

Bridges

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YEAR OF FAITH, UNITY, YOUTH

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Aldona — photographed by Algimantas Kezys, S.J.

HOME — AFTER FORTY YEARS

"This is another picture of my sister Aldona," says photographer-artist Algimantas Kezys, S.J. "Can she see me? I spent ten days with her; and, believe it or not, I did not have one chance to talk with her openly about what happened to her after we separated during the war. Aldona

is a talkative person by nature; but during our time together, she fell silent many times without any explanation. I, a visitor from the West, sensed the barriers that have been imposed on formerly open and outgoing people..."

(Continued on page 10)

BALTIC FREEDOM CRUISE

A SUCCESS

The Baltic Tribunal and the Freedom Cruise in July marked a new chapter in the struggle for Baltic freedom. The events convincingly demonstrated that the Soviet efforts to draw a shroud of silence over their colonial domination of Estonia, Latvia and Lithuania have failed.

Following the Baltic Tribunal, which demanded an end to the Soviet occupation of the Baltic States, the "Baltic Star" sailed from Stockholm for the Baltic Peace and Freedom Cruise. It carried nearly 400 people, including some 70 Western journalists and media people. Most of the passengers were people of Baltic ancestry from USA, Canada and Europe. The destination was Helsinki, the capital of Finland. The cruise started with a memorial service for Baltic boat refugees who perished in the Baltic Sea during World War II. The "Baltic Star" was under air surveillance and it was followed by a Soviet warship. Wreaths with Lithuanian, Latvian and Estonian colors were thrown into the sea as the ship passed the three occupied nations.

The Baltic Tribunal and Cruise came under a vicious attack of the Soviet Union. The official Soviet news agency TASS fulminated about "provocations" and attempts by "reactionary circles and the NATO secret services to whip up tension in the world." Denmark and Sweden were warned about a possible damage to their relations with the Soviet Union. A TASS comment stated that the Baltic Tribunal and Cruise had been deliberately timed to coincide with the Moscow Youth Festival and described the Baltic participants as "CIA strike forces," composed of "spokesmen for

reactionary emigre youth organizations, terrorists, die-hard anti-Sovieteers (sic), and of course, Zionists." Finland was warned about the "piratic" ship that would disembark "hoodlums," who were planning to "besiege" Soviet representatives and create an "unbearable atmosphere around them. Finnish Communist Party officials demanded that the Finnish Government take steps against "this provocation against the Soviet Union."

The Tribunal and Cruise received much attention from the media in Europe and the U.S., thanks to the ferocity of the Soviet attacks.

The Guardian in London observed: "The Soviet Union's irritation and embarrassment at the Tribunal was underlined by the attack published by TASS."

The Wall Street Journal noted: "...The Soviets sent to Copenhagen their own delegation of captive Balts, with Russian escorts, to tell local newspapers that everything back home was peaches and cream. Their claim won't emerge as credible with those who followed the testimony some in writing, some in person, of the free Balts... No one seems to think the Balts present much of a threat to the Soviets, who probably remember better than most that when they signed their pact with the Nazis the Third Reich was still supposed to last 1,000 years."

Quotidien of Paris observed: "...Despite the Soviet attempts to foil this enterprise of the Baltic youth, 'a gang of international terrorists' according to TASS, they reached Helsinki. A miracle occurred. The Finns welcomed the arrival of the Baltic Star with warmth and

enthusiasm... The demonstrators were accompanied by unceasing applause. Many Finns were crying... They were waving to the demonstrators through open windows and voicing their sympathies. In the streets, many were explaining that the Lithuanian, Latvian and Estonian struggle for freedom and peace for the Baltic nations is also a Finnish struggle..."

Elta editorialized: "The Baltic Tribunal and Cruise provided a boost to the morale of the captive Lithuanian, Latvian and Estonian people. Moscow's hopes for the Baltic nations' eventual acceptance of their subservience rest on the plausibility of the notion that they are isolated, forgotten and helpless, while the Kremlin is all-powerful. The direct challenge to the imperial power in the Baltic area and the sympathetic response of Scandinavia and the rest of Europe have served notice that the Balts are not isolated and that the Baltic freedom case is wide open.

"The Balts were not the only beneficiaries of the Tribunal and Cruise. The people of Finland broke the 40-year old silence imposed by the threatening shadow of their imperial neighbor and by the timidity of some of their own politicians. By standing firm and not bowing to Moscow's threats, the Danes and the Swedes scored a moral victory. The people of all of Europe rediscovered their fellow Europeans in the Baltic States.

"The Baltic Tribunal and Peace and Freedom Cruise have signaled the end of 1984 in the West. Appeasers who preach the abandonment of the Balts to Moscow's Reich, will now have a more difficult time. Double standards — indignation over South Africa, but silence about Lithuania, Latvia and Estonia — will be not as easy to uphold. The struggle for Baltic self-determination has entered a new phase."

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BRIDGES Administrator: Fr. P. Baniūnas
Assistants: D. Bulvičius, E. Vaičiulis

Editor: Demie Jonaitis

G. Grušas, president of the Lithuanian World Youth Association, views the shores of Lithuania through dark glasses.

Deliaus pix



Samatunės pix

Disembarking in Helsinki from the "Baltic Star".
45 T-shirted Baltic "prisoners" represent
the 45 years of Soviet occupation of Lithuania

A NEW SAMIZDAT AND SECRET YOUTH ASSOCIATION IN LITHUANIA

A new underground newsletter from Soviet-occupied Lithuania urges young conscripts to refuse to take the military oath of allegiance, as a gesture of conscientious objection to the Soviet war in Afghanistan.

The publication is entitled *Juventus Academica* (Academic Youth). This is at least the seventeenth samizdat of underground, newsletters to appear in Lithuania since 1972. The Baltic republic has the highest rate of samizdat per capita in the USSR.

The Lithuanian underground newsletter condemns the Soviet occupation of Afghanistan imputing moral responsibility not only to all directly responsible for criminal actions, but to all who acquiesce in the occupation by remaining silent.

"For five years, our colleagues have been dying in Afghanistan for nothing ostensibly doing their so-called 'international duty'... killing innocent citizens of a sovereign nation, burning their villages and towns... Based on the Universal Declaration of Human Rights... let us not become the timid instruments of our occupiers", concludes the appeal.

Juventus Academica denounces the regime for concealing Soviet atrocities and the implementors of those acts, who forfeit "their conscience and honor... and unthinkingly do what they are told by their superior officers..." According to a report in the journal, in "the fall of 1984..., four live, nude Afghani women were flung out of a helicopter above Kabul".

This issue of *Juventus Academica*... reveals on the occasion of the International Youth Year, the founding of a secret Lithuanian Youth Association which has chosen as its platform the movement for human rights and national self-determination.

