn

Soviet schools educate children in the spirit of generating hostility toward religion and they follow this policy with great militancy. Practically every school lesson and surely every school book, be it on history, literature, physics or biology, contains angry attacks on religion and on Jesus Christ, formulated in extremely crude terms.

Practically 100 per cent of the children must join the Pioneers, which is a children's Communist organization under the jurisdiction of the Komsomol (Communist Youth League), which in turn is under the direction of the CPSU.

The charter of the Pioneers contains a point which obliges a Pioneer to actively combat belief in God and root out religion as a "bourgeois vestige."

When my older son became 9 years old (the required age for joining the Pioneers), he openly announced in school that he believed in God, that he attended church, and that he was ready to join the Pioneers only if he were relieved from fulfilling this particular point in the charter.

A struggle began which lasted more than two years, up to the very time of our expulsion from the

USSR. My son and I were constantly summoned by the school principal and were pressured into believing that he would be setting a bad example, that we were deeply confused, etc. A teacher who worked at the school for 25 years told me that this was the first such case that he had encountered.

At the same time, however, other school children wearing their Pioneer neckties often came up to my son, pressed his hand, and told him that they too believed in God, but that if they were to announce this openly, their parents would be fired from their jobs, and they were afraid.

By that time our family had already become so completely "damned" in the eyes of the Soviet authorities that we no longer had anything to lose, while other families had good reasons for being afraid to confess their faith openly.

I knew many Moscow families where the parents lost their jobs or were demoted after a denunciation from the Council for Religious Affairs was sent to the place of their employment, stating that they had baptized their child. And this did not happen during the legendary 1920s, but in the 1960s and 1970s. Thus the authorities' pronouncements regarding "freedom

of conscience" are empty words.

Religion cannot be taught even within the confines of church walls. In private homes it is also forbidden to create groups of more than three children for study of religion.

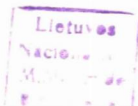
This means that in practice, Russian children are left without religious books and teachers, and are deprived of the opportunity to learn of the thousand-year-old faith of their forefathers. That is monstrous.

In Moscow many of my friends and I copied (by hand or by typewriter) church texts, explanations, and parables for our children.

Everything is also done in order that children not participate in the liturgical life of the church. For instance, children do not have the right to sing in church choirs, although in all countries of the world, during all ages in all religions, children have sung in choirs during church services.

Often children are forcibly stopped from attending Easter midnight service. I myself had to tear away my 5-year-old son from the arms of the *druzhinniki* (auxiliary police), who pulled him away from me, in order that he should not enter the church.

It is impossible to purchase a
(Continued on page 10)



Lithuanian Saturday School in the United States

*"Maironio Mokykla"
was named after the beloved
Lithuanian poet Maironis*



MAIRONIS

My Homeland

Where the Nemunas flows softly
Past the hills and dales,
Our brothers sighed and suffered
Deep in bygone days.

It was there my mother lulled me
Crooning her laments,
Pouring out her pain in secret
Few could see or sense.

There the roaring forests waken
Memories of the days
When Lithuanians did not fathom
They would be enslaved.

There forsaken castles crumble
On the hills, forlorn
And, with bones of heroes rotting,
Graves lament and mourn.

There I grew and there I suffered
Every pain and woe
And I learned to love forever
Dreams oppressed men know.

Yet the dreams oppressed men treasure
Gnaw away like doom.
It is like the rust of iron.
Infinite the wound.

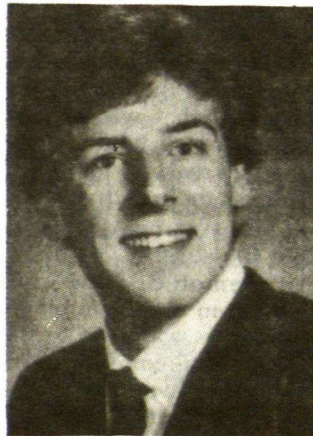
(dj trans.)



The pupils' talents are developed and lives enriched



The graduating class — "interesting, well-rounded individuals"



*From "Maironio Mokykla"
to Princeton University*

ACHIEVEMENT

The young people who attend Saturday School socialize, learn to speak, read and write in Lithuanian, enjoy exposure to Lithuanian culture and make many friends. Their talents are developed, their bilingual lives are enriched. They become interesting well-rounded individuals. In his early youth, Richard Šimkus of Dix Hills, N.Y., (left) was a star pupil at the "Maironio Mokykla". Now a star basketball player, he recently graduated from Princeton University with honors.

