

Bridges

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600th Anniversary of Lithuania's Christianization

HIDDEN EASTER DAWN

The construction of this uniquely beautiful SS Peter and Paul's Church in Antakalnis began in 1668 and continued for three centuries. The church still has no high altar.

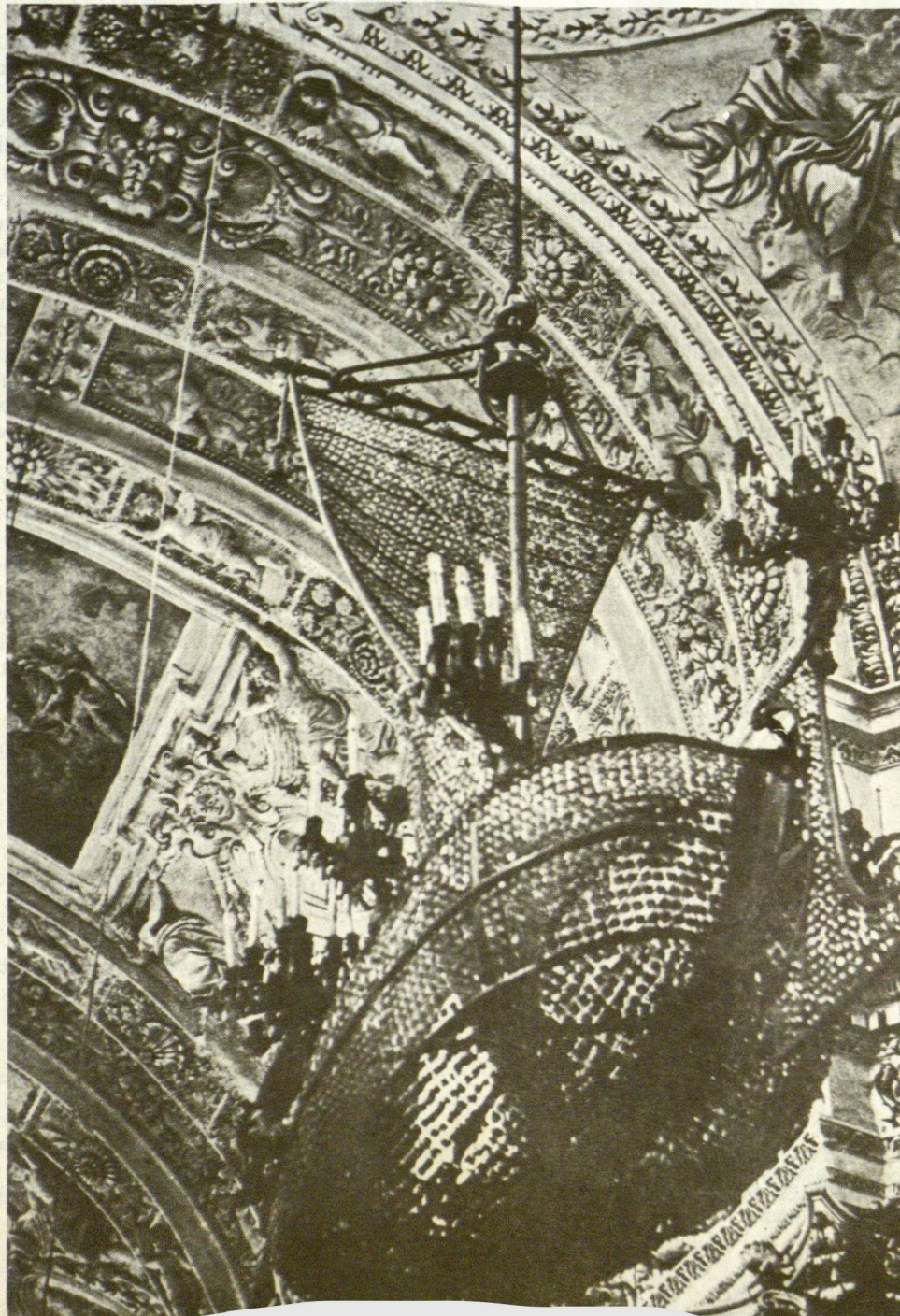
But it treasures the remains of Saint Casimir whom the Kremlinists ordered removed from the Cathedral of Vilnius to make room for an art gallery.

There is symbolic mystery here. The pulpit was built in the form of a boat.

Also, in the form of a sail boat, rises the immense chandelier which lights up the church like the stars of the Pleiades - as though searching for their lost or hidden seventh Pleiad.

Buried in the vestibule, without a name and only a message in Latin "Here lies a sinnēr", is the Lithuanian magnate M. K. Pacas who founded the church and willed to be buried with such humility and Christ-like anonymity.

The glow of Easter sails from the past into today's world. It can not be excised from history—past or present.



ROME PREPARES FOR THE JUBILEE

THE 600th YEAR OF LITHUANIAN CHRISTIANITY

Reprinted from L'Osservatore Romano, Rome

In the January first discourse in which John Paul II announced the Marian Year, he termed Our Lady *the memory of the Church*, because, he said, "The Church learns from you, Mary, that to be a mother means to preserve and meditate in your heart the affairs of men and of people; the glorious events and the painful events."

Among the events to be meditated on, the Pope mentioned a centenary. "Among so many events of the year 1987, we wish to recall to the memory of the Church the *600th anniversary of the 'Baptism of Lithuania'*, drawing near to our brothers and sisters who have persevered for so many centuries united to Christ in the faith of the Church."

This conversion to Christianity of a people of old Europe can seem—and in fact was—late, when compared to that of other peoples in the same Baltic region. The delay is due in part to the geographical position of the very limited area of the Baltic tribes, which included the Lithuanians. There, on the eastern coasts of the Baltic Sea, on the wooded and marshy plains that are crossed by a few chains of low hills, populations had lived for several thousand years, seldom visited except by some foreign merchant who dealt in amber or products of the woods and of hunting. It was only in the second millennium that these lands were reached by missionaries, who came with merchants, and settled alongside the great rivers which afforded a natural passage to penetrate the regions distant from the seashores. Thus, 800 years ago, began the Christianization of Latvia, when the first bishop, Meinrad, was consecrated in 1186.

It took another two hundred years before the Christian faith definitively penetrated the Lithuanian regions also. The reason for this further delay is to be sought in the particular attitude of those who brought the Gospel, and in the social and political condition of the Lithuanian people. Whereas the Christian message found the Latvians and Prussians divided into various tribes and therefore easy to bring under the subjection to a greater power, the Lithuanians had consolidated their structure from the first decades of the twelfth century and had formed an autonomous state, vigorous and jealous of its own liberty. It was thought at that time that the most effective way to prepare the ground in Lithuania for the Cross would be to bring it into subjection with the sword, but the Lithuanians held that the only valid response to the aggressor was to take up the same weapons themselves. The Lithuanians tenaciously willed to live in a free and independent state instead of seeing the Baltic regions

transformed into an ecclesiastical state or to a political entity subject to the Empire. As the Grand Duke Gediminas wrote in 1322 to Pope John XXII, "We take up arms against the Christians, not to destroy the Catholic faith, but to oppose the injustices and the damages that are inflicted upon us; this is what is done by the Christian kings and princes"

In the sixth decade of the thirteenth century, however, there was a promising approach of the Lithuanians to Christianity. The Lithuanian Grand Duke Mindaugas, who needed effective aid against his rivals, decided in 1250-1251 to receive baptism. Innocent IV received the news with joy, and generously offered Mindaugas the royal crown (the coronation took place in 1253); he erected the diocese of Lithuania and confirmed its first bishop. A new cathedral church was also built at Vilnius. But all this disappeared in a few years. The Military Order of Latvia, with whose help all this had been brought about, was seen to be too intrusive in its claims, and aroused a strong resistance on the part of the pagan Lithuanian dukes, who went so far as to assassinate King Mindaugas and his family in 1263.