"The preservation of our nation's spiritual values, and the spiritual and physical well-being of our youth depend not so much on our organizational or political unity, as on the individual and personal readiness of each one of us for the spiritual and human struggle against our occupier's tyranny, terror, cultural and physical genocide", declares the Association in an appeal to Lithuania's youth.

Despite the sovietization of Lithua-

nian history since the Soviet takeover, the young editors of *Juventus Academica* display a surprising awareness and interest in the years of Lithuanian independence (1918 - 1940).

The editors plan to reprint the works of writers of that era, banned by Russian censors. A few articles and poems, published during the 1920's and 30's the journal *Ateitis*, appear in this publication *Juventus Academica*, which is patriotic in orientation, traces its spiritual roots to the *Ateitis* Federation, the major Catholic organization of Lithuanian Catholic Academics in the years between the wars and in exile.

This issue of *Juventus Academica* also contains the minutes of a Lithuanian Youth Association meeting, a congratulatory message to U.S. President Ronald Reagan on his re-election and a review of a Soviet propaganda film.

The copy of the twenty-five page typed newsletter which reached the West is undated and without a cover. However, it was published sometime after February 14, 1985, since there is a quotation from Pravda of that day.

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With the Knights of Lithuania

\$13,000 for St. Casimir's in Rome; \$4000 for the 66th issue of the *Chronicle of the Catholic Church in Lithuania*; \$3300 for scholarships

Yale University was the site of the 72nd convention of the Knights of Lithuania on August 7-11. It was hosted by Council 50 of New Haven. More than 400 delegates and guests attended. Not only the Yale summer students but also Mother Nature gave us a very warm welcome.

The Convention assembled at Dwight Chapel with a Mass concelebrated by Bishop Paulius Baltakis, OFM and members of the Lithuanian priests' league.

All the sessions took place in the Law School Building. Larry Janonis of New York, president of the Mid-Atlantic District, was elected chairman of the convention. Frank Peterson, president of Council 50 welcomed the delegates. Fran Petkus, the K. of L. Coordinator for Religious Aid presented Rev. Casimir Pugevičius with a check for \$4,000. This money will be used towards the printing of the 66th *Chronicle of the Catholic Church in Lithuania*. So far the Knights have sponsored the printing of two *Chronicles*.

Perhaps the most interesting panel was the one featuring the "Please don't squeeze the Charmin" jingle creator John Chervokas. His theme dealt with the subject of "What's in a name?"; heritage, ego, and the K. of L. in the decades ahead, expounding on how to improve the organization, how to attract younger members and develop leaders. His ideas are most timely today, especially as we celebrate the year of youth.

John began his talk in Lithuanian: "*Man garbė būti lietuviu* (I am proud to be Lithuanian)". By the dais he hung a large sign on which the name "Chervokas" was misspelled 44 times. He collected the variety of spellings from different mailings he received. We are not Greeks, he told us, even though our names also end with "is", "us" and "as". We are not concerned with white and blue, we are yellow, green and red. Even though our lifestyles sometimes change radically, the flag colors remain the same. At times the symbolism changes. In 1920 when our flag was

created, yellow meant grain — freedom from hunger oppression — therefore happiness. Today it is the sun, optimism in youth, bright future. Green, then, means forests, growth of a nation. Today growth in love for our country and sacrifice, not only by work, but also donations. Our money is green! Red, then, meant life, blood, which was shed to gain our independence. Today it stands for passion which we all must have in order to protect our rights.

Another timely speaker was Anthony Mažeika, connected with Coalition for Constitutional Justice and Security. He gave a report on the Office of Special Investigations and its McCarthy-like tactics in persecuting many innocent individuals. If we don't speak out, said Mažeika, somebody else will speak for us and we won't like what they will say.

Since last year's convention in Chicago, the Knights have been the proud adoptive parents of the St. Casimir Seminary in Rome. So far we have donated \$13,000 towards its support. Rev. Algimantas Bartkus, the new rector of the seminary, thanked the convention and spoke of the financial needs. The seminary will be celebrating its 40th birthday on October 20.

During the whole convention, a huge sign proclaiming — "Youth our future" hung behind the speakers' platform. The Friday session was devoted to the panel "Youth speaks back — What do we require." The participants were Rita Shevokas, Joseph Mantz and Susan Gudeczaukas. The moderator was Paul Strolia. Their message came through clear enough: have more confidence in us, don't tell us — "this has never been done like this before", and at times — the worst vice is advice. The panel was illustrated by cartoons by John Strolia. It was one of the more effective panels that I have witnessed in the last few years.

Throughout the convention, youth was very visible, starting with the helpfulness of the Yale students, who lugged

our suitcases and guided us up 5 flights to our dorms. The K. of L. scholarship committee was generous with our bright youngsters. A total of \$3,300 was distributed to: Anthony Paul Jankauskas, Charles Michael Grabucky, Nancy Ann Dallalis and Peter Capelli.

The convention concert was a special treat. It was also dominated by our youngsters. It ended with a rendition of "God Bless America" and *Lietuva Brangi*.

Host-Council 50 must be commended for a job well done. No detail was overlooked. The Lithuanian tricolor was waving over the rooftops of Yale. Many topics, vital to the Lithuanians today were discussed and resolutions passed, among which was to raise funds to send some of our young people to the Lithuanian Youth Congress which is to be held in Australia.

The convention was honored by the visits of a few "celebrities". New Haven's mayor Ben Di Lieto joined us at our functions. The Lithuanian bishop Paulius Baltakis; O.F.M. was a welcome participant. The Archbishop of Hartford, John F. Whealon joined us at the closing Mass. In his remarks he told us that the communist government would not let him (just like our Holy Father) visit Lithuania.

Being the Mid-Atlantic district's public relations chairman, I had a few opportunities to do my trade. Sitting on the grass, in the shade of the old Yale buildings, I had a chance to explain — what the K. of L. was, where one could obtain an amber necklace such as I wore and where on the map one could find Lithuania. The youthful atmosphere of the university blended beautifully with the warmth of the Knights and produced an atmosphere giving all food for thought and strength to continue working for God and Country.

Running towards the waiting car on my way home, I once again glanced at the beautiful serene buildings which I soon had to replace with the hustle and bustle of Fun City. On one of the buildings was written: "The library is the heart of the university." I wondered: "What is the heart of the Knights of Lithuania?" This year I am very sure — it is our youth.

Dalia Butvicius

YOUTH

and the K of L

The motto for the 72nd national convention of the Knights of Lithuania was "Mūsų Jaunime Ateitis: The Future Is in Our Youth." A youthful Knights of Lithuania was founded in 1913 to enable us to foster Lithuanian culture, history and language. As the youth became older, senior councils were formed. Junior councils were organized again in 1945; youths who had not reached the age of 18 were welcome to join.

A new concept of forming a council from ages 18 to 30 was planned recently, and last year our first such council began in Chicago. Plans are being prepared to promote more of this type of council. Most of these members will automatically become senior members. Our present junior membership numbers about 200, and our seniors 4,300.