Lithuanian School in West Germany

*“Vasario 16 Gimnazija”
was named in commemoration
of February 16, Lithuanian
Independence Day.*

Alfonsas Samušis

To keep the culture of a nation alive and to transmit it to future generations, a country needs schools dedicated to its survival. When Lithuania lost political sovereignty in the Russian communist influx, her once dedicated schools ceased functioning as representatives of national interest, in favor of U.S.S.R. interests.

In addition, after the second World War, about 70,000 refugee Lithuanians were scattered over the world. In the DP camps in West Germany, concerned parents and teachers organized 112 elementary schools, and 14 post-secondary schools.

Several years passed and mass emigration overseas depleted the student body of these schools. They closed down. Only a few thousand Lithuanians were left in Germany, with very few young people. However, small as the remaining group was, Lithuanians were determined to keep alive even one national school in Europe. They chose to revive the Diepholz high school with their project which later they transferred to Lithuanian-owned headquarters in Rennhof Castle, Heutenfeld, 30 km from the university town of Heidelberg and 20 km from Mannheim, West Germany. They received financial support from Lithuanians all over the free world, as well as the German government.

The buildings of the Vasario 16 Gimnazija are situated in park-like surroundings, including a sports field and lake. Here students can pursue their studies for nine years. On

graduation, they can continue their education in a college or university of their choice. In the past 30 years, more than 700 students have studied and gone on to higher learning. Now they work as professors, doctors and engineers in Germany and other countries.

The name of the school is symbolic: Vasario 16 refers to Lithuanian Independence Day. Why is this school so dear to Lithuanian emigrants? It is dedicated, through education and work, to the future of a free and independent Lithuania. Here students receive not only basic academic training but learn to speak Lithuanian fluently and become familiar with Lithuanian culture and customs. They are training to become leaders, with love of their people.

In 1982-83, there were 69 students, 54 from West Germany, 8 from the United States, 2 from Canada, 3 from South America, 1 from England, and 1 from Mali, Africa. Their programs are not only interesting but challenging. They fulfill the German requirements of the curriculum, branch out into Lithuanian studies, enjoy sports and art groups, national dance and music. They publish their newspaper *Mūsų Duona* (Our Bread), a symbolic name reminding us that we need spirit as well as bread for daily nourishment. They prepare lively programs celebrating Lithuanian holidays. In addition to all this,

they make trips in order to get to know Europe, the cradle of world culture.

When a visitor strolls along the school grounds and strikes up a conversation with passing students, he is surprised to hear the purity of their Lithuanian speech which most of them learned in the school.

For example, Lidija Kairytė, who was born in Germany of a mixed marriage, told us that she never heard a word of Lithuanian at home. Now, about to graduate, she speaks an eloquent Lithuanian. To become more intimate with the culture and people, she has visited Lithuania and she shares her impressions and experiences with the students. Asked what attracted her to Lithuanian studies, she answered, “I got the idea myself one day when my father happened to remark that he loves his homeland like a mother.”

Especially interesting is Gajija Diavaraitė whose mother is Lithuanian and father African, from Mali. “Where did you learn to speak so fluently?” “From my mother. Mostly in this school. My father worked at the Lumumba Institute in Moscow; then he came to Vilnius where he met my mother. Now they have moved to Germany. I am very happy in this school. I love it.”

A tall young student approached us — Algis Sadonis from Chicago.

(Continued on page 12)



Students from both continents study at the “Vasario 16 Gimnazija” in Germany. In their free time, they travel in Europe. Above, we see them visiting a school in Lithuania.

OUR ROOTS — MŪSŪ ŠAKNYS:

THE DYNAMICS OF INVOLVEMENT

BY ALGIRDAS BUDRECKIS

"Stated simply, the dynamics of involvement means: once you engage on a course of action the sheer momentum of your action follows an irrevocable pattern. In other words, if I line up your supporters against the wall after my victory and have them summarily executed, then when your group's turn comes, then my supporters will be lined up against the wall and . . . so forth and so on.

Unfortunately the very first pages of recorded Lithuanian history give us a vivid example of the dynamics of involvement.

