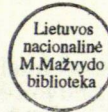


Bridges



LITHUANIAN - AMERICAN
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THE YEAR OF ST. CASIMIR, 1484-1984

Vol. 8, No. 10, October, 1984

Bishop Paulius Baltakis, OFM
after his ordination
steps into the world where
important work awaits him

THE TIME TO ACT

We cannot now sit back, satisfied. The ordination of Bishop Paulius Baltakis is over and only stirring memories remain of the 24 bishops, 200 priests, and hundreds of Lithuanians who overflowed the capacious Cathedral of the Immaculate Conception in Portland, Maine.

Bishop Baltakis, as the spiritual leader of Lithuanians outside Soviet-occupied Lithuania, will put to use his talents to the nurture of this kingdom of Christ in exile. In return, we ourselves must give him our spiritual support. Monetary contributions and politicized work are not enough. We must start, each of us, in the silent room of the heart where our relationship with our fellow man begins and ends.

We might look into ourselves, even while we deplore the Kremlin's inhumanity: its despoliation of human rights, failure to let Pope John Paul II to attend the St. Casimir Jubilee in Lithuania, and cancellation of Bishop Baltakis' visa so that he could not visit his mother in Lithuania. Are we too not sometimes guilty, among ourselves, of creating spiritual and social barriers of separatism?

The refusal of Chicago Lithuanians to join the pilgrimage to Rome in St. Casimir's honor — a successful pilgrimage which awakened worldwide awareness of the Lithuanian quest for freedom — is one example of biased thinking. In the same vein, the schism that exists between elitist post-World War II immigrants and the descendants of old time Lithuanian immigrants remains unresolved. It has taken root in their children, despite the democracy in which we live.

We can begin to work with Bishop Baltakis by joining him in everyday decisions and attempting to imitate Christ by translating St. Francis of Assisi's prayer for peace (see page 4) into our own lives. Many



of us will fall by the wayside with disbelief.

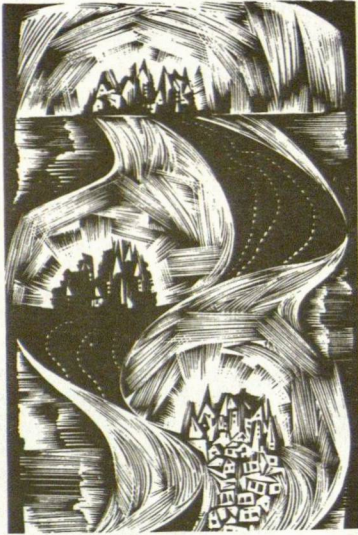
It doesn't have to be so.

The prayer was presented to several groups of public school children in New York — not as a prayer — but as a poem to be discussed as literature. The teacher played the devil's advocate, deliberately questioning the validity of each concept: "Isn't it a bit absurd to claim that it's better to give than to receive? Or that it's better to love than to be loved?" The children spent three sessions in discussing, arguing and writing: they recognized the deep truths inherent in St. Francis' prayer. They came from homes of different faiths, some with no faith at all; they were of different races and national backgrounds. But they were unified in their defense of "the poem".

Can we Lithuanians in the States with our inter-necine conflicts clear our minds and become as unified as these New York City children?

Demie Jonaitis

A SYMBOLIC CENTER



DESTRUCTION

FLAME OF LIFE
VLADAS ŽILJUS

LITHUANIANS

HAVE PASSED

FROM BEING REFUGEES TO BECOMING A NATION-IN-EXILE

Pat Nyhan

While long-time summer residents played tennis on the Kennebunk River Club courts across the river and tourists pursued their leisure in crowded shops in Kennebunkport, Maine, the Rev. Paul Antanas Baltakis was preparing to take leave of the Franciscan monastery behind the stone wall along Beach Road. He was moving on to new duties as titular bishop for all Lithuanian Catholics living outside Soviet-dominated Lithuania.

The monastery, a sprawling former estate whose 60 acres of woods and lawn are sprinkled with shrines and art works by Lithuanian artists in exile, is where Father Paul served as vicar for the past five years. Tourists now stroll its grounds, visit its shrines and stand reverently before a huge oak cross whose baroque carving blends Christian and pagan symbols and personifies native Lithuania — “Land of Crosses.” They pause outside the chapel window where, on a recent Sunday morning, the choir’s Kyrie sung in Lithuanian mingled with a chorus of “Take Me Out to the Ball Game” wafting from a calliope somewhere across the Kennebunk River.

St. Anthony’s Friary, mother house of Lithuanian Franciscans and one of 10 major centers of Lithuanian culture in the United States, is at home on the outskirts of Kennebunkport. In fact, the town promotes it as a tourist attraction. But the foreign-sounding brothers in brown robes weren’t always so welcome in the self-styled “breezy grande dame of summer communities.” That they are today, and that Pope John Paul II has chosen Baltakis the first-ever bishop for all Lithuanians in exile, is a comment on changing attitudes towards ethnic cultures in North America.

The Yankee world of Kennebunkport wasn’t enthusi-

astic when the Franciscans purchased the estate of William Campbell, a wealthy Sanford mill director, in 1947.

“People in town weren’t too well pleased. It took away a large tax contribution because of the church’s tax exemption,” recalled Thelma Burrows, former Kennebunkport tax collector. “And in a New England town, foreigners don’t fit in well, you know.”

“The language barrier made it very difficult. When anything happened over there — for example if one of the brothers had to go to the hospital — it was difficult to get them to understand. It was rather hard to make them understand the rules and regulations of the town, too. For instance, they thought they could burn brush whenever they wanted — the firemen had quite a time with them. But everything was taken care of eventually.”

Other longtime Kennebunkport residents admitted the monks were not received well at first, but said there was more curiosity than antipathy at their arrival in what was then a sleepy fishing village and low-keyed summer colony.

The Rev. George Gailiušis, superior of the monastery for 30 years, said that “officially we always had good relations with the town.” He noted the monastery pays taxes to the town on the 65-room summer guest house it operates out of its former boys’ boarding school.

If Kennebunkport had trouble understanding the Lithuanians, it was probably because they knew little about them. Their very nation — though not their culture — had vanished in a Soviet takeover at the close of World War II. In 1943, a band of Franciscans, banished along with all other religious orders from their homeland, came to Greene, Maine, to set up a monastery

in a farmhouse. They had chosen Maine; many Lithuanian families had settled in Lewiston and Rumford.

Lithuania is proud once. The ancient nation that is now a tiny Soviet socialist republic on the eastern shore of the Baltic Sea once stretched down to the Black Sea, one of the great European empires of medieval days. Its people, who are Balts (not Slavs, as is commonly believed), speak one of the world's oldest living Indo-European languages.

Buffeted between Russia, Poland and Germany by the turn of the century, Lithuania enjoyed independence after World War I, along with its neighbors Latvia and Estonia — a fact which distinguished those nations from other non-Russian captives within the Soviet Union. During the independence, a progressive nationalistic political character was developed which was closely linked with a folk revival in the agrarian society, and that is the picture of their homeland which Lithuanian exiles carry with them today, despite the Soviet industrialization and forced colonization by native Russians which have since taken place.

The 59-year-old Rev. Baltakis, like many older Lithuanians, projects a kind of Old World grace and New World dynamism. That duality in the priest may spring from his early life in Lithuania, where people are said to have an almost mystical reverence for nature as well as an activist political tradition.

"I have always longed for quiet," said the contemplative Baltakis, who prefers "the back seat to the front" and only reluctantly accepted his new assignment from the Vatican. In Maine, he said, he found natural scenery that reminded him of Lithuania.