Juniors are encouraged to learn Lithuanian handicrafts, folk dancing and song. Each year juniors participate in commemorating Lithuanian Independence Day, St. Casimir's Day and the Terrible Days of June. The Knights of Lithuania meet yearly on a national level; juniors are welcome, and have their own separate convention program. Money scholarships are awarded to selected senior students. Each year 8 to 10 are given.

Trips to Lithuania have increased among the senior Knights of Lithuania and are beginning to involve the juniors. The older generation is returning from Lithuania with a deeper commitment and understanding. It becomes easier to explain to our youth why letters of protest to Russia and our own government are necessary. The committee of Lithuanian Affairs is in charge of this activity. Each of our 55 councils has an active Lithuanian affairs committee. The Knights of Lithuania also has joined other Lithuanian organizations protesting OSI activity. Information is sent to all councils on a monthly basis and through our Lithuanian Affairs Bulletin. Many individual telegrams and letters of protest are also sent.

Yes, we are proud to be Lithuanian, we are proud of our parents, grand-parents, and great-grandparents and their roots which now have become ours.

Mary Ann Lepera

YOUTH

in Occupied Lithuania

(From "Violations of Human Rights in Soviet-Occupied Lithuania")

Unable to tolerate national and religious movements in Lithuania, especially among youth, Soviet government organs are venting their fury against young people.

The brutality of the Soviet militia has been known for years, when the militia and the security police acted brutally with young people participating in peaceful demonstrations.

In addition to the physical terror applied by the militia, young people are experiencing other infringements on their rights. Lately, various means of coercion have been used to force boys attending middle schools to enroll in trade schools with bad reputations. After barely completing eight grades, boys, poor and good students alike, are often not allowed to continue attending middle school. Their eighth-grade diplomas are confiscated, and they receive recommendations directing them to this or that vocational school.

Their parents, not knowing how to resist, most often comply and consent to have their under-age sons enroll in the trade schools which are so despised. Of course, there is no written directive regarding this compulsory tracking of students in trade schools. When the bolder parents appeal to the ministry regarding the crude coercion of their sons, they are given no concrete answers and are simply told that the directive issued to school principals and teachers to compel 15-year olds to enroll in trade school is merely a verbal one.

The purpose of government organs in coercing minor children is unclear. It is probably just one more method of decreasing the number of Lithuanian intellectuals. Furthermore, trade school graduates can more easily be transferred to perform various assignments in "fertile" Kazakhstan or other places in the Russian empire.

Military training departments have been eliminated in Lithuanian schools of higher learning and male students are forcibly taken into the armed forces in their second year of study. This is an

additional blow to the already backward system of Soviet higher education. When male students are drafted into the armed forces in their second year of study, most classes in schools or higher learning are cut by half or more.

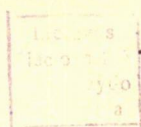
When these same students are integrated into other classes two years later, the educational process is interrupted not only for those who return from the military but for those who stayed behind as well. Such a drastic change in direction in the educational process wastes much time and energy, with additional expense. Interrupting education for two years causes great damage to the students and to education as a whole. But this is of no concern to the generals of the militarized state and gives the occupation government a certain satisfaction because young men removed from their nation are more easily bent in a direction favorable to the occupant.

By government directive, students forcibly drafted into the armed forces must be given public send-offs. The administrators of Lithuania's schools, especially in higher education, organize such send-offs grudgingly, even though they are reliable government supporters. Such send-offs often seem as mournful as funerals or the draft under the Czar.

Identical in appearance are the farewell ceremonies given construction students when they leave for Communist Youth "intensive construction sites". Varied congratulatory messages, reports, "patriotic" speeches, and Vilnius Radio programs dedicated to students leaving for Russia fail to rouse in the students the patriotism the government wants.

Isn't this how "volunteers" were forcibly shipped out in 1941 and 35,000 Lithuanians were settled on uninhabited Arctic Ocean islands and found their graves there? Thus, neither solemn sendoffs of young men to compulsory service in the army of occupation, nor "patriotic" greetings to students leaving to work in Russia will dupe our young people, regardless of government organ efforts. These are but means of pressuring our young people...

A. Raudenis





Our Lady of Šiluva, stained glass by V. K. Jonynas

Why do communists in Lithuania become disturbed year after year by events in Šiluva?

Year after year in Lithuania, at the beginning of September during the annual religious festival of Our Lady of Šiluva, communist officials have struggled to control multitudes of people congregating en masse to Šiluva.

During the period of our national independence (1918-1940), over 100,000 worshipers from Poland, Prussia and all parts of Lithuania would gather for the annual Šiluva devotions in honor of the Virgin Mary. During the '80's after decades of communist repression and attempted atheistic re-education of the faithful, forty to fifty thousand devotees, including a goodly number of young people, have participated in the Festival of Šiluva, praying and moving on their knees around the Marian altar throughout an eight-day period.

They still persist today in coming together, despite official attempts to discourage them. Commuter buses are canceled. Taxis refuse to take passengers in the direction of Šiluva. Traffic police check private cars and accuse drivers of engaging in profiteering. Militia is everywhere on patrol. Motorists are fined for the least infringement. Latvian tourists in two hired buses were recently stopped on their pilgrimage to Šiluva and their bus drivers were taken away for questioning which lasted for several hours.

In Washington, D.C., in the National Shrine of the Immaculate Conception which is the largest Roman Catholic Church in the United States, there is a memorial chapel dedicated to Our Lady of Šiluva. It was installed by Lithuanian-Americans in 1966.

What is the story of Our Lady of Šiluva?

It is, to be sure, a conglomeration of numerous political and religious forces. In the final analysis, which scholars will find it fascinating to resolve, Our Lady of Šiluva remains a symbol of divine love — man's love for his creator

and his people, his family — his country — his land.

Briefly, this is the story.

In 1457, an affluent landlord Petras Gedgaudas built a Roman Catholic church of the Nativity of Mary in Šiluva. The church became famous with its annual festival celebrating the Virgin, just as pre-Christian pagan Lithuanians humbly and ardently celebrated Mother Earth, *Žemyna*. Year after year, enormous numbers of people came to Šiluva to pray, give thanks to the Mother, and rejoice.

Then came the Reformation. In 1592, one well-heeled Sophie Wnuczko decided to establish a school for the preparation of Calvinist teachers and ministers. Thereupon, the holdings of the Catholic parish in Šiluva were confiscated. In 1606, the Catholics initiated court proceedings to regain their property.

In 1608, simple shepherd boys were watching their flocks graze on the church lands when they were surprised to see a young woman with flowing hair. She stood on a rock. She was holding a child in her arms. She was weeping: "Once my son was worshiped here. Now they plough and sow here."