Tradition has it, that Rimgaudas or Ringaudas Algimantaitis was the first supreme duke of Lithuania, heading a confederation of Highland (Aukštaitija) and Lowland (Žemaitija) dukes against the Ruthenian dukes at the end of the 11th century. History records the treaty between the Ruthenian dukes of Halich and Volhynia (in the Ukraine) and twenty-one Lithuanian dukes, representing five clans 1219. Actually it was a truce so that Lithuania could obtain Ukrainian grain to alleviate a famine. What is of interest to us here, is the fact that Živibuntas was listed as supreme duke, followed by Dausprungas and his younger brother Mindaugas. Apparently, Živibuntas was Ringaudas' younger brother. That was in 1219. Shortly thereafter Živibuntas was replaced by Dausprungas as supreme of chief duke.

Yet by 1236 Mindaugas emerges as grand duke of Lithuania and after his formal baptism into the Roman Catholic faith in 1251 he is crowned king of Lithuania. How did this happen? The chronicles of

the Livonian Knights and the Russians are in agreement that Mindaugas was a nasty, power-hungry war lord. He eliminated his brother Dausprungas, murdered, cowed or defeated the other twenty-odd dukes and emerged as supreme ruler in Lithuania. He used his nephews and lesser dukes as vassal warriors whom he sent south and east to conquer new domains as vassals of Mindaugas.

To make matters worse, after the death of his wife Mortha (Martha) in 1263 Mindaugas enticed his sister-in-law, the wife of duke Daumantas and held her as a common law wife.

Well this was the last straw. Daumantas was seeking revenge. The Samogitian warrior lord Treniota, son of Vykintas and nephew of Mindaugas, was disappointed in Mindaugas' half-hearted support of the Baltic revolts against the Livonian Knights in Latvia. Tautvilas, vassal lord of Polotsk, was also dissatisfied with Mindaugas' policies. Taking a page from Mindaugas' own plan of ascendancies, the three Lithuanian dukes conspired against king Mindaugas. When Mindaugas sent his army on an expedition against Briansk instead of coming to the aid of the Prussian rebellion against the Teutonic Knights, Treniota, and Daumantas ambushed Mindaugas and his two sons during a hunting trip near Agluona. The king and his two sons Rupeika and Ruklys were felled by arrows.

The fiery Samogitan Treniota assumed the throne of grand duke. Caught in the dynamic of involvement Treniota invited Tautvilas to his castle and had him assassinated

by his Russian man servant, the boyar Prokap. Fearing a similar fate Daumantas with several hundred retainers fled to Pskov, Russia where he eventually became duke and Orthodox saint

Treniota was not too secure as grand duke because Mindaugas' eldest son who was a Russian Orthodox monk in a monastery near Naugardukas stripped his habit and reverted to his old warrior traits. Vaišvilas raised the standard of revolt in Naugardukas, Pinsk, the Yatvygian lands and Black Russia against Treniota the usurper. He also rallied his father's former Christian subjects in Lithuania Proper. Treniota was assassinated by a Ruthenian boyar while taking a sauna bath in the spring of 1264. Vaisvilas was now the grand duke of Lithuania.

He made a fatal mistake, he let his brother-in-law Švarnas, the half Lithuanian, half-Volhynian son of Grand Duke Daniel rule Lithuania from Naugardukas. Vaišvilas retired to an orthodox monastery. He was assassinated by Švarnas' brother Lev who had coveted the grand ducal throne for himself. Švarnas' rule was uneasy, and he himself was assassinated by an ambitious member of his retinue. He was killed in 1268, which means that for a period of six years the fledgling Grand Duchy of Lithuania had no stable rule. Rulers, grand dukes were eliminated in turn by competitors. As a result, the Latvian and Prussian revolts against the German Knights — Teutonic Knights — Livonian Order . . . What is worse, the Kingdom of Lithuania was lost to oblivion as was the original bishopric.

Weary of this fratricidal blood-letting the Lithuanians finally settled for the supreme rule of Traidenis of Kernavė in 1270 who succeeded in consolidating the Lithuanian state and restoring internal tranquility.