The Baltakis family were farmers. Theirs was a world of hard work and devotion to the traditions of country life, most of which revolved around the church parish. The Lithuania of Baltakis' youth was the northern stronghold of Roman Catholicism in Europe, a land where the church's moral code was universally adhered to and priests were respected leaders. It wasn't surprising that Baltakis felt the call to priesthood from the age of three.

But the Russians postponed his call in 1940 when Baltakis was in his teens, when the Soviet Army invaded and occupied the republic and closed down religious schools, including his own high school. Priests were imprisoned and murdered in a reign of terror.

Three years later, after applying to a seminary, Baltakis was arrested by the Nazis who occupied the country during the war. He was sent to Germany,

Norway and Finland for forced labor. But the war's end brought back the Soviets, and Baltakis was exiled along with thousands of other Catholics. He finally studied for the priesthood in Belgium, becoming ordained there in 1952. Meanwhile, his family was sent to Siberia for eight years in a Soviet program of annihilation in which some 300,000 Lithuanians were murdered or deported to Siberia for slave labor. Baltakis' mother, five sisters and four brothers survived and live in Lithuania today.

The priests of Lithuania are activists who spearheaded the resistance against the Nazis. And while anti-Soviet resistance in Poland captures headlines, priests and partisans in Lithuania quietly continue one of the strongest struggles against the Soviets in Eastern Europe.

"The priests felt they had to save Lithuania," Baltakis said of them.

Communication between Catholics inside and outside Lithuania is underground, but active. Churches in North America contribute \$100,000 to \$300,000 a year to the Lithuanian Catholic movement, and the Lithuanian Catholic Religious Aid organization in Brooklyn, N.Y. is growing at the rate of 15 to 20 new members a week. A Franciscan printery in Brooklyn publishes regular updates on imprisonments and intimidation of Catholics in the homeland using Lithuania's "samizdat," or self-publishing, smuggled into this country. Those publications, received at the Kennebunkport monastery, report that despite persecution, some 70 percent of Lithuania's people still practice the Roman Catholic faith.

"Persecution makes them strong," said Baltakis.

While Lithuanian exiles long for their homeland, reality for them lies in their new homes in North and South America, Europe and Australia. Older people no longer speak actively about returning to Lithuania as they once did, Baltakis said. At some time in the last 40 years, Lithuanians in North America crossed over the psychological line from being refugees to being a nation in exile. What they represent in the world today is one of a number of anti-Soviet voices that find expression indirectly through the U.S. government and more directly through the Catholic church.

Baltakis believes that for ethnic communities like the Lithuanians, the parish is the center of their religious cultural and social life — the most important factor in developing their consciousness as a nation in exile.

(Continued on page 12)



THE TOTALITY

Bishop Paulius Baltakis' coat-of-arms, designed by Paulius Jurkus, expresses symbolically the eternal universality of the Catholic Church which, in its totality, constitutes the Mystical Body of Christ. The heart of the coat-of-arms, crossed with the Greek monogram CHR,

represents Christ. AM, for "Auspice Maria", signifies "Under the protection of Mary." The Vytis, a knight in action, represents free Lithuania. The crossed arms with the stigmata are a Franciscan symbol for the perfect imitation of Christ in life and death. The motto states: "Through charity (love) we serve God."

PEACE AND THE FRANCISCANS

IN HISTORY

Rev. Viktoras Gidžiūnas, OFM

During the reign of Mindaugas in Lithuania, several Franciscans lived at the royal court (1250-62). During the reign of Vytenis (1295-1316) an alliance was formed through the Franciscans with the archbishop of Riga against the Teutonic Knights. Frederick of Pernstein, archbishop of Riga, a Franciscan, maintained close ties with Vytenis and Gediminas, rulers of Lithuania. The Franciscans shared in the efforts of Gediminas against the Teutonic Knights, which are evidenced in his letters of 1322-23 to the pope, the Franciscans and Dominicans of Saxony, and to the Hanseatic League. He reports bringing Franciscans to Vilnius and Naugardukas (Novogrudok), and invites more. In Naugardukas a church was built for the Franciscans in the time of Vytenis, but the Teutonic Knights burned it. The letters of Gediminas mention the possibility of baptizing the Lithuanians. When, however, he refrained from this step because of incursions by the Teutonic Knights, Franciscan missions in Lithuania suffered. In Vilnius two friars from Bohemia were killed. Nevertheless, the Franciscans maintained a church and residence there until the conversion of Lithuania in 1387. The first two bishops of Vilnius, Andrew (1388-98) and Jacob (1398-1407), were Franciscans. Soon after the conversion of the Lithuanians, the Franciscans established six friaries and set up a separate vicariate of Lithuania.

In 1772 there were 414 friars, among them 276 priests, 96 clerics, and 42 brothers. In Vilnius they had a major seminary, with minor seminaries in Kaunas, Vija, Pastovis, and Minsk. Novitiates existed in Vilnius, Tytuvėnai, and Minsk. In Dotnuva, Kretinga, Telšiai, Troškūnai, and Mstislav they maintained secondary schools. Elementary schools existed in all parishes under their jurisdiction. They erected a number of churches, including the Church of St. Anne, in Vilnius, an outstanding example of Gothic in

Lithuania. They were famous as preachers, zealous opponents of Protestantism, and the first Lithuanian religious to engage in missionary work among the Orthodox. They pursued higher studies at the Academy of Vilnius and the universities of western Europe. Among them were scholars in various specialties, and Scotist theologians of note, some of whose Latin monographs survive. Over 30 Observants are known to have written in Lithuanian. Since the Observants lent support to the revolts of 1831 and 1863 against the Russians, many were killed or exiled to Siberia. After the uprising of 1831 their schools and a number of friaries were suppressed. In 1842 the provincial superior was forbidden to function. The province was liquidated in 1864.

After World War II a number of Lithuanian Franciscans appeared abroad, or remained where they were studying in German, Austrian, or Italian universities and Franciscan seminaries. Because of the Soviet occupation more than 30 Friars Minor were unable to return to Lithuania. Some of them ministered to Lithuanians in refugee camps of Western Europe. Superiors of the order, recognizing that it was impossible for them to serve in their homeland, commissioned Fr. Justinas Vaskys to establish them in the United States. With the support of Lithuanians there, he opened a temporary house in Pittsburgh, Pennsylvania, and in 1944, a permanent friary in Greene, Maine. In 1946 a separate Lithuanian Commissariate was confirmed for Lithuanian Franciscans in the United States. As numbers increased between 1947 and 1953, friaries were founded in Kennebunkport, Maine, Brooklyn, New York, Bridgeville, Pennsylvania, and Toronto; and a house at St. Catherine's, Ontario. Commissariat headquarters were transferred in 1952 from Greene to Kennebunk-

LOVE

Lord, help me become
an instrument
of your peace:
Where there is hatred,
let me sow love
Where there is injury,
pardon
Where there is doubt,
faith
Where there is despair,
hope
Where there is darkness,
light
Where there is sadness,
joy.

O Divine Master,
grant I may seek
not so much
To be consoled
as to console
To be understood,
as to understand
To be loved,
as to love;

For it is in giving
that we receive
It is in pardoning
that we are pardoned
It is in dying
that we are born
to eternal life

St. Francis of Assisi

port, which was established in 1947. Since 1949 the Franciscans have administered the Lithuanian parish in Bridgeville, Pennsylvania, and since 1953 the large Parish of the Resurrection they founded in Toronto. They provide leadership for Lithuanian units of the Third Order in America, publish the monthly *Bell of St. Francis*, and assist in Lithuanian parishes run by secular priests. The Friars Minor are also active in Lithuanian community and cultural life in America.