Four years later, a blind man suggested that he might be able to identify the location of a buried trunk containing Šiluva parish documents and he directed the searchers to the same rock where the shepherd boys had seen the vision of the Virgin. The searchers eventually unearthed a trunk, the contents of which aided the Catholics in winning their court case.

In 1622 the tribunal of Vilnius handed down its decision according to which the church property was to be returned to the Catholics. A year later, the contending parties settled their differences in a truly Christian way: the Catholics renounced their claim to a portion of the land while the Calvinists reimbursed the former for damages.

THE OLD CHURCH

At the time it was easy for us to miss the importance the old church played in our lives. I now see that it was the pivot about which everything in our community revolved, calling forth the best, and at times the worst, in all of us.

The old church was an imposing landmark between Jewish and Italian neighborhoods. Its architecture was an eclectic mixture of Romanesque and Gothic, mostly the former, which somehow worked. Inherited from German Catholics, the church took on a warmly ornate glow under Lithuanian stewardship. A goodly company of the Church Triumphant populated the interior, the many statues offering the parishioners a liberal choice of saints for their personal devotion.

For me, literally, the old church was the house where God lived, my first big contact with the world outside my family, where the act of worship was as natural as breathing. Its interior was endlessly fascinating: a gigantic Christ nailed to a huge cross; the painted journey of agony depicted in 14 stations to Calvary; a vast mural of the Annunciation covering the apse above the main altar; the Byzantine-like main altar itself, gilded with the wedding bands and other family heirlooms donated by our parents. High above the central aisle on either side were scenes from the Old and New Testaments, happy distractions for a youngster compelled to sit through the lengthy sermons. My favorite piece of ecclesiastical art was the Archangel Gabriel, standing above the high pulpit and blowing the celestial trumpet of the Last Day, an appropriate setting for the emotional sermons favored by Lithuanian priests and their congregations. Unhappily, Gabriel no longer blows his horn above the pulpit, a victim of time and changing tastes, but the many statues remain, witnesses to the busy religious life of the parishioners.

There was never a day, and hardly an hour outside of the late night, when the old church was still. In addition to a full complement of daily Masses, there were numerous services to satisfy every possible spiritual interest. Our parents hungered for something more than bread alone, of which they had little and

their hunger was abundantly fed in Lithuanian parishes like the old church.

Evangelism

Sermons were an important feature of almost every service, morning or evening. A priest's reputation as a *pamokslininkas* was a major criterion by which he was judged and his failings correspondingly overlooked. Good clerical speakers were much in demand and were often invited to other parishes as a special treat and change from the accustomed oratorical diet of the home-based priests.

Mission weeks, one for the men and one for the women, were four-star attractions on the old church's crowded religious calendar. In fact, they were so popular that Lithuanians from other parishes would attend its missions, and the same was true the other way around.

The reason for their popularity was the Lithuanian missionary, the acknowledged master of emotional oratory who conducted a mission like an evangelical revival. He would invariably climax his end-of-the-mission harangue with a ringing command to the sinners assembled to beg God's pardon, at which the congregation would fall on its knees as if at a pre-arranged signal. The dramatic effectiveness of this piece of religious showmanship was heightened in the old church where the missionary, surmounted by Gabriel blowing the trumpet of salvation, seemed to be the personal messenger of the Lord God Jehovah, sent to redeem His errant people. And the missionary's efforts had visible signs of success — long lines of parishioners would queue up at the confessionals which were never sufficient to accommodate the demand and had to be supplemented by portable screens manned by guest priests.

There was a lively rivalry among the different missionary orders in drawing the largest crowds and numbers of penitents. One clever missionary, employing Madison Avenue techniques, played upon the curiosity and fear of the parishioners by advertising in advance that he would preach-and-tell about the sinful

(Continued on next page)



(Continued from page 7)

life of one of their number. Later, in an anti-climax, he identified this transgressor simply as "Adam Anonymous" ("Adomas Bevardis").

Of Saints and Sinners

The people — parishioners and priests — made attendance at the old church an unforgettable experience. They were not a homogenized mass but an incredibly rich assemblage of individuals. Among them I recall with fondness one white-haired ascetic, who prayed as if chewing some spiritual manna of his own. As a child I tried to imitate his style, hoping somehow to induce that mysterious nourishment into my own mouth but to no avail. I would gaze at him as he made the rounds of the old church, praying with an intensity of feeling before the many statues and always with an audible, lip-smacking relish.

Perhaps the most unusual personality in the old church was "Holy Love," so dubbed by my grandmother who called him "*Sventa Meile*" because of his constant preaching about the holy love of God. My grandmother was an acute if acerbic judge of people, and her soubriquet summed up the man so well that it gained wide currency.

Holy Love came to us from Lithuania in the mid-30's and quickly assumed a dominant position in parochial society. He was tall and gaunt, his gray hairs slicked down the sides of his head, rebellious strands pushed back with spit, a faint body odor surrounding him. The most remarkable thing about him, however, was the very sweet glow softening his sharp features. He too prayed with much fervor though without the exuberant style of the lip-smacker.

This somewhat quaint newcomer was soon looked up to as an authority on Scripture and the nice points of theology. Once in our home he engaged in a heated debate with several members of a pious male band that formed a closed society of its own, of which my father was one. The argument concerned the precise age of St. Joseph at his death. I don't recall how the dispute ended, except that Holy Love seemed to have the edge in exegetical scholarship and the force of his reasoning, a considerable achievement when we realize that the Gospels are silent on St. Joseph's age and when he died.

Holy Love believed that he had a mission to save the souls of others as well as his own. Like a latter-day Savonarola, he mounted a crusade against what he regarded as the fleshly excesses of the female parishioners and their offspring. One of these was attire. He would insist that the pastor forbid the sacraments to the members' nubile daughters who came to church in clothes that clung to their youthful bodies, their lips and cheeks colored in high fashion. (My grandmother remarked drily that if Holy Love paid attention to his prayers, he wouldn't be looking at what he shouldn't.) The pastor, a tactful cleric, seldom rejected Holy Love's demands, but he did not accept them either. Instead, he left them lying in a sort of fuzzy limbo.

We had all wondered about the mystery of Holy Love's previous life of which he never spoke. The more he maintained silence, the more it inflamed the curiosity of the parish gossips. Somehow one of them gnawed her way to the truth and quickly spread the bad news around. Only then did we understand why he had been mute about his past. Holy Love had abandoned a wife and eight children in Lithuania. His defense was that his wife, like Eve, tempted the concupiscent nature of his nature with the apple of her womanhood. In time, Holy Love decided that the road to salvation for him led away even from the legitimate pleasures of marriage and that only a separation as wide as the ocean could prevent a relapse into the arms of his wife. He rejoiced that God was now allowing him to burn away his libido through good works and "holy" rather than physical love. I don't know what finally became of this Tolstoy-like personality, but things were never the same again between him and the other parishioners. He just seemed to fade away gradually from the life of the old church, like soldiers after their last campaign.