(Courtesy V i e n y b ė)

*History
in
Art*



*King Mindaugas
1236-1263*



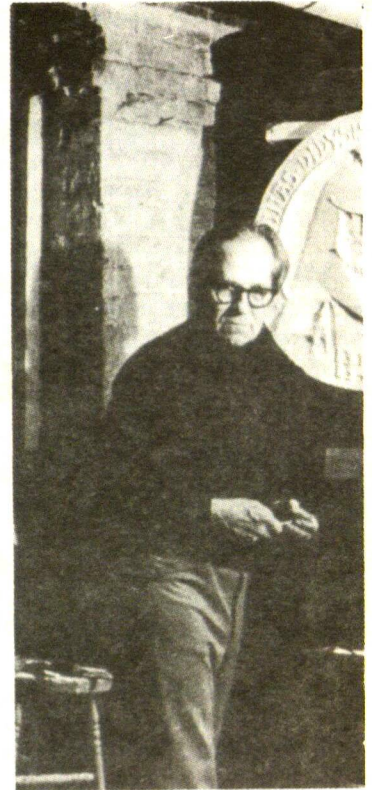
*Grand Duke
Gediminas*



*Grand Duke
Algirdas*



*Grand Duke
Kęstutis*



*Eminent
Lithuanian Sculptor
Vytautas Kašuba*

Vytautas Kašuba has made an invaluable contribution to the history of Lithuania with his sensitive interpretation of the great men who led their countrymen through the troubled era when the Teutonic Knights invaded Lithuania in the name of Christianity. He has evoked their unconquerable spirit, alive with intelligence, valor and determination to insure survival. Many forces operated in those days: intrigue, assassinations, struggle for power within their own domain as well as against the Teutonic Knights. Kašuba was born in Minsk, White Russia, studied at Kaunas School of Art and now resides in New York. His work can be seen in the Cultural Center in Brooklyn, New York, the Franciscan Monastery in Kennebunkport, Maine, and the Resurrection Church in Toronto, Canada.

SUMMER MEMORIES

World Lithuanian Days

It was a colossal, heart-warming and unforgettable series of events, June 26-July 4. The streets of Chicago were inundated with the arrival of young people and adults from Australia, Europe, South America, Canada. The air resounded with happy voices. In addition to the Sports and Song Festivals, there were cultural events: art shows, films, a satiric play, an Italian opera "I Lituani", exhibits of underground publications, postal stamps, coins and medallions. There were commemorations of heroes, and of the 50th anniversary of Darius-Girėnas' transatlantic flight. Probably not the least exciting on the agenda were the days devoted to the Lithuanian World Youth Congress; for adults, it was the Lithuanian World Community Congress, not to mention the joy of reunion with old friends and making new ones.

Urbono Photo

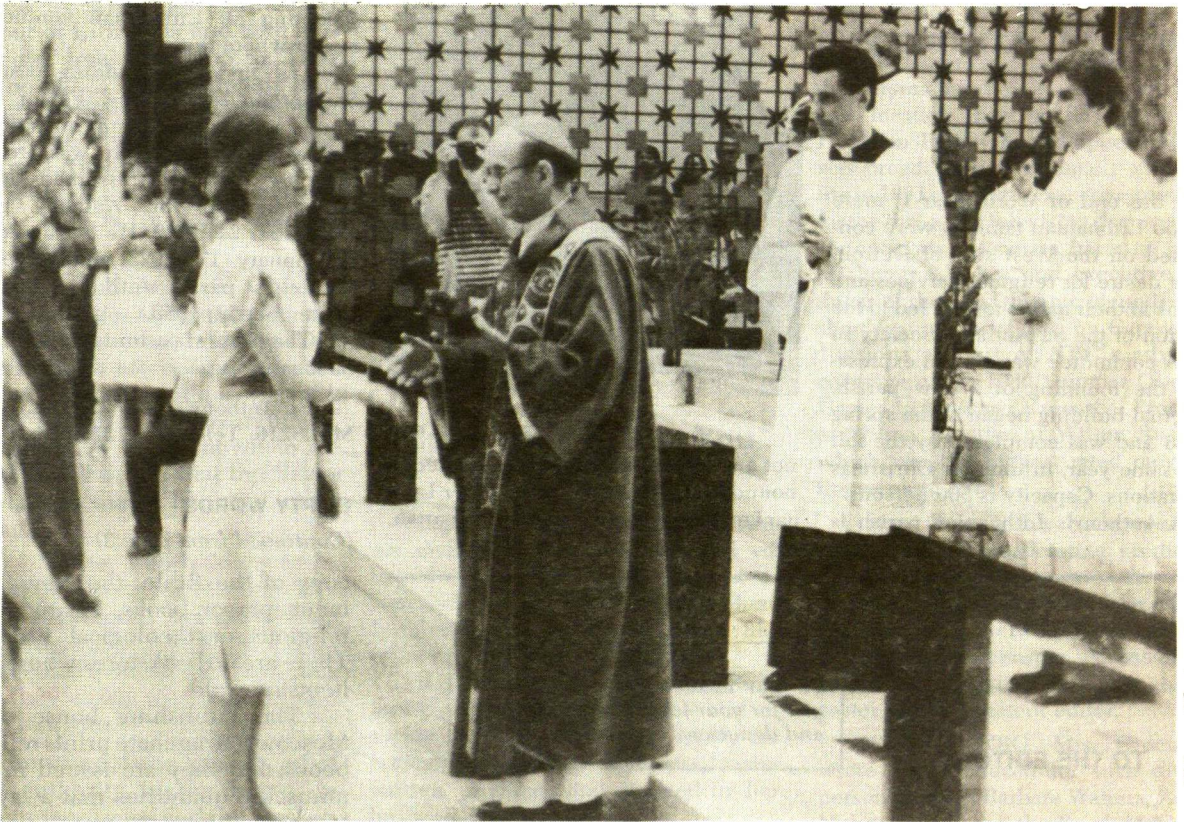
Over 1400 choristers participated in the Song Festival a colorful moving performance. They were congratulated warmly by telephone by President Ronald Reagan.