PEACE AND THE KREMLIN

IN LITHUANIA TODAY

HATE

Schooled to become instruments of hate, young people in Lithuania are required to subordinate the love of their fatherland to the love of USSR and all "oppressed" people (such as Afghans!)

They are programmed to hate the "enemy"—USA. A curriculum strong in math, science, Sovietized history and languages (Russian), deftly incorporates the hate factor.

Lithuanian culture, such as the recent Music Festival of Youth in Vilnius which was transmitted by TV throughout Lithuania, assuages Lithuanian pride and gives hope for the future of youth in the musical world.

Astute observers of this event, which delighted many, protested against the failure of officials to include adequate Lithuanian folk music, a national strength

SABALIAUSKO PHOTOS



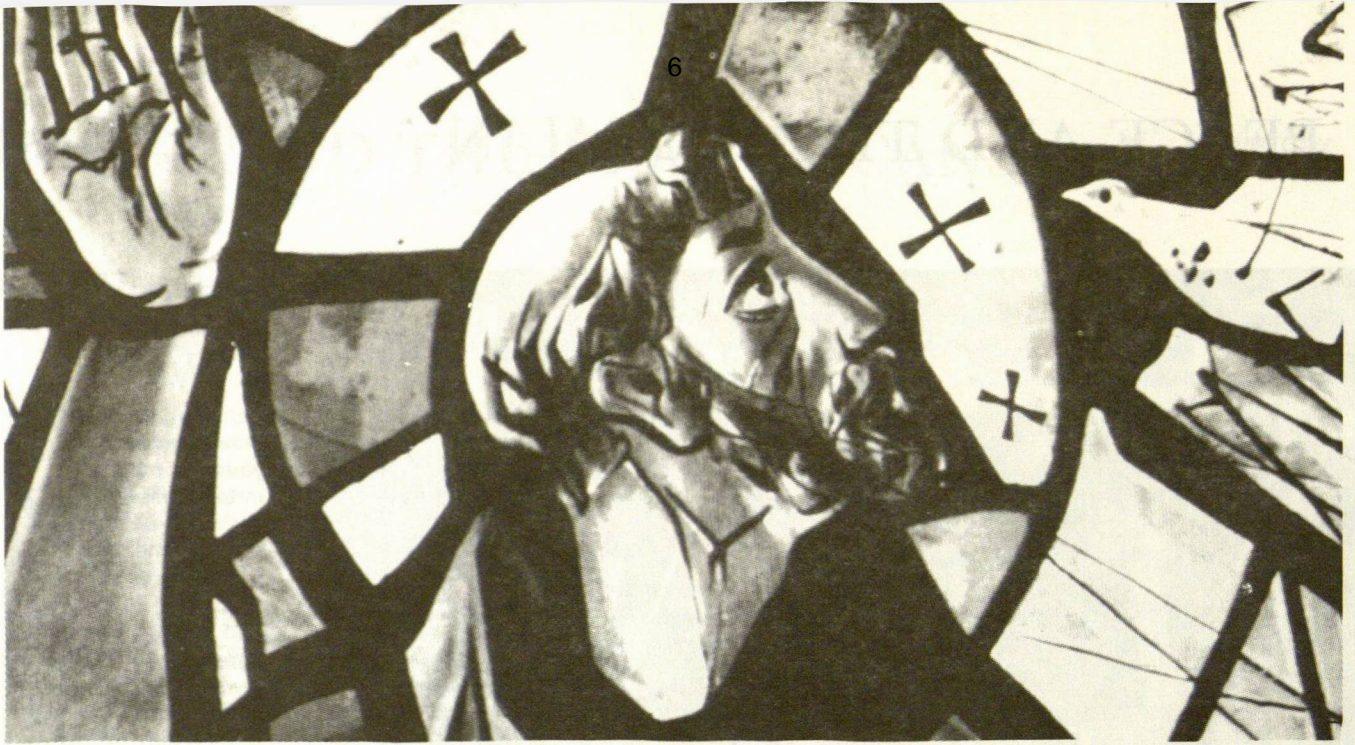
Prize recipients, prim in uniforms, perform for TV in Vilnius at the Music Festival of Youth



This Lithuanian first grader broadcasts her song with the self assurance and determination which got our ancestors through centuries of Russian oppression



A prize-winning teenager belts out her song with the rich joy of living which eighteenth century poet Kristijonas Donelaitis admired in our ancestors the Russians demeaned as serfs.



St. Francis of Assisi and Peace

VYTAUTAS JONYNAS

A SYMPHONY OF PRAISE

Dalia Bulvičius

The great Italian conductor Arturo Toscanini was truly a genius. The longest symphonic works, lasting for one or two hours, he conducted from memory. He knew the timbre of every instrument in his orchestra and his Italian temperament would explode if that special timbre was not exactly what he demanded.

"Singing is praying twice" some of us have been told in our catechism classes. But, besides vocal, there is also instrumental music. Who could deny that the compositions of a Bach or a Handel are not double prayers? An organ is an equal partner to the best chorus. It was man's God-given intellect which built this "king of all instruments" for the greater glory of the Creator.

Therefore, in this month of October when we celebrate the feast day of St. Francis of Assisi, let us reflect for a moment on his famous "Prayer of Peace." The axis of the prayer is the word instrument. The Saint asks God to make him an instrument — an instrument which changed doubt into faith, darkness into light and despair

into joy.

The most important section of a symphonic orchestra is the strings and the most important string instrument — the violin. If it is a great orchestra, like the Metropolitan Opera or Chicago Symphony, the violins are first class — the best available. But even the best instrument remains mute until the time when the hand of a musician touches it and brings it to life.

In his prayer, St. Francis asks his Creator to make him such an instrument. He longed to be a passive instrument until touched by Him, Who knew how to get out of Francis the most beautiful melodies. When God touched the heart of the Saint, He produced a harmony of peace, hope, faith, light, and joy. God knew the possibilities of St. Francis, just as Toscanini knew the possibilities of every instrument in his orchestra.

A violin is a passive innate object. It does not possess God's greatest gift — a soul. It would be wrong to assume that St. Francis sat passively with his hands folded waiting for God's grace to descend. By giving Francis a soul, God demanded much more of the Saint.

An instrument has to be tuned and active. Untuned instruments could be compared to clanging cymbals about which St. Paul speaks in his Epistles. Many of us were tuned by our Creator and stamped with the sign of Christian, just like the finest violins are stamped with the name Stradivari. We each possess a distinct timbre geared for a special section of an orchestra — the orchestra of humanity. St. Francis envisioned such an orchestra praising its Creator, who with the slightest gesture causes all the cosmic forces to tremble.

We, like St. Francis, must familiarize ourselves with that special timbre we have and then harmonize it with all the different timbres around us, thus producing a heavenly symphony which could be envied by the "father of the symphony" himself Josef Haydn. For listening is a passive element, harmonizing — active. Both are necessary for a fruitful coexistence which is the heart of St. Francis spirituality.

And when we have achieved this synthesis, we can dedicate our efforts, as did Anton Bruckner his 9th Symphony, to our Creator.

STATEMENTS

by Lithuanian Sculptors



DIALOGUE

Antanas Mončys



YEARS OF OPPRESSION

Vladas Vildžiūnas

SURVIVAL
AND THE KNIGHTS OF LITHUANIA

Bishop Paul Antanas Baltakis OFM recently declared that, in his mission as spiritual leader of all Lithuanians living outside Soviet-occupied Lithuania, he has much hope for the future, especially in matters where the Knights of Lithuania are concerned.