Quixote in a Cassock

One of the most controversial priests to minister to the old church parishioners was Father Balandis, an intellectual and highly emotional man. Rather tall and thin, he wore horn-rimmed glasses, his earnest face cleaved by a long and sharp nose. He suffered from one unfortunate physical defect. His thoughts outraced his ability, which was not inconsiderable, to give them utterance. Carried away by the flow of his rhetoric during a sermon, Father Balandis' efforts to



keep pace with the rush of his thoughts would be unsuccessful and he would dribble spittle about himself and anyone close to him. Altar boys were only too well aware of this hazard. At the moment of greatest danger, when Father Balandis spewed out the Confiteor in bullet-fast, staccato Latin with his head bobbing up and down and the spray flaying, the altar boys would hover close to the ground with unaccustomed fervor to get through the ordeal. Father Balandis always marveled at the altar-boys' zeal at such moments, in stark contrast to their normal behavior.

Father Balandis' undeniable piety, however, was no proof against a quick temper and poor judgement. He would scold the parishioners every Sunday about their inadequate support of the church; the result was an even poorer collection the following Sunday. He would also tilt at windmills. One of his most cherished ambitions was to end the custom of tossing rice at a bridal couple emerging from church. It was then the depth of the depression and Father Balandis' reasoning was unassailable that food should not be wasted when so many were hungry. He also denounced the custom as a vestigial remnant of pagan rites.

But man does not live by reason alone. Father Balandis would disrobe his priestly vestments in a great hurry after a wedding ceremony, race outside and, like Pope Leo the Great facing the barbaric hordes outside the walls of Rome, glare at the wedding party, daring it to toss rice. Needless to say, ill-will was provoked, a surreptitious handful or two of rice would be defiantly thrown, and the gulf between Father Balandis and his flock would be further widened.

Despite his personal quirks, Father Balandis was a deeply caring man whose achievements and good deeds went mostly unnoticed because of his brittle personality. He undertook major repairs and modernization of the church, arranged recreational facilities for the parish school children (like having the school block declared a closed play area, a novel idea in those days) and sent underprivileged children to summer camp.

But water and oil do not mix. After years of feuds and falling revenues, Father Balandis' health began to fail and he was eventually retired by the Bishop. Occasionally, he would be invited to participate as a guest cleric at some important ceremony in the old church, when his eager voice would once again be heard, off-key and off-beat, his liquid piety spilling onto his fellow priests. It is not difficult to imagine that, at such moments, time softened the memories of the old parishioners, as they recalled the days when Don Quixote railed among them in a cassock.

SUSPICION IN LITHUANIA TODAY



Algimantas Kezys, S.J., who photographed this little old lady outside an entrance of the Cathedral of Kaunas, wondered, "Might she be an informant with sensitive microphones in her bag?" It is not likely he would harbor such a thought were she standing outside a church in Chicago or Brooklyn.

GOING HOME

Lithuania Through the Wall by Algimantas Kezys, S.J., a photo diary of his ten-day visit to his native land. Loyola University Press. (\$15.95)

Algimantas Kezys was seventeen when he left Lithuania; and now, after forty years, he returns with his famous camera to record what he "sees".

In Vilnius, he visits the house where his family once lived which, he observes, seems "somewhat diminished in size and less attractive than I had remembered it. In my memory, the house was large and spacious and very well maintained..."

This is much more than the natural reactions of a grown man focusing attention on a scene of his childhood. This is the stunned observation of a mature individual who has seen his home and motherland painfully diminished and emptied by invading communist forces.

In search of his roots, he visits the 14th century castle of Lithuanian Grand Dukes: "I approached the castle of Trakai. I was confronted by a brick wall... Finally, I entered the chambers of the past. This, like my mother's womb, was the place in which I was formed."

His photos take us historically, intellectually and spiritually through the fate of Lithuania up to the present. We become aware of the psychological traumas the Russian occupation, even after forty years, inflict on our people. He describes a scene at an entrance to the Cathedral of Kaunas: "This old lady is probably just what she appears to be — an old woman on crutches at the entrance to a church. But one becomes so suspicious. Might she be an informant with sensitive microphones in her bag?"

And there is the scene with a group of young people: "These youngsters seemed happy and carefree and harmless enough. They came up behind me and my sister, and one of them called out my name which he saw on the name tag of my camera bag. I turned around,

surprised and pleased that someone here knew my name. The young people invited me to join them, and I was eager to chat with them. But my sister pulled me by the sleeve and urged me to come along. She implied that we were in a hurry and had no time to talk to them. She never explained to me why she did that. I just had to assume that she knew what she was doing."

In occupied Lithuania where so many churches have been transformed into museums and warehouses, it is always a mesmerizing shock for a tourist to look up at the ceiling of the main library of the University of Vilnius and see the painting of the Virgin Mary with the Risen Christ and God the Father protecting a group of early Jesuits. Fr. Kezys says, "The current directors of the university were kind enough to leave this picture intact. Our guide told us that the University of Vilnius was founded by the Jesuits four hundred years ago. The university has survived wars, occupations, and deportations."

The intourist guides in Lithuania are generally warm and intelligent. Fr. Kezys writes, "I will never forget our guide Raimonda. She was not only a lovely lady, but her spoken Lithuanian was music to my ears. Only we emigrants from abroad can fully appreciate the treasure we have in our language. Having lived in foreign lands for so long, we have lost much of the finesse of our language. I usually hate guided tours — but not this one."

Now take a deeper look into what it is like to tour Lithuania: "Some unobtrusive KGB operatives are assigned to watch from the background. Some promises are made. And most of them are broken."

"At the beginning of the tour we were promised that each of us would be granted permission to visit our home town. But the permission never came through. So this story of 'going home' has to be told without pictures of my home in Vištytis and Kybartai, the towns where I was born and went to school as a child."

dmj

"Lithuanians, like this girl," writes Algimantas Kezys, "step carefully on prescribed paths, attempting to go forward, gingerly balancing modern styles with ancient customs..."

Algimantas Kezys, S.J.



Virgin Mary, protecting a group of early Jesuits, still graces the ceiling of the main library of the University of Vilnius.

Boys and girls, growing up in Lithuania's expanding cities, visit Rumšiškės museum of peasant cottages that spread thatched roofs overhead like the Virgin spreading her pall.



A. Kezys, S.J. framed by an archway of ruined Pompei



HOW MANY QUESTIONS CAN YOU ANSWER?

What is the OSI?

The Office of Special Investigations (OSI) was formed in 1979 by Order No. 851-79 of the Attorney General to detect, investigate and take legal action against individuals who allegedly assisted the Nazis between March 23, 1933 and May 8, 1945.

What resources are at the OSI's disposal?

The OSI has had an average annual budget of approximately \$2.9 million since 1979. It has a staff of 50, including 20 attorneys. It has access to the vast technical resources of the federal government and its various agencies.

How many cases are currently active in court?