The decisive turning-point came when the Grand Duke of Lithuania Jogaila married Hedwig, Queen of Poland, and received baptism, becoming King of Poland (1386). When he returned to Lithuania in the following year, he promoted the baptism of his subjects, founded the diocese of Vilnius, and ensured the free expansion of the Catholic religion.

The journey of the Lithuanian people towards the acceptance of the Catholic faith was, therefore, very long and arduous. In order to review and study in greater depth what is known about the historical events connected with the Christianization of the last corner of Europe, the Pontifical Committee for Historical Sciences, presided over by Prof. Mons. Michele Maccarrone, in obedience to the express desire of the Holy Father, is organizing an International Colloquium of Ecclesiastical History, which will take place at Rome from 24 to 26 June 1987.

Scholars from various nations, distinguished by their competence in this field, have been invited to read papers at the Colloquium. There will be a discussion of topics concerning the relationships of the neighboring Christian peoples with the Lithuanians who were still pagans, concerning the theory and the praxis of evangelization in those times and places, concerning the action carried out by the papacy, by the various religious orders, and by other ecclesiastical institutions in the Christianization of Lithuania.

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Palm Sunday

They told me
Spring would come with new beginnings
From a far-off, scented, stirring hillside;
And astride upon a donkey,
God Himself, so weary,
Hot and dusty, would arrive.

I filled
A glass with wind-cooled sap of birches.
I asked them to prepare a linen bed,
And, should a dog run barking through the village
And children shout explosive in the streets,
I would meet Him with a jug of water
To cool His burning feet.

The warm
And lengthening day of springtime passes
And now, along with wind and fog and wetness,
Night descends.
From distant meadows, past the darkening maples,
Along the pathways — no-one, no-one comes.

(D. Jonaitis Trans.)

Philosopher Maceina realizes on
Palm Sunday that no earthly love
or beauty can satisfy the soul.
It longs for mystical union

with Christ which it can
achieve only by identification
with His compassion, suffering
and resurrection at Easter.



By ANTANAS

JASMANTAS

Pen name of

Antanas Maceina

Lithuanian philosopher

1908-1987

"Song to the Sun" by Algirdas Kuras 1923-1986

ROME PREPARES (Continued)

Among the speakers, we mention: the distinguished researcher of the prehistory of the Baltic peoples, Marija Gimbutas, of the University of California; the investigator of the history of the age of the Grand Duke of Lithuania, Algirdas; Rosa Mazeika, from Toronto; the author of the monograph on the Catholic Church in the Russian territories of Poland and Lithuania in the time of King Jagellon, Dr. Tadeusz Trajdos, of the Historical Institute of the Academy of Sciences at Warsaw; Prof. William Urban, of Monmouth College, who has studied the crusades against the Baltic peoples; the Swede Dr. Tore Nyberg, professor at the University of Odense who will speak

of the relations between Scandinavia and Lithuania in the period of the Christianization; a descendant of an ancient ducal family of Lithuania, Michael Giedroyc, at present Reader in medieval studies at Oxford; Prof. Jerzy Kloczowski, the medieval scholar of the Catholic University of Lublin; the Emeritus Professor of the University of Munster, Dr. Manfred Hellmann, who will set out the relations of the popes of the thirteenth and fourteenth centuries with Lithuania; the well-known researcher into the religious orders in the middle ages, Prof. Kaspar Elm, of the Free University of Berlin; Prof. Marek Zahajkiewicz, of the Catholic University of Lublin, who will illustrate the praxis of evangelization in the Christianization of Lithuania;

Prof. Paulius Rabikauskas, of the Pontifical Gregorian University, who will set out the circumstances of the baptism of Samogitia, the western region of Lithuania, which took place three decades later (1413-1417); Dr. Tadeusz Krahel, of the Theological Academy of Warsaw, author of various studies concerning the history of the Archdiocese of Vilnius.

The varied ample programme that deals with one small part of our Europe will be studied and discussed by noted specialists and historical researchers, for the most part coming from Lithuania and the neighboring nations. The Colloquium wishes to make better known and appreciated this common cultural and spiritual patrimony that unites the various nations of Europe.

FEBRUARY 16th IN THE BIG APPLE

A HOLIDAY WE COMMEMORATE EVERY DAY

Dr. Duncia tells how Lithuanians in the Big Apple commemorated their Independence Day, February 16th. It is commemorated by Lithuanian communities throughout the world: Canada, USA, South America, Europe, Australia, Africa. In fact, Lithuanians keep their Day of Independence in their hearts, thoughts, dreams, and life activities every day.

Dr. Jonas V. Duncia

Every year, the New York Lithuanian Community hosts a variety of events to commemorate February 16, 1918, Lithuanian Independence Day. This year's 69th anniversary was marked by several events both in Manhattan and in Brooklyn.

A core group of young professionals hosted a cocktail party and fund-raiser Saturday night, February 14th, for Our Lady of Vilnius Church in Manhattan. As usual, the annual event drew a huge crowd to the sculpture studio and residence of Dr. Michael Arvystas. About 200 people, most of them of Lithuanian descent, gathered to show support for the old, and beautifully renovated little church at the foot of the Holland Tunnel (570 Broome St.). The church's pastor, Rev. Vytautas Palubinskas, thanked everyone for coming and reminded them that the stained glass windows designed by Lithuanian artist Jonynas and the renovations were financed by a low interest loan from the diocese. Thus, the monthly payments on this loan still remain and that he appreciates everyone's concern in this matter. He also introduced his new associate Rev. Eugenijus Savickis, who, being a second generation Lithuanian, is very eager to learn the language and to serve the parish's Lithuanian Community.

It has been said that a church without a mission outreach is a dead church. That seems to be very true for many Lithuanian churches these days. With dwindling numbers of Lithuanian parishioners, our churches become unable to support themselves and eventually are taken over by the diocese. Aldona Kepalaitis and Lilia Poškus, two active members of "Branduolys" (trans. "nucleus"), the professional group at Our Lady of Vilnius, are trying to attract new members to their church. Before the fund-raiser, they painstakingly went through the



**A group of young professionals at the fund-raiser
for Our Lady of Vilnius Church in Manhattan**

thick Manhattan telephone directory and sent out invitations to all persons with Lithuanian surnames. Some of these "lost Lithuanians" showed up and they were very grateful for having been invited. Perhaps this sort of outreach, done out of love for one's Lithuanian Community, could help other Lithuanian parishes across the country to survive and prosper.