The Knights of Lithuania were established in 1913 to unite Lithuanian youth in the United States, preserve the culture of the fatherland, and work to restore freedom to Lithuania which, at that time, was divided between Russia and Germany. They adopted the motto "For God and Country."

In their activities today, the Knights are motivated by a strong devotion to Lithuanian culture and to one another. The warmth they feel for their ethnic heritage has blended with their appreciation of the American democratic way of life and this has transformed them into an unusual group of Americans who thoroughly enjoy old world and new world values. They take pride in being American citizens and respecting all races, nationalities and creeds. Spiritually secure, they know that peace and strength are not likely to be accessible to humanity through violence and nuclear build-ups but must evolve through the personal self-direction of each individual as exemplified in the prayer of St. Francis of Assisi.

Among the members today there is a preponderance of the descendants of old time, hard working, self sacrificing immigrants who made their children proud to be the descendants of indefatigable hearty "peasants." The Lithuanians who immigrated to the United States after World War II cultivated a different self image which generally manifests itself in an elitist, class conscious kind of reserve.

Many of the Knights speak Lithuanian. Some speak a fossil Lithuanian heavy with slavisms, remnants of foreign oppression of their forefathers. And many do not speak Lithuanian at all.

How warm spirited and fun loving the Knights are was evident last August at their national convention at the Conrad Hilton in Chicago. Two convention themes united their activities: the celebration of the 500th anniversary of St. Casimir's death and the search for a solution to the problem of bringing together more of our scattered Lithua-

nian Americans, especially young people.

At the opening session, "Rededication to Our Patron Saint Casimir", Rev. Anthony Jurgelaitis, OP of Providence R.I. addressed the members. He is the national spiritual advisor of the Knights. A Mass was scheduled for each day of the convention. Dr. Jack Stukas moderated the discussion of Lithuanian affairs. Nancy Miro directed a panel on more efficient organization. The Knights of Lithuania Juniors participated in their own convention coordinated by Lucy Kilkus. And of course there were business sessions and elections of national officers.

The pre-convention activities included a tour of Chicago, harness racing at Sportsman's Park, a dinner theater, a gold day, the Cultural Day with the Knights of Lithuania Choir led by Faustas Strolia and the Folk Dancers led by Frank Zapolis.

The ethnic experience was further enriched with a visit to Lithuania Plaza with its Darius-Girėnas monument, to the Convent of the Lithuanian Sisters of St. Casimir, to the Lithuanian-established Maria High School, the Holy Cross Hospital, and the Nativity of the Blessed Virgin Mary Church (And O those ethnic Chicago restaurants with Lithuanian food!)

There was a touching memorial service in honor of Petronėlė Laurinaitis, the 17 year old who in 1913 was the first member of the Knights to die during a tragic boat excursion. American born, she was wholeheartedly dedicated to Lithuanian cultural activities, and she has become the model for youth to emulate.

The Knights of Lithuania received messages of good will from President Ronald Reagan, Chicago's Mayor Washington and Illinois' Governor Thompson. Congressman William O. Lipinski (D., IL) will present a statement about the Knights of Lithuania to the House, which will be included in the Congressional Record.

If you are not a member of the Knights of Lithuania, you can obtain information how to join a group in your vicinity by writing to Eleanor Sluzas 140 S. Wyland St., Frackville PA 17931. Why not write today? Your life will be enriched. You will wonder how you ever plodded from year to year while, all along, the Knights of Lithuania have been waiting to welcome you.

The Myth of Christian Marxism

The Sandinistas' Creed

(The Sandinista parody of the Christian Apostles' Creed, reprinted here in part, first appeared in the Marxist daily, El Nuevo Diario, in Nicaragua, last Jan. 7)

I believe in Sandino, Father of Our Anti-Imperialist Popular Revolution . . . who fought in the mountains, valleys and villages and cities . . . against the legions of the Gringo Empire.

I believe in Carlos Fonseca, his beloved son, who inherited his ideals and tactics of the guerrilla fight, who was founder of the FSLN . . .

I believe in the Sandinista Popular Revolution and the wise political military leadership of our FSLN National Directorate . . .

I believe in the doctrines and battles of Marx, Engels, Lenin and Che Guavara, great teachers and leaders of the working class . . .

I believe in the construction of the Marxist-Leninist Socialist society . . . and in its existence of the end of time. Amen.

Certain activist quasi - religious groups have developed a pattern lately of making study tours of Central America, with special focus on Nicaragua. They first issue a statement saying they are going to "see for themselves" the problems of the region. Upon their return they almost invariably call a press conference and issue a "cautiously optimistic report" on the future of Nicaragua, where they claim to have seen the dawn of a whole new era of social justice "threatened largely by the Reagan Administration's escalation of attacks" on a government that has committed itself to serving the needs of an "indigenous population."

What makes the spectacle so alarming to watch is that the people involved often represent groups, otherwise dedicated to the cause of peace and justice, who are attempting to blend an impossible mixture of ideologies: Marxism and Christianity. One is based on the

promise of salvation for all men through faith in a transcendental God. The other swings on an earthbound worldview to be achieved by the use of terror, whenever necessary. It has yet to be otherwise, anywhere in the world.

By now, detailed evidence has been compiled by the Heritage Foundation and the Institute for Freedom and Democracy in Washington by Freedom House in New York and by a remarkably accurate little pipeline known as the Nicaraguan Information Center in this area, pointing to the extensive financing of a handful of Nicaraguan ecumenical groups by the Communists, much of it aimed at enlisting international support for Sandinista goals. The myth of Christian Marxism persists in the United States. Why?

Immediately after the 1979 Revolution, defenders of the Sandinistas scoffed at the Marxist connection in the Managua government as insignificant. When the evidence made the connection irrefutable, they switched tactics: the regime was portrayed as developing and benign new form of Marxism.

No doubt the Sandinistas have a good many defenders in this country, and in our own city, with a genuine concern for ending poverty and oppression in Central America. But even economic development depends on a basic degree of political security, preferably in a society where the churches themselves are allowed to function as a social conscience to help guide and direct, and sometimes to restrain, the power of the state. It is time, therefore, to review the sorry record of Sandinista "respect" for religious liberty, and its alleged esteem for the social justice sought by Christians:

— Managua Archbishop Obando Bravo and Auxiliary Bishop Vosco Vivas and Bishop Pablo Vega of Chontales have all been subjected to personal abuse and physical attack at different times by government-inspired mobs, the so-called turbas divinas, while in the performance of their episcopal duties. The archbishop's director of communications, Father Bismarck Carballo, was set up in a counterfeit love tryst on another occasion in which he was pistol-whipped by a phony outraged "hus-

band," forced to strip, and dragged naked through the streets to jail, with cameramen for Sandinista TV stations conveniently on the scene to film the whole staged episode.

— In February of this year, Prudencio de Jesus Baltodano Silva a farmer and Pentecostal minister, was seized by Sandinista troops during a village raid, lashed to a tree, tortured, and taunted for his beliefs, had his throat slit and his ears cut off and was left to die. He managed to survive, however, and later fled to this country to tell his tale.

— A synagogue and businesses owned by the nation's tiny Jewish community were confiscated soon after the Sandinista takeover. Virtually all Nicaraguan Jews were forced to flee the country.

— Some 10,000 Miskito Indians were forcibly resettled to new locations in the eastern sector of the country, thousands of others went into voluntary exile in Honduras, and dozens of Moravian and other Protestant churches were burned to the ground by marauding government troops.