There are 26 active cases. Twelve of these seek to take away citizenship by denaturalization; fourteen are deportation proceedings.

Germany was the only country with a Nazi party. How many active OSI cases are there against Germans?

There are 2 cases against Germans.

There was no Nazi party in the German-occupied countries of Eastern Europe, where most Slavs and Balts were slated by Hitler for extermination. How many OSI cases are there against individuals of Eastern European background?

13 are against Lithuanians, 4 — Ukrainians, 4 — Latvians, 1 — Estonian, 1 — Russian, 1 — Croatian.

Is a person actually tried for war crimes?

No. These cases are civil, not criminal proceedings. There is never a "guilty" or "innocent" verdict. A person is tried for violation of the laws regulating citizenship and immigration.

Does the government have to prove that a person committed atrocities?

No. In *US vs. Fedorenko*, the government argued that they need not prove that Fedorenko served voluntarily for the Germans and actually committed atrocities. The government won its case on that basis.

Does a person have the right to court appointed legal counsel if he cannot afford it?

No. If these were criminal proceedings, then the court would appoint legal counsel for the indigent. However, these are civil, not criminal cases.

Is the defendant entitled to a trial by jury?

Because of the civil nature of the proceedings, the defendant is not allowed a jury trial. However, because of the possible serious consequences of the proceedings, defense counsel usually requests a jury trial. The OSI has steadfastly opposed all requests for jury trials.

If the government drops its charges because it made an error in prosecuting someone, can that person recover the fees he paid an attorney to defend him?

No. Mr. Frank Walus paid over \$120,000 to defend himself against charges which the government then dropped. Although the court ordered the government to pay Mr. Walus' expenses, his attorney's fee for time spent working to defend his client is not reimbursable. Mr. Walus is still more than \$40,000 in debt.

What happens once a person is denaturalized?

The government then starts deportation proceedings.

Has the OSI ever requested deportation of an individual to the USSR?

The OSI has designated the USSR as its choice for deportation in all cases against East Europeans, including Balts. The OSI deported Feodor Fedorenko to the USSR in December, 1984. Amnesty international protested this deportation.

What chance would a person have in the USSR for a fair hearing?

These are political cases handled by the KGB. The U.S. State Department has reported that there is little doubt that the outcome of political trials is determined beforehand by the authorities. There has been no known instance of acquittal in a political trial since the October 1917 Revolution.

How is the U.S.S.R. involved?

How many active cases involve Soviet produced evidence?

Ten of the denaturalization cases and nine of the deportation proceedings have already used or probably will use Soviet evidence.

Do witnesses from the USSR testify in OSI proceedings?

Yes. Their testimony is videotaped and is called a deposition. The OSI has chosen not to bring any of these witnesses to the US to testify in our courts under US law, even though, when asked, the great majority of witnesses have stated that they would be willing to travel to the USA and testify here.

Who controls the deposition proceedings?

The proceedings are controlled by Soviet prosecutors called procurators. In Soviet occupied Lithuania, the chief procurator in OSI proceedings has been Jurgis Bakučionis. J. Bakučionis is also responsible for sending every major

(Continued on page 14)

The Germans, invading Lithuania in 1941,
impressed our men into their service

how the nazis fought our fleas and lice

Marius Katiliškis

The Germans were, if anything, pleased if aliens whom they impressed into war-time service had occasional bugs; it served to underline our hapless condition. They drove our platoon into a stone outhouse in Johannisburg and ordered us to strip to the skin. We had to hang our ragged clothes on hooks and stand waiting on slippery planks. Medical orderlies came with buckets full of a hellish concoction and began to rub all the hair-covered parts. The outhouse was called "The Delousing Station".

The medical orderlies made fun of us more than they worked. They had seen a great deal, they said, but had never seen men so thoroughly scratched as we. However much they made fun of us, we could not do anything about it. Straight afterwards they pushed us all into another room and some devil turned on the taps in the ceiling. Ice cold water poured furiously upon us as if from a bucket. We had not expected a bath like this; we screamed and shouted for all we were worth, falling on one another and throwing ourselves in a bunch at the door.

But the door was securely barricaded on the outside. Some of us turned blue, others turned purple, others bit their tongues as their teeth chattered. The men in charge of delousing enjoyed the spectacle of the wild dance to the full, avenging themselves for our lack of respect for their ointment; at last they opened the door and let us out. Not one had a towel, but there was endless relief when we received our hot clothes from the stove.

On the next day we had just as many lice as before. Our clothes had been singed and burned away in places. Our leather belts had all shrivelled into knots. The bath laid some of us out on our backs the same evening. One man was down with pleurisy, another with pneumonia; people sneezed so much that it seemed as if their noses would burst. The effects of the ointment soon began to appear. Fortunately the medical orderlies had been lazy and our

men had not rubbed themselves conscientiously. In the place that had been properly rubbed the hair fell out in bunches. Several of us soon looked just as when the midwife had first delivered us into the world.

There was nothing we could do. Winter had come. There was a beautiful fall of snow, and heavy frost made the lakes hard. In the evenings hares cried at the edge of the forests. One evening the orderly announced that we must all report together in the stone house by the company office. In front of the house there was a big bucket filled to the brim with a white fluid. They urged us all to soak our underclothes in the fluid, hold them in it for a time, then pull them out and turn them over and dry them gently in the barrack-room. They said that this was a precaution against lice. On his own behalf the medical orderly added that it would be wise to soak pullovers, caps and jackets, too — in short all the things in which vermin are most difficult to eradicate.

The audience did not trust a word of this. We knew already what their medicine was like against the vermin. We had been lucky to survive the first time. If we soaked our shirts, we might lose our skin as well as our hair. The medical orderly and the sergeant did not show much concern at this; obviously they did not know much more about it than we did. They had received an order, with chemicals and instructions for using them. We could take advantage of the situation, since they did not call us out by name or take our names off a list. So the sergeant had recourse to psychological methods. He brought his own shirt and dipped it in the bucket in front of us all.

"Do as you like," said he with hesitation. "You're not obliged to soak your shirts. But if you don't, you mustn't complain afterwards when the fleas eat you alive. You needn't dip them, you're not obliged to."

As he went on muttering like this and refrained from using any compul-

sion, the men began to push forward and pull their shirts off; they dipped them quickly in the bucket and pulled them straight out again. The fluid had a strong smell rather like thyme. Some of us cursed and sneezed, but I thought the stuff was serviceable and quite all right. Yet it was open to suspicion just because it seemed all right; what bug would be scared away by such eau-de-cologne as this? However, one could but try.

The outcome proved that we live in an age of surprises and contradictions. The effects were beyond all expectation. Anyone who dipped his rags in the bucket and then put them on felt the improvement at once. It was something beyond everyday description. Some said that they felt twenty years younger; others felt as if they had just come out of a sauna-bath, an old-fashioned sauna by the willows on the river bank. Men whose home was in the Suvalkai-district had not felt the sensation before, since they had no idea what a sauna was. Townees described the relief in a strange way of their own; they compared it with a hip-bath or a shower, or with a visit to a high class barber's shop, where the complex operations of manicure, pedicure and massage are carried out.