The official Independence Day commemorative ceremonies took place on Sunday, February 15th in Brooklyn: a high mass at 11:00 a.m. was concelebrated at the Lithuanian Church of Annunciation (259 N. 5th St., near Metropolitan Ave. and the BQE) by pastor Jonas Pakalniškis, his associate, Rev. Daniel Staniškis, and the homilist for the day, Rev. Leonardas Andriekus of the Lithuanian Franciscans. In his sermon, Rev. Andriekus noted how, of all of the various Baltic peoples, only the Lithuanians have survived into the 20th century. The Prussians, the Yotvings, and others have all since perished. Is there a historical purpose behind this? And why is Lithuania the only Roman Catholic country in the Soviet Union? Why

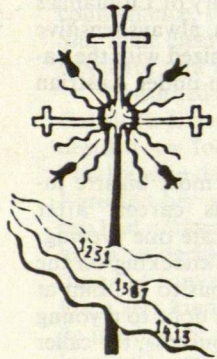
did it not give in to eastern orthodox influences throughout the ages? And why is Pope John Paul II so concerned with the welfare of the believers in Lithuania and why does he want to visit there? Could it be that in His Divine Plan from time immemorial, God has deemed a special role for Lithuania? Indeed, Rev. Andriekus raised the heart-warming idea of how our great God has not forgotten His people in tiny Lithuania, and that they are perhaps destined to play a key role in the Christianization of Eastern Europe.

The Church of Annunciation has also been recently renovated and has an active group of supporters. This is evidence by the magnificent choir heard every Sunday at the 11:00 a.m. mass and directed by the young and energetic Viktor Ralys.

The commemorative program later that afternoon was held at the Lithuanian Cultural Center (341 Highland Blvd.) in Brooklyn. Various proclamations from political leaders were read and the keynote address was given by Cleveland's Dr. Antanas Butkus, former president of the Lithuanian Community. In his analytical style, Dr.



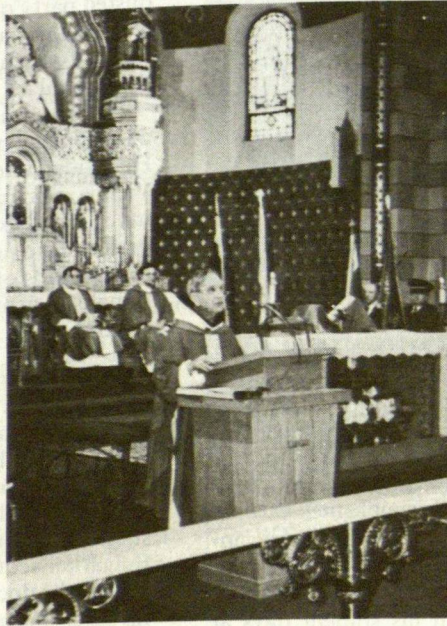
**New York's
Lithuanian Dance Group
"Tryptinis"**



Photos

by

Dr. J. Duncia



**Dr. Antanas Butkus,
keynote speaker
at the February 16th
commemoration**



**Poet-priest L. Andriekus
delivers the sermon
at Brooklyn's Church
of Annunciation**

Butkus gave a presentation of the current political situation in Lithuania and abroad. he found it ironic that the U.S. Office of Special Investigations is using Soviet-provided evidence to frame Lithuanian-Americans for war crimes while George Schultz, on the other hand, is sending congratulatory messages to the Lithuanian Community on the occasion of its Independence Day commemoration.

After the speeches, the audience was entertained by mezzo-soprano Aldona Stempuzis, accompanied on the piano by Dalia Sakas. Lithuanian folk dancing, presented by New York's own Tryptinis and directed by Jadvyga Matulaitis, enthralled the audience with six festive dances.

The weekend flew by quickly since there is always much to do in New York's Lithuanian Community. The people are warm and friendly, unlike the stereotypes most people have of New Yorkers, February 16th is both a festive and yet at the same time a somber occasion. To the New York Lithuanian Community, it is most of all, an important and meaningful occasion.

Rev. V. Palubinskas exchanges warm pleasantries at the fund-raiser



Albert Cizauskas

THE VOICE OF LITHUANIA: JONAS BASANA VIČIUS

PART III
Love and Death

1851-1927

Following the completion of his medical studies at Moscow, the life of Jonas Basanavičius took many unusual turns during the long years of exile away from his beloved Lithuania. Engaged as a physician by the newly-independent government of Bulgaria, Basanavičius became a successful hospital administrator, a political activist, and a patriot whose voice found the right words at the right time to activate the nationalistic ideals which had already been articulated by others. It was Vincent Kudirka, the author of the Lithuanian national anthem, who said that, when he heard Basanavičius, he felt that he had heard the "voice of Lithuania."

Medical Career

Arriving in early 1880 at Lom Palanka (situated north of Bulgaria's capital, Sofia), the ambitious young Lithuanian doctor quickly took charge of the local hospital to which he had been assigned. Through various reforms and direct appeals to the population to overcome its inherent distrust of hospitals as a "place for the dying," Basanavičius, during his first year, increased the number of patients from 19 to the astounding number of 522. He also persuaded the government to build another hospital to supplement existing facilities. At the same time, the industrious physician-administrator found time to write scholarly articles for medical journals. Among other subjects, he wrote about pleurisy, which had afflicted him in his student days at Moscow, as well as on his medical experiences at the hospital.

The heavy demands of his position, however, could not suppress the romantic side of his nature. In his autobiography, Basanavičius recalls his delight in the beauties of the Lom Palanka region, situated along the historic Danube near the Carpathian mountains. He enjoyed excursions into the countryside, learning the native customs, hearing folk songs and becoming accustomed to the language. As a result, Basanavičius developed a theory that the ancient Lithuanians had migrated from this general area of southeastern Europe to the shores of the Baltic. He based his theory on the similarity of many Lithuanian words, songs and customs to those of the Thracian-Phrygian region, which also includes parts of Asia Minor. Ingenious and plausible, his theory, however, has not attracted the support of other historians.

Basanavičius, a paradoxical mixture of a practical medical administrator and romantic idealist, was also a political animal. As such, he was more idealistic than practical. He soon joined a Bulgarian political party, a democratic and anti-Russian faction which opposed Russia's continued interference in Bulgaria's internal affairs. Matters now took a peculiar and mixed-up turn for the next several years.

When the party lost its position in the government, due to Russian opposition, its adherents were persecuted and Basanavičius fell under a political cloud. Conditions for the ousted party quickly worsened, convincing Basanavičius to leave Bulgaria. Under the pretext of taking a two-month leave-of-absence, he sailed up the Danube to Belgrade, then the capital of Serbia.

Oddly enough, Basanavičius was suspected in Belgrade of harboring pro-Russian sympathies and soon had to flee. He resided alternately for the next two years in Prague and Vienna, pursuing his medical studies as well as his research, in the cities' excellent libraries, on his theory of Lithuania's prehistoric origins. Here also Basanavičius, always sensitive to the winds of political freedom, sympathized with the nationalistic aspirations of the Czechs, then under Austrian control.