— In an Easter pastoral letter to the Catholics of Nicaragua this year, the Nicaraguan bishops took a small sector of their own church to task for surrendering to a "materialistic ideology" and sowing the seeds of confusion inside and outside the country. The letter was roundly denounced by Sandinista officials.

The tragedy of all this is that the emerging pattern bears such a shocking resemblance to that of Eastern Europe. Any American Christian who wants a taste of the suspicion and fear that shadows the daily lives of the people there should read the remarkable and prophetic letter of Father Sigitas Tamkevičius, a popular Lithuanian priest. He accurately sensed the probability of his arrest and imprisonment by the KGB. Then contrast Fr. Tamkevičius' personal credo with the abbreviated version of the Sandinista Creed, also reprinted here. The latter is a blatant perversion of the Apostles' Creed familiar to Christians the world over. It first turned up early this year in one of Managua's two Marxist dailies.

It is time for North American Christians to disabuse themselves of the dangerous notion that the Sandinistas, in slightly tarnished form, are God's gift to Central America. They are much more akin in actual fact, to a diabolical plague for that part of the isthmus they now control.

Elta



Harassment by the KGB prompted Fr. Sigitas Tamkevičius to compose the following letter to his people, Feb. 6, 1982. It was published in the underground *Chronicle of the Catholic Church* in the aftermath of his arrest May 3, 1983. In December he was sentenced to six years in a gulag and four in exile from his homeland.

THE CREDO AND PROPHETIC LETTER OF FR. SIGITAS TAMKEVIČIUS

More and more often, I hear threats that I am to be arrested. I believe that the KGB threats can become a reality.

Perhaps the security organs will try to force me, as they did the Orthodox priest, Dmitri Dudko, to recant my activities as a crime against the state and the people. Who can guarantee in advance that he will be able to resist all of the means available to the KGB, and will not break? In the Gulag hell, thousands have caved in! Therefore, at this time, while I am free. I wish to express my credo.

I saw lying, deceit and moral decay, so I could not remain uncommitted. The desire to see my fellow countrymen happy here and in eternity forced me to struggle against all that

evil which burdens my homeland and my Church.

To this struggle, I have devoted the most fruitful years of my life.

I thank God that during the past decade, He has allowed me to work with good results for the Church and by the same token, for my country. If I had to do it all over again, I would do the same thing, except perhaps, more zealously. I regret only that most likely I could have done even more.

It is with a peaceful heart that I go to prison; let it be the crowning of my work. My years of imprisonment, I dedicate as a penance for my own mistakes, and for the future of

the Church and of our homeland. Everything that I shall suffer, I offer for my beloved fellow countrymen, that they would remain faithful to God and country, that not one of them would go the way of Judas.

I desire especially that the ecclesiastical hierarchy in Lithuania which is pressured by the KGB more than anyone, would preserve this loyalty. For my brother priests, I will pray to God for the grace of unity: unity with Christ, with the Church, with the Pope, but not with the KGB and not with the Council for Religious Affairs.

I believe that others will continue our work and struggle, only perhaps more zealously and fruitfully than I or my friends were able. If anyone says, "You cannot knock a hole in the wall with your head," do not believe such pessimism. The wall of lying and coercion is rotten, and with the help of Christ, it is possible to overcome all things.

In prison, I will always pray to the Lord for the sisters of Lithuania who have dedicated their lives to God and to the loving service of people, that they would devote great attention to the struggle for the freedom of the Church, and for basic human rights. Do not believe it when propagandists for government atheism say that such activity is political. It is not politics, but a matter of life and death for all of us. And if it is politics, then it is Church politics, it is papal politics.

I will carry in my heart all those dear faithful of Lithuania with whom I came into contact during my twenty years as a priest. Remain faithful to Christ and the homeland. Bring up children who will not bow to lies and coercion. Let them create a more rational and healthy society than the one in which you must live.

If you ever hear me speaking otherwise, do not believe it, because it will be not I speaking, but a poor man broken by the KGB.



St. Joan of Arc was Emilija's model



Captain Plateraitė discusses strategy

EMILIJA PLATERAITĖ ACHIEVED WORLD FAME AS A MILITARY HEROINE

Aleksandras Plateris

Emilija Plateraitė was a countess, one of the principal leaders of the 1831 insurrection. Born in Vilnius in 1806, from an early age, she was an ardent patriot, yearning for an armed confrontation with the Russians who held Lithuania annexed since 1795.

Taking St. Joan of Arc as her model, she studied military subjects and trained herself in the use of weapons. As soon as the insurrection broke out in Poland in 1830, she and a group of cadets at the military school of Daugavpils (which was not far away from her estate at Lixna) began plotting to seize the strategically important fortress of Daugavpils. In 1831, with the help of her cousin Caesar, she organized an insurgent unit from local inhabitants of the Dusetos area. Consisting of 60 mounted nobles, 280 mounted riflemen, and several hundred peasants armed with scythes, this unit, under the command of Emilija Plateraitė, defeated Russian forces in a number of skirmishes and took the town of Zarasai on its march to Daugavpils. Meanwhile, the cadets preparing to assist the take-over from the inside had been discovered and transferred out of the fortress by the Russian command. When Emilija's forces approached Daugavpils, they were met and routed by the Russians.

After this defeat, she joined another rebel unit and participated in the capture of Ukmergė. A subsequent attempt to dislodge the Russians from Vilnius failed. Soon thereafter Polish forces led by Generals Anthony

Gielgud and Desiderius Chlapowski arrived in Lithuania and prompted the organization of the Lithuanian insurgents into regular military units. Emilija was appointed company commander with the rank of captain. After taking part in the battle of Kaunas, where she barely escaped being captured, her regiment was compelled to retreat towards Šiauliai. On its way it was surprised and defeated at Šiaulėnai.

While the insurgent army eventually crossed the border into Prussia and laid down arms, Emilija refused to surrender and, disguised as a peasant woman, attempted to reach Poland, where fighting was still going on. Enroute she became sick and died at Justina manor near Kapčiamiestis on Dec. 23, 1831.

Emilija Plateraitė acquired world fame as a military heroine. In honor of her Adam Mickiewicz wrote his poem *Śmierć Pułkownika* (Death of a Colonel). Poems about her were also composed in English, French, German, and Italian. In Lithuanian, Antanas Vienuolis' play *1831 metai* (The Year of 1831) received its premiere at the National Theater of Kaunas in 1939. Her biography, written in French by J. Straszewicz, was translated into English by J. K. Salmonowicz and published in New York in 1842. Among the work's patrons were President John Tyler, former President Martin Van Buren, future President James Buchanan, Senators Daniel Webster and Henry Clay, and many other prominent Americans.

A MODERN MODEL FOR HEROINES

Jane Thomas

"I came with the building in 1962. I watched it grow, and I grew with it over the years," said Sister Baptista of her 22-year tenure at St. Mary's Villa Nursing Home in Elmhurst, Pennsylvania. Sister Baptista, recent Administrator of the Villa, has been assigned for the next year to the Mother House of the Poor Sisters of Jesus Crucified and the Sorrowful Mother in Brockton, Massachusetts.

Sister's life of dedication and service began when, as 16-year-old Alice Yurgel living in Boston, she entered the order during her last year of high school. "Before I entered the convent," she said, "it was a toss-up whether I would be a nurse or a nun. But I felt I should go into the convent first, or I would be turning my back on God."

The novitiate of the Poor Sisters of Jesus Crucified was located at St. Mary's Villa. The young postulant knew many of the nuns because she had gone there to camp, and a number of the sisters had taught in her home parish as well. She finished high school at Marywood Seminary.