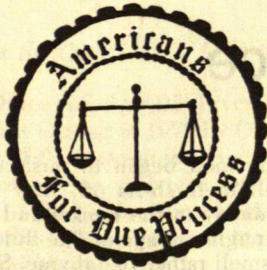
Such were the events of those days in the village among the sand-dunes.

At one blow, in a twinkling of an eye all vermin vanished from our daily round.

(trans. by Raphael Sealey
from "On Whose Side is God?")

Folk Medicine

Andrius Ryliskis informs us that during the anti-Russia uprising in 1863 Lithuanians endured infestations of lice. As a cure, they would drape their clothes over ant hills so that the ants would do a cleaning job by annihilating the lice and nits. The clothes were left with an acrid scent.



SOS! SOS! SOS!

SOS! SOS!

**AMERICANS
FOR DUE PROCESS
ASKS FOR YOUR HELP**

Americans for Due Process (ADP) monitors the US Justice Department's Office of Special Investigations (OSI) and provides factual information about OSI's prosecutions.

ADP believes that Congress should determine if OSI is doing its job properly in seeking to strip Lithuanian, Ukrainian and other ethnic Americans of their citizenship and deport them to the USSR.

ADP is firmly opposed to any deportations to the Soviet Union for political trials.

ADP rejects recent defamatory charges made by Jewish organizations. ADP believes OSI prosecutions should be guided by American due process and not by Soviet interests.

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OSI (Continued from page 12)

Lithuanian religious and political dissident, including two priests and current Nobel peace prize nominee Viktoras Petkus, to the gulags.

Is American-style cross-examination by defense counsel allowed?

Witnesses are questioned under Soviet criminal law. Questions normally allowed in US courtrooms are frequently curtailed by the prosecutor. For example, questions pertaining to a witness' character, criminal background or relationship with the government have been forbidden in a number of instances.

Is the KGB at all involved?

According to the Moscow's official Communist newspaper *Izvestia*, the USSR considers these cases political ones and has stated that they are under the exclusive control of the infamous Soviet secret police — the KGB.

What motives does the KGB have?

According to former KGB, agent Imants Lesinskis who defected to the West, the KGB seeks to destroy the credibility of vocal emigrees critical of Communists by branding them as Nazis.

Have the Soviets ever failed to produce documents when requested to do so?

Yes. In at least the Kairys, Kungys and Palačiauskas denaturalization cases, the Soviets have failed to produce purported originals of documents.

Is the defense counsel allowed into the Soviet archives?

No. Even OSI's leading historical expert has never been allowed inside Soviet archives.

WHAT CAN YOU DO?

**Write your Congressmen about OSI
U.S. Senate
Washington, D.C. 20510
House of Representatives
Washington, D.C. 20515**

Aleksandras Shtromas

CRUEL DECEPTION

Most Lithuanian Jews were completely loyal Lithuanian citizens. Their positive role in the struggle for independence, their active participation in the wars of liberation are well known. It is also true that the Jewish minority was quite well integrated into the social fabric of independent Lithuania. In the structure of the middle class, the relative weight of the Jewish community was particularly great. It is clear that for this reason alone the majority of the Jews could not have been supporters of Soviet power, but rather, on the contrary, were opposed to it. Among other things, this is also supported by the disproportionately large number of Jews repressed during the very first prewar year of the Soviet regime. It is also true, however, that the number of Jews among the several hundred Lithuanian Communists was also disproportionately large (though we are speaking here of hundreds out of many scores of thousands of Lithuanian Jews).

These were some of the "assimilationist" Jews who aspired through "socialist restructuring" to achieve for themselves full-fledged civic recognition and not merely legal but truly equal rights with the main body of the nation. They hoped that socialism would remove the religious barriers still separating them from Lithuanian society at large and enable them to circumvent that lack of integration with the specifically Lithuanian aspects of the country's culture that in independent Lithuania hindered them from making themselves fully felt as an intellectual presence. In addition, they thought that socialism would finally eliminate antisemitism and that achieving the internationalist ideal would finally permit them to be assimilated "with nothing left over," so that at least they would be able to forget their Jewishness altogether.

There is no need to explain how cruelly they were deceived upon finding themselves in the Soviet Union, which, as they soon discovered, was one of the most antisemitic societies in the world.

(From "Mind against the Wall")

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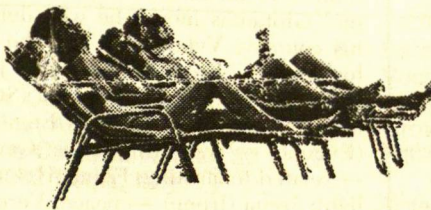
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NAMES

In Lithuania Today

A child can not choose his parents, relatives, physical appearance, surname or name. Parents generally give their child the name which represents their own hopes and dreams. Today in Lithuania, given names fall into three groups: Lithuanian, Christian and borrowed names.

There are the ancient Lithuanian names of heroes and heroines known to us from the 13th century chronicles: Algirdas, Gediminas, Kęstutis, Mindaugas, Skirmantas, Visvaldas, Vytautas, Birutė, Vilmantė, Živilė.

Added to these antiquities are names from Lithuanian mythology: Daiva, Dalia, Eglė, Gabija, Gražina, Jūratė, Kastytis, Žaima, Rasa, Rūta, Gintaras, Linas.

Christian names came into use during the 14th - 15th centuries, derived from Hebrew, Greek and Latin: Jonas, Petras, Povilas, Jurgis, Adomas, Steponas, Antanas, Ona, Ieva, Marija, Regina, Salomėja, Teresė.

Whatever their sources, names gave built-in historical meanings. For example, Gintautas means he who defends his country; Vytautas — he who sees his country. From the Hebrew, Jonas (John) means gracious; Zuzana (Susan) lily. From the Greek comes Eugenijus (Eugene) — wellborn; Jurgis (George) — related to farming; Elena (Helen) — light; Irena (Irene) — peace; Veronika — victory. From Latin we have Justinas — justice; Petras — rock; Regina — queen; Viktoras — conqueror. From German: Gertruda — strong as a spear; Izolda — able with a sword; Henrikas (Henry) — household king, Liudvikas (Louis) — distinguished in war. From English, we have Eduardas (Edward) protector of treasure.

Foreign films and books have imported other names into our midst, such as Gojata, Haide, Gangyra, Oreste, Akberas, Begitas, Rekindinas. Some parents want names that are "different" What will the child who has been named *Gintana* feel when she discovers that, among her peers who bear proud Lithuanian names, she has been given a name which, in Spanish, means "gypsy"?