The Second Lithuanian Sports Festival of World Lithuanian Days featured sports people from all parts of the world. Above we see the lively Los Angeles sports club "Banga"



After a long trip from Australia and hectic days and nights at the Festival, Miss S. Rubaitė "guards" the basketballs.



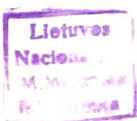
Urbomo Photo

Mass was celebrated by Joseph Cardinal Bernadin. Fifty Lithuanian priests assisted. It is estimated three thousand people flocked to worship together.



Bacevicius Photo

Lithuanians visiting from other countries made festive stopovers at various U.S. cities. Here we see Australians with the Mayor of Cleveland, George Voinovich (in the center).



Ethnic St. Anthony's

At the end of World War I, more than 150 Lithuanian families were concentrated on the West side of Detroit. A great desire for religious services and sermons in their native tongue led to the formation of the St. Anthony Society in 1919. A committee was chosen expressly for the founding of a new parish. The actual building began in the spring of 1923 and was completed by the fall of the same year, in time for Christmas celebrations. Capacity is 500 persons.

St. Anthony's Lithuanian parish is



not a territorial parish — one limited to boundaries — but like many other Lithuanian parishes, is an ethnical parish,

accepting all Lithuanian families no matter where they live.

The first and founding pastor at St. Anthony's was Rev. Father Ignas Boreisis, who was born in Lithuania December 25, 1887. He was ordained May 6, 1920 and assigned as administrator for St. Anthony parish December 24, 1920. He became pastor on January 17, 1923 and served St. Anthony's parish until his death on September 11, 1959.

The present pastor is Rev. Alfonsas Babonas.

St. Anthony's 1750 25th St., Detroit MI 48216. Telephone: 313 554-1284.

EMPTY WORDS

(Continued from page 3)

copy of the Bible, the New Testament, prayer books, or any sort of religious or theological literature. There are no bookstores where these items are sold.

The publishing house of the Moscow Patriarchate prints religious books, but they are issued in such miniscule quantities that a lay person cannot hope to acquire even a church calendar which lists church holidays and gospel readings. Only three or four calendars are issued to each parish which usually contains thousands of people.

I bought my copy of the New Testament from an old and very poor woman when I was a student at Moscow University, having given her my entire month's allowance.

The thirst for Bibles and New Testaments is very great not only among believers, but also among atheists all of whom are forced to take courses in "scientific atheism" in institutions of higher learning.

SEPTEMBER MORNING

(Continued from page 1)

whose constitution guarantees religious freedom to those who keep their mouths, doors and minds closed.

Marxist-Leninist ideology is a vital ingredient of every subject Jonukas and Onutė study. They are inculcated with admiration for Moscow where they yearn, it is presumed, to go. They are en-

To Our Readers: A warm thank-you for your letters, subscriptions and donations!

TO THE EDITOR

Enclosed please find donation in amount of \$100. I wish to compliment you on both the subject and delivery of your June article "The Good Wine".

Jerome Norton
Syosset, N.Y.