"When I came to the Villa," Sister Baptista smiled, "I thought I was 'Alice in Wonderland.' It was so beautiful here after the city."

Sister's first assignments were as a teacher in junior high schools in Brockton and Cambridge, Massachusetts. Then, another of her dreams was to be fulfilled.

At that time, St. Mary's Villa operated a home for men and one for women. As the residents grew older and needed more care, the need for a nursing home became increasingly apparent. Nursing homes were just coming into being — people were living longer because of improved drugs and medical procedures.

Sister came to the new nursing home as Directress of Nurses, a post she filled for 13 years. Later she earned her B.S. in Nursing Education at Misericordia College.

"It was a 72-bed home in 1962, with a staff of 15," Sister Baptista remembered. "Now we have 121 beds, and our staff numbers about 135.

Sister continued, "Everyone was learning everything about nursing

homes then. The rules and regulations have tripled since then."

After a period of training and passing her state boards to be licensed, Sister Baptista became Administrator of St. Mary's Villa Nursing Home. (Today, four years of college are necessary for licensing, Sister told me.) Even after she was named to this responsibility, she had to earn 48 Continuing Education Credits (CEU's) every two years at various places and diverse workshops.

"It's been a rewarding experience," Sister Baptista said. "I'm pleased when the people here are happy, satisfied, and secure." She reported that some patients, when visiting their children, say "I have to go home now," home being the Villa.

Discussing the religious vocation in general, Sister pointed out that girls entering the convent now are older than they once were — they don't seem to know their minds as well. "Our whole culture is so contrary to what we believe here (the sisters take vows of poverty, chastity, and obedience)," she lamented. "What we profess and live is different. Years ago, there was more homelife and spirituality in the world. Now everything goes."

Involved not only with the Nursing Home but with the community, Sister Baptista told glowingly of her work with the shelter program for the homeless operated by the Diocese of Scranton. The then Bishop O'Connor noted the need for this type facility, and it was conducted as a trial program last year for the first time (now it has received some funding, according to Sister). Sister volunteered her services and ended up co-ordinating all the volunteers.

The program, which is ecumenical in nature and involves several Protestant clergymen, provides for the homeless a bed, a place for a shower, coffee and doughnuts, and the opportunity for counseling.

"For me, it was another world," exclaimed Sister Baptista. "I learned a lot from them. They're hungry to share with someone. They're not just 'bums' — some have very interesting backgrounds." She went on to say that some have mixed-up backgrounds,



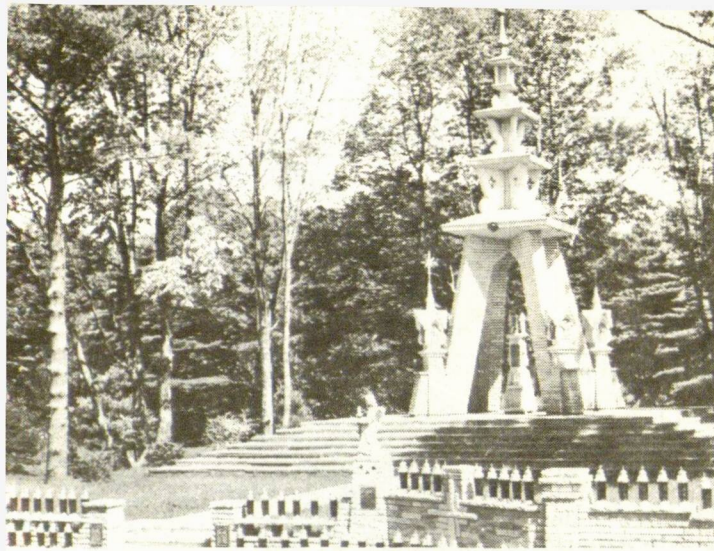
Joy that grows from love and service

others have suffered a series of bad breaks, there are those who are slightly mentally retarded, and, of course, some had been alcoholics or drug addicts.

Some of the homeless were transients — others came back night after night until they could be placed in jobs. The men's shelter housed at least 14 persons a night — sometimes 19 or 20, but then it was overcrowded — and the women's about five. Sister noted that the guests were all ages, ranging from a 62-year-old bag lady down to 18 years.

Sister Baptista has a long list of things she wants to do. She hopes to work on her hidden talent — writing poetry. "I wrote a bit over the years. This year I might do something about it." She likes photography, tennis, traveling ("I don't get too much of it") and handwork ("I haven't had time in the last 22 years").

As Sister Baptista put it, "Service is what we're all about."



Christian and pagan symbols unite in the ecclesiastical art of the Franciscan Monastery in Kennebunkport, Maine

A SYMBOLIC CENTER (Continued from page 3)

"Those ethnic communities which have well-organized parishes have contributed considerably more than any other given average community to the intellectual, spiritual and economic life of America," he said. "And vice versa — ethnic communities which didn't have their own national parish have suffered greatly.

The Roman Catholic Church has begun to respond to new ideas about cultural pluralism and respect for ethnicity that the residents of Kennebunkport and other Americans have struggled to learn after being brought up on the now-outdated notion of America as a "melting pot." In 1981, American bishops pressed for a society as a "multi-colored marble where every ethnic group has its own value and contributes to the church and society," a picture which Pope John Paul II seeks to promote.

Proof of the church's efforts to respond to such signs of the times, said Baltakis, is the Pope's policy of appointing one bishop for every ethnic group. Previously, Lithuanians outside their homeland had two bishops — one in Chicago, and one in Germany — and both are retiring. Baltakis' appointment as the single bishop represents an elevation of the status of Lithuanian Catholics. He will have more authority than either previous bishop, ministering to the needs of an estimated one million Lithuanians who live outside of Lithuania, 800,000 of them residents of the U.S.

For exiles like Baltakis, who last saw his native soil eight years ago, visiting the homeland is one ingredient in maintaining cultural identity in the face of pressures to assimilate into the American lifestyle. Other ingredients include speaking Lithuanian as the Franciscan monks do and participating in cultural gatherings like the annual one at Kennebunkport.

St. Anthony's Friary hosts some 6,000 visitors of Lithuanian descent each summer — families who gather in the guest house to vacation, visit the shrines, swim, play tennis and affirm their roots. The food is mostly Lithuanian — borscht, cabbage soup, sausage and a variety of dark and light breads. On a recent *Maine Times* visit, on a Sunday, visitors filled the chapel for the 11:30 a.m. Mass in Lithuanian. Throughout North America, summer camps and festivals are held; Kennebunk-

port's monastery held one in July, complete with folk dancing and native dress.

"For Lithuanians, religion and culture are tightly linked," Baltakis explained.

Come fall, the reclusive monastery atmosphere returns, though busloads of tourists continue to drop by and residents attend Sunday Mass. Currently St. Anthony's is year-round home to six priests, one friar and 15 novices and candidates. The Franciscans do not have to be of Lithuanian extraction; in fact most of the present candidates are not. But they are required to learn the language and culture. Franco-Americans and Italian-Americans among the young men feel at home with their Lithuanian-American brothers, Baltakis said. In fact, the candidates requested that a novitiate be built at the monastery because they feel more comfortable here "in a multi-cultural setting" than elsewhere. A new school is under construction next to the monastery's main house.

The monastery, which has helped keep alive a nation in exile, is a monument to two seemingly incompatible-cultures. In its former incarnation as the Campbell estate, the grand Tudor-style mansion was the site of sumptuous parties, fireworks and ball games on the manicured lawn. Old money earned the Yankee way — through hard work and correct connections — was lavished in a celebration of leisure.