Attempted Assassination

Some years later occurred one of the most bizarre incidents of his long and adventurous career, after Basanavičius had returned to Bulgaria. Late one evening, he was suddenly aroused by an insistent knocking on the door. Puzzled by who might be so anxious to see him at such a late hour, Basanavičius opened the door to a young Bulgarian acquaintance. With much nervousness, the caller begged the doctor to accompany him to his apartment where his sister was seriously ill. Not suspecting that anything might be amiss, Basanavičius went, noticing that, as he hurried along, the young man lagged somewhat behind him. All of a sudden, Basanavičius was shocked by the exploding sound of a revolver being fired at close range, as a bullet entered his back. Turning quickly, he saw his assailant, the young man, aiming again and shooting him in his left arm. At this, Basanavičius, though wounded, ran off, calling for help. A third shot fortunately missed him. Roused by his cries, people rushed to Basanavičius' aid and called the police who captured the would-be assassin.

The purpose of the attack was never determined by the police. They did, however, find several sharp Turkish daggers at the apartment, obviously intended to be used against Basanavičius, but no sign of an ill sister. Basanavičius speculates that the attempt on his life probably had been made for "political reasons" associated with his aversion to Russia's imperialistic policies. He says no more of this mysterious affair, except to note that one of the bullets remained lodged within him, causing him considerable pain in later years.

A Love Affair

At the age of 33, the peripatetic doctor, at odds and ends with himself, fell head-over-heels in love. He recounts this romantic episode with typical Basanavičius flair. He had,

**Beautiful Eleonora
with Dr. J. Basanavičius**

he admits, absolutely no notion that he was about to undergo one of the most emotional experiences of his life: falling passionately in love ("Su karšta meile"). He noticed, one day, on the other side of the street, where he was then living in Prague, a lovely young woman standing by a window, playing with her canary. The bird was hopping on her head, back and fingers. The young doctor then and there determined that he would meet her.

"...I saw her often, usually in black mourning clothes, passing by my window. I learned subsequently that she was visiting the cemetery where her mother had been recently buried.

"She was very beautiful, of average height, with a good figure and fine bust, dark, very long hair, greenish eyes, a pale complexion and tragic countenance, which made her all the more fascinating. She then clearly belonged to the circle of the most beautiful and interesting women of Prague.

"I learned from my house porter that her name was Gabriella Eleonora Mohl, of Bohemian extraction. I decided to follow her to and from the cemetery. Finally, one day, I had the good fortune to meet her. I greeted her and we fell to talking. It seems that she too had noticed me more than once at the window and had also decided she wanted to meet me. And so we began to converse in an animated fashion. She seemed like a very kind and sympathetic woman whom it would be impossible not to love. And indeed I fell deeply in love with her."

From that time on, Jonas and Eleonora met frequently. He learned that Eleonora (or, as he called in Lithuanian, Ele), was the fifth and youngest daughter in the family. Her mother had died a few months earlier of tuberculosis. Eleonora, ten years younger than Jonas, was licensed to teach French in the city schools, was well-educated and, Basanavičius notes, spoke excellent English.

Very much in love, Jonas and Eleonora married barely five months after they had met. (One of the few black marks against Basanavičius is that he refused a religious ceremony although Eleonora was a devout Catholic.) The bridegroom now had to find regular employment again. He turned back hesitatingly to the Bulgarian government which, happily for him, overlooked his earlier political misadventures because of its great need for doctors. However, it assigned him to a rural outpost where life was primitive, especially for a young bride accustomed to the amenities of a metropolitan center like Prague. Eleonora, "full of love and self-abnegation" ("*Pilna meiles ir atsidavimo*"), cheerfully accepted her lot. She even began to study Lithuanian and, in her enthusiasm for everything connected with her husband, transcribed Lithuanian songs into German.

The rigors of life in such a rough and isolated region of the Balkans proved to be Eleonora's undoing. Seriously con-



cerned about his wife's frail health, Jonas petitioned the Bulgarian government for a better assignment and was much pleased when it sent him back, after one year, to Lom Palanka. Living conditions there were considerably better, but Eleonora's health, always delicate, had been seriously weakened by the hardships at their first post together.

After a long period of worsening health, Eleonora was unable to shake off a lingering fever which proved fatal. With tears in his words, Basanavičius writes that Eleonora died in his arms as he kissed her, then gently closed her eyes. At the cemetery, the stricken husband, following a Bulgarian custom, tossed a coin onto her coffin. He then placed a wreath on her grave, inscribed with the Latin words, "Quiesce in pace, carissima mea" ("Rest in peace, my beloved).

It took a long time before the deep sorrow and depression that overwhelmed him finally subsided, but the memory of Eleonora's love, during the five years of their marriage, remained with Basanavičius for the rest of his life.

A coincidence, stranger than fiction, is that Eleonora died on the 16th of February, a date on which 29 years later Lithuanian independence was declared. Thirty-eight years after her death, Jonas Basanavičius himself died on February 16th.

A later installment will deal with the writings of Jonas Basanavičius which played a key role in the rebirth of Lithuania.

JoAnne Akalaitis: Creator of "Dead End Kids"



Jack Mitchell

"Alchemists were the original physicists."

When the writer-director JoAnne Akalaitis was first approached to make a film from her award-winning play "Dead End Kids," an Off Broadway hit performed by the avant-garde company Mabou Mines at the Public Theatre during the 1980-81 season, she flatly refused. "I'm not one of those theater artists who wants to recycle stuff, turning plays into movies into videotapes," Ms. Akalaitis said recently. "I don't believe in making icons of your work."

But partly because she was offered a \$150,000 grant from the National Endowment for the Arts and partly because of what she saw as the political urgency of the subject matter — "Dead End Kids" is subtitled "A Story of Nuclear Power" — Ms. Akalaitis changed her mind. The film she made, which premiered at the Toronto Film Festival in September, began a two-week run at Film Forum 1.

Unlike such well-known films on the nuclear issue as "Testament" and "The Day After," "Dead End Kids" doesn't dramatize a doomsday scenario. Instead, the film examines scientific research as a timeless and noble quest for knowledge sometimes corrupted for lethal purposes.

When it was performed onstage, "Dead End Kids" was a freewheeling intellectual vaudeville using a variety show format to ex-

press multiple perspectives on nuclear power. The segments ranged from a grade-school science fair entitled "Atoms for Peace" to a sleazy comedian's nightclub act, from a fragment of Goethe's "Faust" in German to stock film footage of American life in the 1950's, from Madame Curie's discovery of radium to a delirious dance routine based on the Four Sergeants' post-Hiroshima pop hit "Hubba Hubba," which proclaimed "It's mighty smoky over Tokyo!"

Although many of these elements ended up in the film, they had to be entirely reconceived for the big screen. "I didn't set out to make a movie of a play or to document a stage production," Ms. Akalaitis explained. "The movie of 'Dead End Kids' is quite a different experience."

For one thing, the director pointed out, "Film demands some sort of continuity, however primitive." Abandoning the collage structure of the play, she organized the material into a loosely chronological narrative that traces the spirit of scientific research from medieval alchemy through the history of physics to the brink of Chernobyl.

"It's obvious to me that alchemists were the original physicists," Ms. Akalaitis said. "They weren't crazy people trying to change lead into gold — they were involved in serious investigation of the nature of the universe. Instead of accepting the medieval way of thinking about the world, they had a secular commitment to the idea that you could physically change the world."