Antanas Balasaitis

CAMP AUŠRA

and Old Coal Miners

The theme of Camp Aušra this year was the Lithuanian coal miners of Pennsylvania in the late 1800's and early 1900's: the reasons for coming to America, the coalminer's dangerous work and hard living conditions, and their achievements.

The theme of the coalminer's life was introduced by Mrs. Verboski, who illustrated her presentation with many original tools and artifacts that the coalminers use. One of the most interesting was an early miner's hat lit with whale oil. Sr. Verna talked about the many societies that the Lithuanian miners formed for insurance purposes, sick benefits, and scholarship purposes.

The whole camp reenacted the coal miners' journey from Lithuania to Pennsylvania. The five skits included: the boat voyage, Ellis Island, the boarding house, the work in the mines, the Lattimer Massacre, and the various achievements of the new arrivals. Their accomplishments included: building churches, establishing schools, participation in political life, ownership of various businesses, the formation of various self-help societies, the publishing of numerous books and newspapers, and raising funds.

Under the direction of Sister Angela, the heart and soul of the project, and the overall support of the Sisters of Jesus Crucified, the second annual Camp Aušra, a Lithuanian heritage camp, took place at Elmhurst, Pennsylvania, July 14-27.

CONTEST

The Vatican has been requested to issue a postage stamp (20 x 30 cm or 8.3 x 12.5 inches) for the anniversary of Lithuania's Christianization. Prizes of \$600, \$400, and \$300 will be awarded for the finest illustration of the stamp. Lithuanian artists are invited to participate. Send your project signed with your pseudonym, including your real name and address in a sealed envelope. Contest closes December 31, 1985. Send to Christianization of Lithuania — Jubilee Committee, 5620 So. Claremont Ave., Chicago, IL 60635



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Cooking

with Aldona Marcavage

BEER LIQUEUR ALAUŠ KRUPNIKAS

- 4 lemons
- 4 oranges
- 4-6 bottles beer
- 1 lb. sugar (2 cups)
- 1 lb. honey
- 1 qt. grain alcohol

Squeeze fruit and strain. To juice, add sugar and honey and 1/4 of the beer. Mix and bring to a boil. Remove from heat and cool. Add rest of beer and alcohol. Let stand two to four weeks.

GREEN TOMATO RELISH ŽALIŲ POMIDORŲ PADAŽAS

- 24 green tomatoes
- 8 onions
- 2 green peppers
- 2 red peppers
- 4 tb. mustard seed
- 4 tb. celery seed
- 4 tb. salt
- 4 cups sugar
- 4 cups vinegar

Put first four ingredients through chopper and drain well. Add other ingredients and boil 15 to 20 minutes. Bottle and seal while hot.

CRUSTLESS CHEESECAKE SŪRUI PYRAGAS BE KRUSTOS

- 3 cups pot cheese
- 8 oz. cream cheese
- 1 3/4 cups sugar
- 6 tb. cornstarch
- 8 eggs
- 3 tb. lemon juice
- 1 tsp. salt
- 1 1/2 pints sour cream

Puree pot cheese until very smooth. Combine remaining ingredients. Pour into ten-inch spring form pan. Bake in preheated 300 degree oven for one hour. Turn the oven off and leave cheesecake for another two hours in the cooling oven. Top with cherry pie filling (or other fruit) just before serving.

BIRUTĖS CHEESE BIRUTĖS SŪRIS

- 1/2 pint sour cream
 - 1 1/2 lbs large curd cottage cheese
 - Salt to taste
- Bag in cheesecloth and hang to drain liquid. Press down with heavy rock — or cheese press. Caraway seeds may be added. When dry — eat and enjoy.

APPLE UPSIDE-DOWN COFFEE CAKE APVERSTAS OBUOLINIS PYRAGAS

- 3 med. green apples
- 1/3 c butter
- 2 eggs
- 3/4 c sugar
- 2 tb. lemon juice
- 2 c flour
- 2 tsp. baking powder
- 1/2 tsp. salt
- 1/2 c. milk
- 1 tsp. grated lemon peel

Core and slice 1 apple. Arrange slices in bottom of well-greased 9 inch tube pan. Pare, core and finely chop remaining apples to measure 1 1/2 cups. Cream butter and sugar — beat in eggs, lemon juice and peel. Combine flour, bkg. powder and salt. Add to creamed mix alternately with milk. Fold in chopped apples. Spoon batter over apple slices in pan. Bake at 375 degrees F 40 - 45 minutes or until wooden pick inserted near center comes out clean. Cool in pan 10 minutes. Turn onto serving plate.

SOUR CREAM COFFEE CAKE GRIETININIS PYRAGAS

- 1/2 lb. butter
- 1 1/2 cups sugar
- 1 cup sour cream — cream all together
- Sift together and add to cream mix:
- 2 cups flour
- 1 tsp. baking power
- 1/8 tsp. salt
- 1/2 tsp. baking soda

Grease well a 10 inch tube pan. Make filling by combining 1 cup of finely chopped nuts, 4 tb. sugar and 2 tsp. cinnamon. Put 1/3 filling mix in bottom of tube pan — then batter — then filling again — ending with batter. Bake at 350 degrees for 45 minutes.

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LETTERS

Your ability to blend the gifts of imagination and artistic vision were beautifully captured in the August issue of BRIDGES with the unity of the images of the Kaunas Cathedral and the fishing nets of Neringa! Your concept was very effective and inspiring.

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

Your publication helps tremendously in the enlightening of many uninformed Americans. The sons and daughters of Lithuania need to have their cause and culture publicized. Please continue to update the plight of victimized Lithuanians, due to the dispicable fraternization of the K.G.B. and the American O.S.I. Such injustice deserves the greatest amount of exposure possible. May our cause continue and triumph!

*Mark V. Zeren
Kent, Ohio*

I always look forward to receiving your journal. My great grandfather Karl Emil Meyer was elected mayor by the people of Tauragė whom the Germans invaded at the start of WWI. He was imprisoned for over a year because of his loyalty to his office and the citizens. Can you help me please. Within the past two months I read an article about the annihilation of the original Prussians by the Teutonic tribes of Germany. I intended to make copies of this article but I can not find it. I'm sure it was in your journal. (Ed. note: See page 2, June BRIDGES.)

*Dr. Rudne Reinke
Preston, Md.*

Congratulations on the August issue. A beauty to look at, its grand theme of unity unifying all the articles. Four stars!

*Al Cizauskas
Falls Church, VA*

Why don't Lithuanian newspapers give you more publicity? I have been visiting family, specifically Mamma, well over 90 years old. I am glad to have been permitted to put her archives in order. She is the daughter of Dr. Jonas Šliupas. All sorts of historical materials, a "treasure trove" to me, a lover of Lithuanian American history.

*Hypatia Y. Petkus
S.J. Capistrano, CA*

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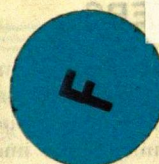
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