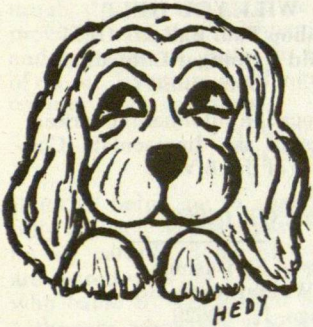
"The dining room table would be set for 24 every night" many weeks of the summer, said William Dwyer, who supervised a staff of 10 at the estate during the 1940s. He remembers when Campbell used to sail his yacht from Florida up the Kennebunk River at high tide. Now tourists meander through the woods to the remains of his octagonal boathouse on the river.

The other culture is the Lithuanian one, whose story will endure because of the efforts of leaders like Bishop-elect Baltakis and the Rev. Gailiušis, superior of the monastery. Gailiušis has amassed a collection of paintings by exiled Lithuanian artists who record the suffering of their people in religious and secular motifs. Throughout the monastery, modernistic stained glass windows, sculptures and shrines by master artists of the Baltic nation hold out a hope of triumph over suffering.

A spirit of religious nationalism prevails, as in a massive abstract sculpture by Vytautas Jonynas which adorned the Vatican Pavilion at the 1964 World's Fair. It bears a dedication "to the silent church in Lithuania." The shrines, the holy relics "in memory of those who died for the freedom of Lithuania." and the giant oak cross are sanctioned now in this Yankee world, where one more piece of the multi-colored marble has been put in place. (Maine Times)

Jonas Biliūnas

The End of Brisius



Next to the barn, on a huge pile of flax-chaff, lies the dog Brisius—gray and half-blind; often he cannot recognize his own master. His old age is hard: he lies there forgotten and abandoned by all. He himself realizes that seldom does anybody have need of him now. He tries to be of as much use as he can. His heavy eyelids keep drooping and his eyes are filled with pus; he cannot hear well, yet he tries very hard to appear wide awake and to listen. And so pretending, he falls asleep . . . And in his sleep he hears something rustling close to him, as if some stranger were passing by. Heavily Brisius rises from his resting-place and begins to bark with a horse and sleepy voice.

"Now you, blind one, will you stop! Don't you see your own people?" he hears a familiar voice.

Full of shame, he opens his toothless mouth, barks meekly, as if he were apologizing, and holding his tail between his legs, again curls up on his flaxen pile.

This is not the first time that Brisius has been fooled and shamed by his rapidly deteriorating senses. Lying in the middle of the room, he would often dream of a thief or one of the wolves which he used to chase while he was young, and it seemed to him that again his enemies were trying to outsmart him; he would raise his old head and bark in alarm arf! arf!

And instead of a thief, he would hear unexpected reproaching voices,

"He's completely crazy, that old gray-haired fool!"

Not knowing where to hide himself from shame, he would get up from the floor and crawl under a bench.

"Where do you think you're going? Get out of here!" they would shout at him.

And sadly Brisius would walk out through the door.

Now he was afraid to enter the house. He was better off on the pile of chaff, where he did not stand in anybody's way. True, in the house he had a special place under the table where it was warm and comfortable. But he can't even pick a bone any more, and it's hard for an old dog to climb all those flights. At least here they have pity for him and sometimes they bring him some gruel. Often he walks around begging for any morsel he can get.

Once he too was young and strong, and everybody cherished him. Everybody liked to talk with him and pet him, and he could hardly keep the people from him. The children would play with him; they would harness him into a small cart and drive with him; and never once did old Brisius get angry even though sometimes they would hurt him severely—he knew that they were young and playful and did not mean to hurt him. Everybody fed him and took him on hunting trips. The head shepherd often gave him curd in order to keep him in the pastures and help take care of the sheep. And how much fun he had with the shepherd boys! Sometimes they would put a jacket over his head and one of the boys would hide somewhere. Then they would let Brisius search for him. And always Brisius found him out, even if he were hidden far away in the peak of a fir tree. He would sniff the boy's tracks, and with his nose lifted, he would begin to bark. And he wouldn't leave the tree until the boy climbed down. When he noticed that the boy was coming down, he would bark with joy. Coming back to the shepherd boys and holding his tongue out, he would stare at their baskets: he knew that they would take out a crust of bread or a little piece of meat and give it to him as a reward. Now even the shepherd boys had forgotten him.

And so Brisius lies on the pile of flax and has a dream. In his sleep he sees some ducks which his master is shooting down, while Brisius himself fetches them from the water. And how many ducks, and how fat they are!

Brisius closes his eyes a little and yawns sweetly, as he remembers them. But now he's really surprised as he sees

his master coming with a gun on his shoulder. He hardly believes his eyes; is he by chance, still dreaming? . . .

But he hears clearly the master calling him:

"Come, Brisius, come!"

He is probably laughing at him. Why?

"Come Brisius, come!"

Reluctantly, he rises from his bed of flax and follows his master; he walks sadly after him, holding his tail between his legs, as if he were guilty of something, and not like before, when he was young and gay and used to run in front of his master.

The master goes behind the barn and turns towards him still calling:

"Come, Brisius, come!"

Brisius, reaching the edge of the woods, stops. He whines meekly and looks at the man with fear as if he were asking why the man has brought him here. He sees that the master takes the gun from his shoulder, and stepping back begins to aim at him . . .

It can't be that. Brisius does not believe it. His master probably wants to laugh at him. But why should he laugh at him, an old dog in such a feeble condition? Why? This is not his fault . . . Brisius wants to please him, he wants to wag his tail; but, paralyzed by fear, he sits back on his legs while bitter tears roll down his snout.

Suddenly a flash and a terrific blow, — and Brisius falls down, pierced by agonizing pain. His eyes are open, and he can still see the man running away, with the gun in his hands. . .

Maybe Brisius knows why this man shot him, but he can not understand why the man is running away from him. Before he dies he wants only to lick his master's feet for the last time . . .

Translated by Stepas Zobarskas

A Russian seeking political asylum in the West was being interrogated by an official.

— What do you have in that little box?

— My pills for stomach ache.

— And what's in that little bottle?

— My pills for a headache.

Suddenly the interrogator saw a picture of Stalin among the Russian's possessions.

— And what's that for?

— That's to prevent being homesick.

RELATIONSHIPS

AWARD RECIPIENT

Sister Ann Gillen, Executive Director of the National Interreligious Task Force on Soviet Jewry, was the recipient of the 1984 "Rev. John C. Jutt Friend of Lithuania Award", during the 71st National Convention of the Knights of Lithuania. The award was made at the Convention's closing banquet, August 25, 1984, at the Conrad Hilton Hotel, Chicago, Ill.

The annual award, established in 1955, is intended to honor a prominent non-Lithuanian for his or her work on Lithuania's behalf. Past recipients include Congressman Peter Rodino, Jr., journalist Alfred Friendly, Jr., Speaker of the House John McCormack, Latvian fishing magnate Roberts Brieze, Cardinal Cushing, Anglican priest Father Michael Bourdeaux of England, and, in absentia, Russian dissident Sergei Kovalov.

Sister Ann was selected to be honored because of her many activities on behalf of Lithuanian dissidents and other activities for the cause of human rights in Lithuania. Besides her efforts on behalf of Nijolė Sadūnaitė, Viktoras Petkus, Balys Gajauskas and others, Sister Ann also initiated a petition campaign for the restoration of the Catholic Church in Klaipėda, and has been active in reviewing the Helsinki Agreement with delegations to the Belgrade and Madrid Conferences.