"But they had a corresponding idea about changing themselves, and they constantly saw themselves seeking a harmony with nature. There was this triangle: God, Man, Nature. But in the postindustrial age, things became more compartmentalized. Now it's possible to do this terrible work, the consequences of which include the possibility of millions of people dying, and go home to your wife and kids and lead a normal life."

When it came time to transform the stage play into a shooting script, Ms. Akalaitis found herself studying classic screenplays by Luis Buñuel, René Clair and Jean Cocteau, whose poetic surrealism she found inspirational.

For instance, a key theme of "Dead End Kids" onstage had been the simultaneous existence of different historical periods. To translate this into film, Ms. Akalaitis chose to give certain characters eternal life. Thus, after discovering radium, Madame Curie (played by the magisterial Mabou Mines ac-

triss Ruth Maleczek) reappears throughout the movie as a silent conscience, looking askance at nuclear reactors and television commercials for glow-in-the-dark crucifixes. And a big black poodle, the guise through which Mephistopheles first presents himself to Faust, later shows up in the backyard bomb shelter of a 1950's American family — an absurdly comic image of domesticated evil.

"My biggest influences have always been film makers like Fassbinder, Godard, Alain Resnais and Kurosawa. I idolize them," Ms. Akalaitis said. "When I want some artistic nourishment, I look at movies, and I have been doing that for 20 years."

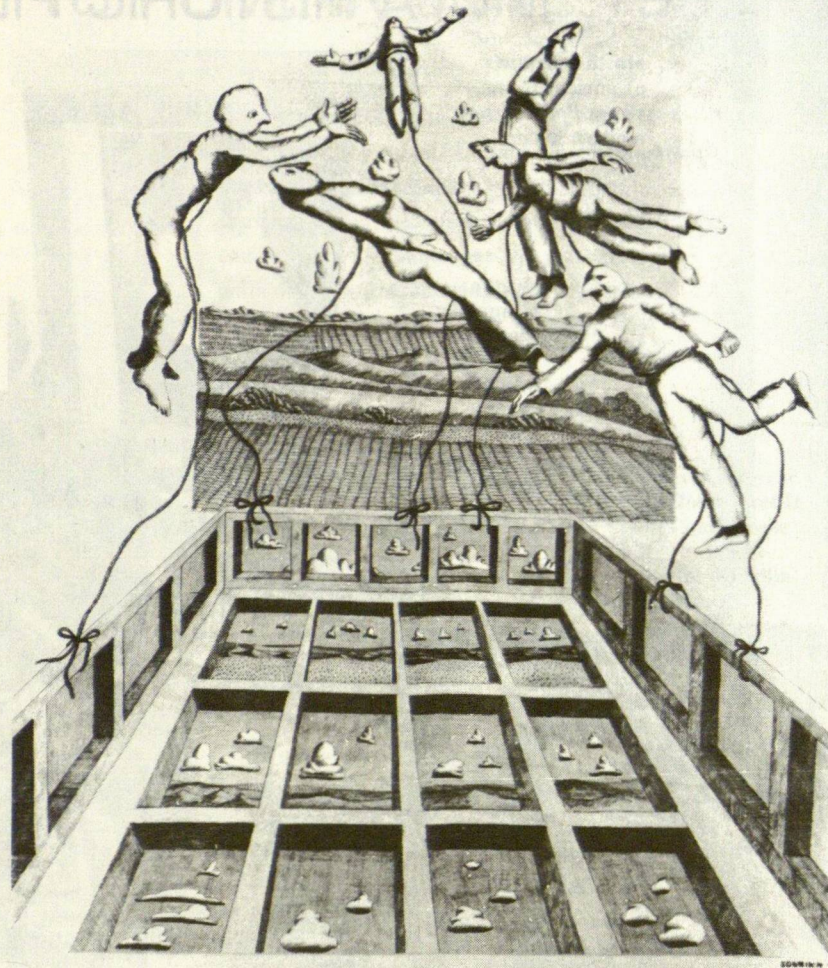
"In preparing for 'Dead End Kids,' I started looking at movies with more of a student's eye. For instance, the director of photography Judy Irola and I watched hours of 'Berlin Alexanderplatz' together, saying, 'Look at that amazing pink light' or 'Look at the way that camera doesn't stop moving,' just to have the experience of watching a contemporary genius at work in film."

Between the decision to make the film of "Dead End Kids" and the striking of the final print came years of struggling to raise money — the independent film maker's familiar dance. The actual shooting of the film took three weeks; finding the money to finish it took three years. The final cost was \$500,000 — a pittance by Hollywood standards but a fortune when raised in bits and pieces. Contributions from private foundations and individuals, many of them supporters of Mabou Mines' theater work, covered the costs of editing the film and recording the soundtrack by David Byrne of the rock band Talking Heads. A \$40,000 grant from PBS allowed Ms. Akalaitis another week of shooting three years after filming began.

It wasn't until the filming was finished that the makers of "Dead End Kids" realized that the political nature of the film might cause problems with finding distributors or fundraising sources.

Grueling as it was to proceed piece-meal on a shoestring budget, the experience was an education for the 48-year-old director, a stage veteran but a newcomer to film. "I never thought I would go to meetings where people would say, 'Will it have legs in Canada?' Nor did I think I would ever be saying, 'Hey, I got a great review in Variety,'" she noted with amusement. "But I find myself doing both those things."

(Courtesy New York Times)



"Commitments" by Zita Sodeika describes our lives.

Zita Sodeika's ink and pencil drawing "Commitments" satirizes the strings that bind most of us to small boxed-in skies, making the challenging vistas visible and yet inaccessible to us. Artists have commitments, too. When the commitments of an artist and a viewer match one another, the artwork often ends up hanging on the viewer's own wall.

Anyone who has attended a Lithuanian art exhibit has witnessed the arrival of impressively large numbers of viewers who, immediately, instead of getting down to the business of viewing the art, cluster together in groups and begin to enjoy an obviously good time socializing with one another. Their appreciation of the art they buy is real, but it is understandably limited by the socio-political commitments of their busy lives. Zita's "strings" are visible everywhere.

The current traveling art exhibit "Paroda '87", which started in Chicago, stopped in Washington and New York, will end at the

end of May in Toronto, Ont. It presents 28 artists' own verbalized statements about their Canadians and Europeans. The exhibit booklet by Algimantas Kezys records the artists; own verbalized statements about their work. Several contributors chose not to philosophize about their creations which, they believe, should speak for themselves. This is true. And it is, by a smidgeon, also false.

Lithuanian viewers respond quickly and warmly to art that represents an ethnic quality with which they are already familiar. They enjoy Jurgis Daugvila's wood carvings reminiscent of Lithuanian folk artists of the past. They never seem to tire of studying Vytautas Ignas' lino-cuts so merrily and lovingly Lithuanian. Madelena Stankunas' oils of Lithuanian women at work and wood cuts about legendary Jurate and Kastytis are always a treat for the viewer. And who would protest against the work of Veronika Švabas who concentrates on themes from our folk

THE HIATUS

TRAVELING

ART EXHIBIT

PARODA '87

art, mythology and memories of the homeland executed with the militant purpose of inspiring us to survive as Lithuanians? And who does not delight in the celebrated works of Anastazija and Antanas Tamošaitis?