Encouraging you to continue dedicating yourselves to the professional and attractive standards which are clearly evident in the recent issues of *Bridges*, I assure you of my prayerful remembrances. God bless you; keep up the good work!

Rev. Timothy Burkauskas, O.S.P.
Doylestown, PA.

I was delighted to read your editorial "A Thousand Years." I found it truly inspiring. It is so easy in this present world to become downcast at all that is happening.

Eleanor Greene
West Chester, PA.

The articles in *Bridges* are very enlightening. I'm sending a copy to my daughter Nancy in New Hampshire. She is a Social Studies teacher and I figured she could use some of her Lithuanian heritage to enlighten her classes.

Anne Dore
East Setauket, N.Y.

The write-up about the three basketball superstars from Lithuania on the Soviet team was heart warming to read. Amazing how *Bridges* builds bridges!

Florence Morkus
Hartford, CT.

Congratulations to the editor and her staff for doing such a beautiful job. I can really see how progressively better the magazine has become since I first subscribed.

Bertha Stanwick
Jackson Hts., N.Y.

I am pleased to say that I like the recent changes in the new *Bridges*.

Leon Gaidmore
Dover, N.H.

I especially enjoyed the poem "A Puzzle". I spoke this way at times at home, so it brought a smile and chuckle to the lips!

Anne Buckley
Maspeth, N.Y.

I thank all you fine people of Lithuanian heritage for all you've done and are doing to keep Lithuanianism alive and viable. God knows we need it, especially after what has happened to our people.

George Bernatonis
Boise, ID.

couraged to dream and ultimately move out of Lithuania and take jobs in remote areas of U.S.S.R. They are being "internationalized". Everywhere they turn in Lithuania, they see the Cyrillic print of Russian; no Lithuanian book is published without the inclusion of some Cyrillic. This is, in part, "internationalization."

Johnny and Anne in Chicago learn to pledge allegiance to the United States and salute the flag, gestures which are ordinarily without thought or emotion, because teachers refrain from "chauvinism" and some have been known to explain to the children that the flag, a symbol, is actually like any other "old rag".

To be sure, pupils learn to be proud to be American, but only in a narrow provincial sense without recognizing the worth of other countries and eventually, when they travel, they easily earn the epithet "ugly American."

Johnny and Anne learn to rebel against authority in the home, in school, in the streets and the marketplace. They declare that they learn more in the streets than in school. They reject the ersatz reality that teachers half-heartedly teach them. They seek out their own values.

In Lithuania, Onute and Jonukas also learn more in the streets. They see that the communist ideals which they are fed in school are myths unfounded in reality. They see the communist degradation of the human spirit deprived of freedom of conscience. They learn about Lithuanian opportunists in key jobs who are self-servicing and inconsiderate of their fellow man. They experience the one-upmanship of Russians imported to live side by side with Lithuanians. They witness the persecution and trials of the innocent. They respond to the ever present fear of family members in the home.

Johnny and Anne may think they learn more in the streets of Chicago than in school. Jonukas and Onute could tell them how important school is. Especially the school of life in Lithuania.



Cappy, We'll Miss You

Cappy Petrash Greenspan, an Emmy award winning producer and co-owner of Cappy Productions, died on June 3rd after a brief illness at Columbia Presbyterian Medical Center. She was 51 years old.

Mrs. Greenspan received an Emmy award as the executive producer and associate director of *The Olympiad*, the critically acclaimed documentary series written, produced and directed by her husband, Bud Greenspan.

Most recently, Cappy Productions was selected to write, produce and direct the Official Film of the 1984 Olympic Games. Mrs. Greenspan was to write, produce and direct the Official Film.

Mrs. Cappy Greenspan's accomplishments since joining her husband in 1972 to form their own company include directing the location shooting for *Numero Uno*, a thirteen-part documentary series which features legendary

sports champions; serving as executive producer on Time Capsule: The Los Angeles Games of 1932, a ninety minute docudrama for NBC; senior producer and location director for the annual Heisman Trophy Award Special, which was broadcast live nationally via satellite in 1981 and 1982; executive producer for the three-part television documentary series *Sports in America*, based on James Michener's books; and executive producer of the 100 Olympic vignettes and short features produced by Cappy Productions as part of NBC's advance coverage of the 1980 Summer Olympic Games in Moscow; Executive Producer of *Wilma*, the life of Wilma Rudolph which was the highest rated movie of the week in 1977.