A member of the Society of the Holy Child, Sister Ann Gillen is an active participant on numerous committees and has traveled widely on behalf of human rights causes. She was educated in Catholic primary and secondary schools in Houston, TX, received a BA from Rosemont College and an MA from Villanova University in Villanova, PA. She has done post graduate studies in Theology in Rome and studied Comparative Religion at Dropsie University in PA.

We thank Sister Ann Gillen for the work she has done for the cause of Lithuanian dissidents, congratulate her on being selected for this special award, and wish her God's speed in her future work.

Loretta I. Stukas

K. of L. President, Supreme Council

PLAIN TRUTH

The Russians are not even 50 percent of the total population of the Soviet Union at the time when they still retain 95 percent of all leading positions in the economy, in the civil service and in politics. That's a situation that cannot be maintained....

In 1978... more than half of all the children born in the Soviet Union were children of Islamic parents. And that at a time when the Islamic part of the population was just slightly over one fifth of the total population of the Soviet Union. And if you now calculate until the year 2000, it is incredible what a dynamic change in the population structure will take place.... In the year 2000 there will be 120 million Moslems in the Soviet Union. And this will create a total change in all the elements in Soviet development.

Dr. Otto von Habsburg
(Elta)

OUR HASSIDIC NEIGHBORS

"Saintliness is sometimes nothing more but impure temptation."

Once upon a time somewhere in a Lithuanian village, a certain Eliezer Lipman, known for his wealth and generosity, meets a beggar on the way to the village. He stops his carriage and invites him to get in.

The beggar refuses: "I still haven't earned anything all day."

"How much could you possibly earn?"

"A lot. Twenty five ducats, maybe."

"I'll give them to you. Come along."

"No," says the stubborn beggar, "I can't."

"Why not, since you won't lose anything?"

"True — but money isn't everything. I must think of the people who regularly, once a week, open their doors and hearts to me. If they don't see me today, they'll worry."

"Don't let that bother you. I'll go myself. I'll go from door to door to reassure them on our behalf. But do come along. I can't bear to see you walk so far..."

Dropping his mask, the beggar — a Messenger in disguise — congrat-

ulates Eliezer on passing the test. "As a reward, you may look into your future. You have only one year to live. I tell you this so that you may use the time to good advantage and put some order into your life."

Eliezer gave up his business and devoted himself so completely and exclusively to serving God that he was granted a twenty five year reprieve.

Elie Wiesel
(from "Soul on Fire")

WILL YOU HELP Bishop Paul Baltakis OFM build a stronger Lithuanian Community?

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WOMEN: Come alive and be a Pioneer!

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LETTERS

BRIDGES is not only interesting but it is a very worthwhile publication for everyone especially those who do not read Lithuanian. May BRIDGES which unites the generations continue to be strong and steadfast.

*Kęstutis Miklas
Plainview, N.Y.*

I have enjoyed reading BRIDGES very much during the past year. It has provided a taste of Lithuanian culture and prompted a desire to learn more of the art, literature and language of the country of my ancestors.

*Vincent W. Witkus
Hartsdale, N.Y.*

BRIDGES helps me to appreciate more fully the rich heritage passed on to me by my parents. Some of your articles are shared with my 91-year old mother, who came to the United States from Lithuania when she was 17. She delights in remembering many of the beautiful traditions described in BRIDGES.

*Sister Clare Blozis, O.P.
Rockford, IL*

Thank you! Because of your publication, I'm able to read articles dealing with my heritage and know there are other people in our great country who are proud to be Lithuanian-Americans. My Dad, also, is a fan of yours and awaits each issue.

*Anne Narekiewicz
Maynard, MA*

The issue of BRIDGES we received at the traditional Lakewood picnic was terrific. I have been passing it around to non-Lithuanians who are very much impressed.

*Alberta Strimaitis
Lincroft, N.J.*

The editor of BRIDGES thanks the thirty four men and women who signed the *Sveikinimai* (Greetings) *iš Geležinio Vilko Stovyklos, Atlanto Rajonas 1984* (from the Camp of the Iron Wolf, Atlantic Region 1984). Such an unexpected, heart-warming greeting bridges our fragments of ethnic history and transmits the Lithuanian spirit to us so that we vicariously share in the pleasures and Lithuanian solidarity strengthened in the Camp of the Iron Wolf.

Demie Jonaitis

**WILL YOU HELP
Bishop Paul Baltakis OFM
build a stronger Lithuanian
Community?**

**MEN: YOUNG OR OLDER
A SECOND CAREER?**

*Peter set aside his fishing nets,
and Matthew resigned a promising
career.*

For vocation information write:

Lithuanian Franciscan
Vicariate of St. Casimir
Formation House
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Congregation of the Marians
6336 S. Kilbourn Ave.
Chicago, IL. 60629

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2345 W. 56th St.
Chicago, IL. 60636

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sult with your pastor.

LITHUANIAN DETERMINATION

LIETUVIŲ FONDAS / LITHUANIAN
FOUNDATION edited by A. P. Bagdo-
nas, Chicago, IL.

This handsome 448-page volume which contains an album of photographs and the history of the Lithuanian Foundation is, in itself, a strong statement of our people's determination to preserve Lithuanian culture and immigration history in the United States.

The Lithuanian Foundation was founded jointly with the Lithuanian American Community of the USA, Inc. Since 1962, it has been raising funds with concerts, dinners and balls, as well as amassing contributions by individuals. A large number of Lithuanians have willed their estates to the Lithuanian Foundation, the largest of which was that of Dr. Jonas Gliaudelis (\$157,976) and Jonas Krukonis (\$143,036). A total of \$629,817 has been received from estates alone.

The Foundation's capital is distributed by its earnings. It has supported the teaching of the Lithuanian language at the University of Chicago Illinois Circle Campus and at Fordham University. A committee allocates money for scholarships for Lithuanian students. The Foundation has also made a commitment to support the establishment of the Chair of Lithuanian Studies at the University of Illinois Circle.

FOR INFORMATION, WRITE TO:
Lithuanian Foundation, Inc., a not-for-profit, tax exempt corporation, 3001 W. 59th St., Chicago, IL 60629

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GERA ŠEIMININKĖ

LITHUANIAN STYLE COOKING

**LITHUANIAN STEW
ŠUTINYS**

- 2 lbs beef
- 1 onion
- 1/2 lb soup greens
- 1/2 cup sour cream
- 2 cups broth
- 4 oz. butter
- 2 tablespoons flour
- 1 bay leaf
- salt, pepper

Cut meat into fairly large pieces, pound, sprinkle with flour and brown in hot fat.

Place a layer of coarsely cut up vegetables in a heavy pot, add a layer of meat, then vegetables again, etc., until vegetables and meat are used up. The top layer should be vegetables. Add broth, cover the pot, and braise until the meat is tender. Add the cream, heat and serve.

The stew is served with wide egg noodles and tomato salad.

Lunching in Lithuania

An inviting sign hangs over a doorway in Ukmergė: *Kavinė* — “*Ažuoliukas*” (Coffee House — “Little Oak-tree.”) When we stopped here, we ordered an excellent lunch, but we had trouble ordering tea. The waitress shrugged, “We have neither cups nor glasses. Do not expect coffee or tea. We can offer you only drinks of refreshment”.

We explained that our travelers had become chilled and it would be very good for them to have hot tea.

“If they’re cold, booze will warm them up,” the waitress chuckled.

We made it clear that we were in no mood for joking. She responded: “We can not help you. We have no cups and no glasses. We do not make coffee or tea.” We could not believe that the coffee house had no cups.

Eventually we learned that “The Little Oaktree” is actually a pub where guests who order intoxicating refreshments are more welcome than guests who ask for tea.

AC

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