Now comes the hiatus. The ordinary Lithuanian visitors experience an ethnic shock when an abstract oil suddenly, and rudely, detaches them from the familiar string of their commitments. They float off, lost. They quickly pass by a Maria Strasevičius piece which she describes, "My works are stimulating, vital abstracts with a theme of time, space and point of view." They stop before an Elena Urbaitis, they frown, they know she is excellent (the American art world says so), but they do not understand. They try to read her statement, then they give up trying: "To realize...balance..I have tried to create juxtapositions through my use of color planes, line and ultimately, the movement of light that filters through them." They are no better off when they view Alexandra Eiva's "Too Late to Fear" and read the statement, "Man's mind creates the potential. Through my work, I depict the figurative in such a manner, as if to allude to an unmasking process that reveals a transformed personage." The viewer turns away, stricken. He would rather be shown a purple daisy.

The work of Auste Pečiura brings the viewers quickly back to life and to the shock of their lives. The major part of the booklet Algimantas Kezys writes in English; but in the section which he writes in Lithuanian, he devotes a goodly portion of space to Auste, explaining that her strange quality is the result of pre-Christian Lithuanianism. She is a modern New York "pagan" whose mother, it is claimed in the booklet, "is a descendant of Vytautas the Great, Grand-duke of Lithuania."

Next month, we will tell you more about Auste.

Demie Jonaitis

A HISTORIC PILGRIMAGE TO ROME IN JUNE 1987

•In the shadows of ancient Rome, you will experience modern history.

•In the Lithuanian Chapel in St. Peter's Basilica, you'll find our Virgin Marija.



A Preview: Salomeja Narkeliūnaitė took these photos in Rome during the St. Casimir Commemoration in 1984. The 600th Jubilee of Lithuanian Christianization, promises to be even more moving and impressive. Lithuanians will mass from all parts of the world, showing their solidarity.

Whatever the year, Pope John Paul II unites our people with blessings while the Kremlin maintains its divide-to-conquer policy.



On this, one of our most meaningful historic holidays, Archbishop Jurgis Matulaitis will be beatified in Rome. The Kremlin, however, is not permitting Catholics who live in Lithuania to travel to attend the June 1987 festivities in the Vatican. Nor is the Kremlin giving Pope John Paul II permission at this time to visit Lithuania's Catholics who will commemorate, in solitary confinement, their 600th Jubilee of Lithuanian Christianization.



Under Vatican skies: Lithuanian dancers and musicians attract an international audience.



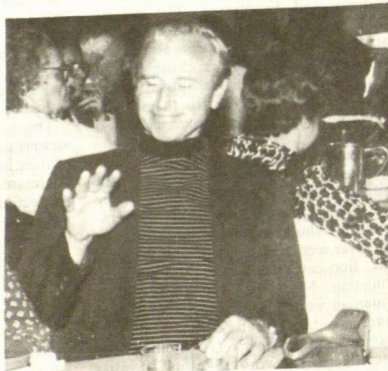
Lithuanian music resounds in St. Peter's...Hear it resound in June 1987!

At the Lithuanian College in Rome, Bishops Salatka and Brizgys visit with Lithuanians from Belgium, Germany and France.

You'll meet the Pope: here, you see Alina Griniene of West Germany in Lithuanian native dress and the Lithuanian-American Community president A. Gečys in 1984 preparing for an audience with the Pope. Note the Papal Guards.

•You'll socialize, like the hundreds who enjoyed the 1984 banquet at which Algimantas Kezys, S.J., registers the mood of Lithuanian togetherness.

Photos by Salomeja Narkeliūnaitė



Miklas Photo



Fireman Turns Priest

Dispatching firefighting equipment through the maze of Manhattan has won many commendations for Eugene Sawicki.



CNY/Chris Sheridan

"The whole thing with me is fulfilling people's needs."

By Chris Watson

At age 13, Eugene Sawicki decided to become a priest. He realized his dream—34 years later—at a ceremony in St. Patrick's Cathedral Dec. 6, when he was ordained by Bishop Paulius Baltakis, O.F.M., the bishop of all Lithuanians who live today in exile.

Father Sawicki is serving New York's Lithuanian community at Our Lady of Vilna parish in Manhattan.

His story is unique. He holds eight degrees, including a doctorate in nursing education, three degrees in psychology and a license in canon law. For the past 14 years, he has also been a dispatcher for the New York City Fire Department, and he was on the job there this week. He has served as a military policeman in the U.S. Army in West

Germany, taught fifth grade in Harlem and counseled heroin addicts.

The oldest of six children in a Lithuanian-Polish family, Father Sawicki was born in Brooklyn and grew up in Bayside, Queens. He attended St. Luke's School in Whitestone and the Montfort Fathers minor seminary in Bayshore. He spent nine years with the missionary congregation, but did not pursue ordination because he "wanted to gain experience."

In 1962, at age 22, he took a job teaching at Commander Shea School in Harlem. A year later, he enrolled as an undergraduate at Fordham University and then joined the Army in 1965.

While in the service, his call to the priesthood was reinforced by the military chaplains. "They encouraged me," he said.

But he wasn't ready yet.

In 1967, he was offered a scholarship to Mercy College in Dobbs Ferry. The Sisters of Mercy, he said, had gotten "to know me as Commander Shea, and they knew I was living on about \$3,000 per year." He was one of the first four men to be enrolled at Mercy.

He graduated in 1970 with a degree in psychology and took a job at the Beth Israel Medical Center's methadone maintenance program for heroin addicts. At the same time, he also enrolled in Manhattan College and worked toward a degree in counseling psychology, which he earned in 1972.

Also in 1972, he joined the fire department.

He earned his degree in gerontology in 1979, his bachelor's degree in nursing one year later, and in 1984 his doctorate in nursing at the Hunter-Bellevue School.

About that time, searching for a Lithuanian dictionary for his mother, he met Father Vytautas Palubinskas, administrator of Our Lady of Vilna Church in Manhattan.

Father Sawicki mentioned his aspirations to the priesthood, and Father Palubinskas said there was a need for Lithuanian priests and suggested he attend the Pontifical Lithuanian College in Rome.

He took a leave of absence from the fire department. He earned his license in canon law this year and was ordained a deacon. He was assigned to St. Catherine of Genoa parish in Brooklyn for his diaconate. He also resumed his duties with the fire department to pay off his student loan.

"The whole thing with me is fulfilling people's needs," he said this week, "and I translate that into a Church setting."

"Everything I've done has led me to the priesthood," he added.

After ordination, he hopes to continue working with the fire department as a counselor.

"Most firemen are very religious people," he said. "When I talk to them, they know that I know what they're going through."

(Catholic New York)

Matuzas Tiffany's

Several people have brought our attention to the lighting fixture store on Cape Cod that proclaims in the window: "Yes, we have Matuzas Tiffany's!" They ask, "Does the sign mean *Lithuanian Tiffany's*?"