Mrs. Greenspan's background includes writing, broadcasting, producing, and filmmaking. A member of the original team that broadcast Monitor, NBC's award-winning Network Weekend Radio Service, Mrs. Greenspan worked on that program as a writer, producer, broadcaster and assignment editor.

While at NBC, Mrs. Greenspan wrote and produced for such diverse personalities as Barbara Walters, Ed Mc Mahon, Joe Garagiola, Frank McGreen, Frank Blair, Edwin Newman, Arlene Francis and Hugh Downs.

In 1972, she and her husband were NBC's only correspondents reporting on radio and television from the Munich Olympic Games.

She is survived by her husband, Bud, and her mother and sister, Anna and Martha Petrash, all of New York City.

Cut out this form and mail it to *BRIDGES* — Lithuanian American Newsletter. A year's subscription (11 issues) is only \$5.00.

.....
Name

.....
Street Address/Apt. No.:P.O. Box

.....
City, State and Zip Code

Mail to:

BRIDGES
341 Highland Blvd.
Brooklyn, N.Y. 11207

Please be sure to enclose payment. We can't afford to bill you and keep subscription rates this low at the same time.

GERA ŠEIMININKĖ**COOKING LITHUANIAN STYLE****POTATO BUNS****SUVALKIEČIŲ BANDUKĖS**

Peel desired quantity of potatoes. Grate fine. Strain through cloth (not too dry). Salt to taste. Place wilted cabbage leaves on cookie tin. Spoon potatoes on leaves, forming buns. Bake in fairly hot oven till lightly brown. Remove from tin; pile buns one on top of another. Mince a small onion, fry with several strips of chopped bacon until bacon is crisp. Separate and discard cabbage leaves from buns. Pour over buns the fried onion and bacon.

The above is a literal translation of an ancient recipe.

**BAKED POTATO DUMPLINGS
BANDUKĖS**

5 medium potatoes
1 1/2 cup flour
2 tsps. salt
1 small onion
1/4 lb. butter or margarine
1/2 pt. sweet cream

Boil unpeeled potatoes until done. Cool and peel. Mash; add sifted flour and salt. Roll into thick ropelike strips on floured board and cut diagonally into diamond shapes. Bake in 375 degree oven for 20 minutes. While they are baking, prepare sauce.

Dice and fry onion in butter or margarine. When onion is tender, add cream. Pour over baked dumplings and serve.

SCHOOL IN GERMANY

(Continued from page 5)

"I attended Lithuanian Saturday School in Chicago," he smiled.

"Then why did you come here?"

"Here I learned more in one year than I would have learned in Saturday School in ten years. Moreover, I wanted to broaden my knowledge and also to have the opportunity of seeing Europe."

If anyone has doubts about Lithuanian survival, it is worth while for that person to visit Vasario 16 Gimnazija where he will sense at once that even within this

AČIŲ LABAI!

\$100 — Jerome Norton, Syosset, N.Y.
\$50 — Rev. Anthony S. Dranginis, Baltimore, MD.
\$50 — Rev. Michael C. Ozales, Scranton, PA.
\$15 — M. Petry, Philadelphia, PA.

WE SALUTE YOU!

This summer, Pennsylvania Lithuanians celebrate their 69th Lithuanian Day in Lakewood Park, Barnesville, Pa. Started in 1914, the traditional festivities have grown bigger and better with the years. Everyone from everywhere makes an effort to attend. A special thanks to Council 144 Anthracite of the Knights of Lithuania who helps make this tradition such a success.

small number of young people, there is a richness of Lithuanian spirit; their hearts are big, embracing their own fatherland and faraway countries.

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.

Published eleven times a year. Editor: Demie Jonaitis; Associate Editor: Dalia Bulvičius. Entered as Third Class Matter at Post Office in Brooklyn, N.Y. Subscription rate: \$5.00 for one year. Editorial address: Bridges Editors, D. Jonaitis, 79-18 Park Lane South, Woodhaven, N.Y. 11421. New subscriptions, change of address and renewals: Bridges, 341 Highland Blvd., Brooklyn, N.Y. 11207.

After 5 Days, Return to

Bridges

c/o DARBININKAS
341 Highland Blvd.
Brooklyn, N.Y. 11207

MR. A. K. JARASIUŠ
9135 UTICA COURT
WESTMINSTER, CO 80030

Non-Profit Org.
U. S. POSTAGE
PAID
Brooklyn, N. Y.
Permit No. 5417