Charles T. Matuzas, Jr. of San Diego, CA. is indeed Lithuanian by descent. Born in New York, baptized in Our Lady of Vilnius church in lower Manhattan where his parents were wed, he lives some 3000 miles away but never forgets his parish. His father and uncle are the famous filmmakers of early Lithuanian America and film recorders of "Years in Lithuania". His sister Marilyn, who studied stained glass art with Albinas Elskus, exhibits her stained glass work at craft fairs on Long Island, upstate New York, and in Manhattan.

Matuzas, Jr. has made a successful career of lighting fixtures, especially the stained glass Tiffany style. Despite the fierce competition in this field, he has cornered the market with sales representatives in all states. It seems he has made the name Matuzas a fixture too.

In Dallas, Texas, recently, a center for all lighting fixtures businesses was established in the World Trade Center, a 15-story building housing Home Furnishings. Here he maintains a showroom on the tenth floor.. He employs highly skilled craftsmen. The "Tiffany" and the "Lithuanian" styles become eclectic, yet highly desirable in the marketplace.

Camp Aušra

Camp Aušra is located in the beautiful Pocono Mountains, on the property of the Sisters of Jesus Crucified at St. Mary's Villa, Elmhurst, Pennsylvania. Girls and boys, ages 8 to 16, may participate in this unique and distinct camp.

Camp Aušra provides opportunities for young people to deepen their love for God, country, and the traditions of our Lithuanian culture by:

1. Participating in prayer, liturgy and discussion.

2. Developing patriotism; raising and lowering the flags with the singing of the American and Lithuanian National Anthems daily.

3. Reading the enactments of the "Chronicle of the Catholic Church in Lithuania"; becoming aware of the enslavement of the Baltic States, our youth grows in greater appreciation of democracy.

4. Instilling the riches of Lithuanian culture; learning songs, language, folk

dances, literature, arts and crafts; performing in drama, roll-playing.

This summer the camp theme is "The 600th Jubilee of the Christianization of Lithuania". Appropriate topics, as prepared by the Renewal Committee, will highlight that the Lithuanian nation was baptized in stages during 1251, 1387 and 1413. Currently, in 1987, with gratitude to God for this grace, the people in Soviet occupied Lithuania are joined by Lithuanians worldwide to celebrate its 600th year of Christianity.

Goals for this year's theme are: to acknowledge Christianity and its decisive role in Lithuanian history; to stimulate a spiritual renewal of our faith and of the Lithuanian people; to foster a strong bond with the faithful of Lithuania and offer them moral and spiritual support.

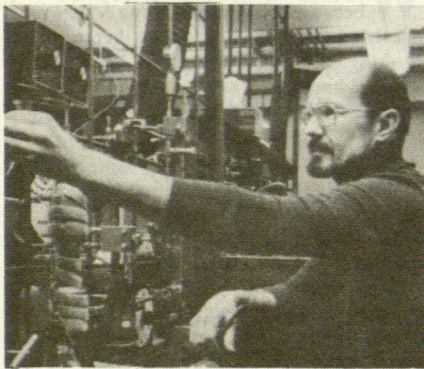
Camp Aušra will be in session from July 12 to 25, 1987. Further information is available by contacting: Sister M. Angela, CJC, Camp Aušra Director, St. Mary's Villa, Elmhurst, PA 18416-0203.

Requests from girls and boys will be accepted up to June 1, 1987.

The Lithuanian Catholic Alliance Foundation is offering free tuition to their members' children for Camp Aušra; all inquiries are welcome.

Food Engineering

Better butter: Phasex founder Val Krukonis is working on it.



Butter lovers who've been told to stop clogging their arteries should take heart. A group of researchers in Lawrence, Mass. has developed a process to make low-cholesterol butter.

Chemical engineers from Lawrence-based Phasex Corporation and a team of food engineers from the University of Wisconsin have found that pure carbon dioxide, under controlled temperature and pressure, can remove cholesterol from such foods as butter, milk, and egg yolks without changing their appearance, consistency, or, most important, their taste.

Phasex founder and president Val Kru-

konis says that although it has not yet been done, it is possible to make cholesterol-free ice cream. "It would probably involve removing the cholesterol from the cream before it's made into ice cream."

Robert Bradley, a food scientist at the University of Wisconsin, adds that eventually they will be able to "produce a whole variety of cholesterol-reduced products that will have the same appearance, body, and texture we know today."

Neither Phasex nor the University of Wisconsin plans to market cholesterol-free food. Instead, Krukonis says, they will license the process to outsiders.

Sports Mystery

By Bill Gleason

Your inquiring reporter has solved another sports mystery, one that had intrigued me for years.

In the basketball section of Frank Menke's "Encyclopedia of Sports," third edition, there is this cryptic sentence:

"Lithuania, which failed to enter the 1936 Olympics, won the European basketball championship the following year."

The obvious question is why Lithuania did not enter the '36 Olympics when it had a basketball team good enough to win the championship of Europe the following year.

The answer was provided recently during a marvelous reunion at the Martinique restaurant on Chicago's Southwest Side.

This reunion was sponsored by the Knights of Lithuania, and its purpose was to honor 10 men and one woman who helped Lithuania win that title 50 years ago.

"It was Depression time," attorney Konnie Savickus said, "and the Lithuanian government requested that Chicago's Lith community send a group of athletes to participate in a national Olympiad at Kaunas in the old country.

"They picked Chicago, I suppose, because there were 140,000 people of Lithuanian birth or descent here, which was the largest Lith population outside of Lithuania."

The invitation had a second, even more important purpose. The athletes from Chicago would teach sports to young men and women in the "homeland."

Lithuania needed help, especially in basketball. In 1935 Latvia had beaten Lithuania in the European tournament, 131-10, which should explain why Lithuania did not show up in Berlin for the '36 Olympics.

The 11 Chicago athletes who volunteered for the trip were Pete Barskis, Ben Budrickas, John Knashas, Savickus, Mike Lucas, Charlie Shedwill, Tony Lauritis, Julius Petrolaitis, Victor Yanzanitis, Ed Krauciunas, and Emma Shemaitis.

Most of the men were large. The largest

was Krauciunas, better known to most Chicagoans and to all Notre Dame fans as "Moose" Krause. Shemaitis was the group's "little mermaid." They traveled on the queen of France's ocean liners, the Normandie.

"We didn't go first class," Yanzanitis said, "but we had the run of the ship."

From LeHavre, where the Normandie docked, the athletes traveled by train across France and into Germany, where they experienced the evil that would have the world in flames within a few years—Hitler's Nazis.

"The Nazis were everywhere," Shemaitis said. "At almost every stop they'd come aboard the train to check our passports."

"One day a Nazi on the train chucked Emma under the chin," Yanzanitis said. "Julius Petrolaitis yelled, 'Keep your hands off her.'"

The Nazi may not have understood English, but he got the message.

"When we reached Kaunas we competed in basketball, track, boxing and swimming," Savickus said.

"Emma swam against Lithuania's best male swimmers and beat them easily.

"We won the great majority of events, but we couldn't get the European champions from Latvia to play basketball against us."

That may have been because the Latvians got an eyeful of Krause, the center, one of the taller players of his time and one of the best of any time.

Yanzanitis was almost as tall as Krause and just as rugged. "They couldn't understand how Moose could make free throws without looking at the basket," Yanzanitis said with a laugh.

After three weeks in Lithuania, nine of the 11 Chicagoans returned home.

Knashas, CYO heavyweight champion, stayed to coach boxing. And Savickus, who was 5-9 and weighed 117, accepted an offer to coach the Lithuanian basketball team.

"I played with them, too," Konnie said. "Six months later we played Latvia, and this time the champs only beat us, 31-10.

"Then the director of sports in Lithuania, Vytautas Augustauskas, asked what we needed to be truly competitive in the European tournament.

"I told him he should do what other European teams did—import some players from America. He took my advice, and I brought over Frank Talzunas from Cicero, and Phil Krause, Moose's brother, who had been a star at DePaul."

And that's how Lithuania became a world power until the Iron Curtain slammed down on its borders.

"The Liths still are great basketball players," somebody with a lump in the throat said, "but now they play for Russia."

The nicest thing about this party was that eight of the 11 athletes who made the trip more than a half-century ago still are around to hear the cheers.

South Bend Tribune

ROME AND ITALY PILGRIMAGE TOUR JUNE 17 - JULY 1, 1987

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We regret to inform our readers that, because of illness, Aldona Marcavage has been unable to produce her popular cooking column for this issue. We wish her a quick happy recovery.

Bridges Staff

Dates to Keep

May 31, 1987 in New Jersey, Lithuanian Americans from all parts of the state as well as from neighboring states, will celebrate the 600th Jubilee of Lithuanian Christianity with a Solemn Mass at the Cathedral of the Sacred Heart on Clifton Avenue and Park Avenue in Newark, at 3:00 P.M., followed by a gala banquet at Town and Campus, West Orange, at 6:00 P.M. A Souvenir Journal will be published for the occasion. We invite you to include your greetings and donations.

Loretta Stukas, Program Book Chairman
234 Sunlit Dr., Watchung, N.J. 07060

June 13, 1987, another Day of Prayer for Lithuania is being organized at the National Shrine of Our Lady of Czestochowa in Doylestown, Pa.

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<i>Prices:</i>	Hilton	from Chicago	\$1530.00
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CURRENT ASSETS:
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"AMERIKA"

by Donald Wieta

ABC-TV's widely-publicized "Amerika" mini-series on a Soviet takeover of the United States received a high rating for its first night's showing. However, many viewers found the story to be dull; others felt that it did not portray the harshness of life in a communist-dominated country realistically. Before the costly video program had reached its last episode, its viewership had fallen off considerably.

Imagine how more gripping would have been a scenario based on the Soviet takeover of Lithuania as it occurred in 1940. Picture the Red troops moving into a town...arrested teachers and other community leaders are herded like cattle onto trains bound for Siberia...bank depositors are told their savings now belong to the State...guerrillas fight against the invaders from the woodlands...countless numbers of other citizens are spirited away...priests and prelates are persecuted...churches are turned into museums...families are uprooted and separated...young men are conscripted...

A retired Floridian who witnessed the takeover of his town in Lithuania reported

in *Florida Today* that Americans, being so good natured and friendly, do not understand that communists can be inhuman,

cold-blooded and murderous. Americans do not remember the thousands of Europeans imprisoned and murdered by Stalin.

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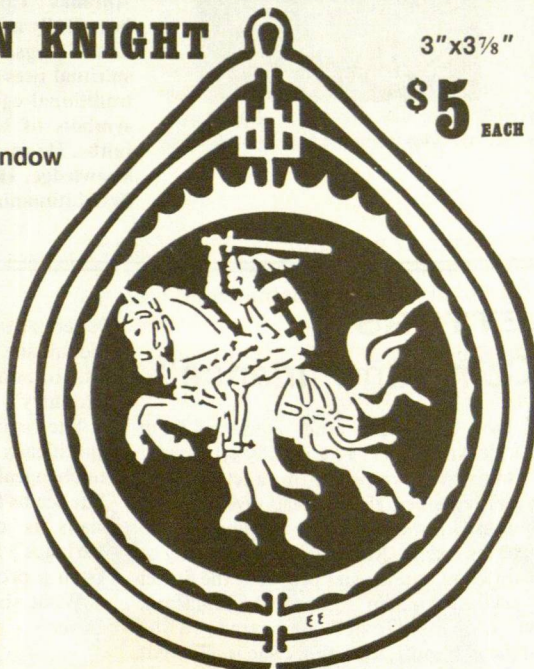
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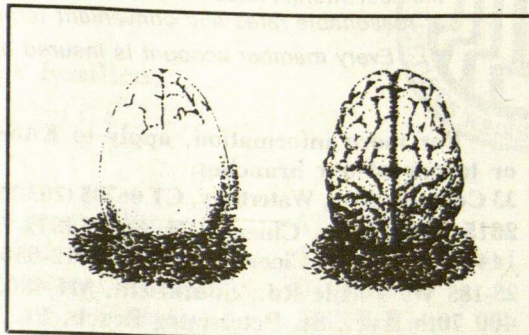
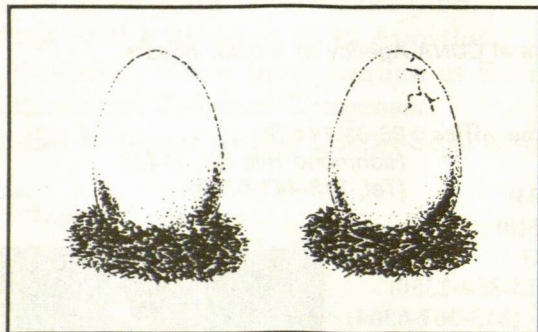
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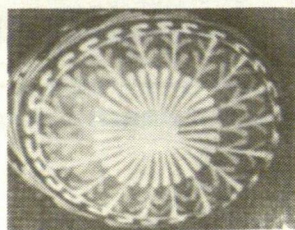
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LEGATION OF LITHUANIA
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Saulius MEDŽIONIS (Liehuva)
(Courtesy of "Šiuota")



Easter Eggs and Knowledge as Gifts

Antanas Tamošaitis, author of the beautifully informative book *Lithuanian Easter Eggs*, describes their social and spiritual uses for centuries as gifts. The traditional egg designs include mystical symbols of both Christian and pagan faiths. He emphasizes the importance of knowledge. He quotes the author of the first Lithuanian book (1547), Lutheran

minister Martynas Mažvydas, who made the statement that, instead of an Easter egg, he was giving a Lithuanian book as a gift.

The egg-brain cartoon was recently printed in Lithuania's satiric journal *Šiuota* (Broom). How would you interpret the cartoonist's message?

LETTERS

"Common Parlance"

I have enclosed a note I received from Georgie Ann Geyer, a nationally syndicated columnist, who responded to a letter I sent her in November. Having read several of her columns, I noticed that she constantly used the terms Russia/Russians when referring to the different nations and people of the Soviet Union (i.e. "Russian" troops in Afghanistan). Her use of "Soviet" appeared to be haphazard and I don't think she is aware of the national differences in USSR.

I decided to write to her. I described the plight of Lithuania. Her use of the term "Russians" in some contexts denies the existence of the captive people of the Soviet Union.

Her response came three months after my

letter. Although it was probably unintentional, she demoted Lithuania to a "place". Maybe someone should tell her it is still a "country".

She states that historians have very specifically used Russia and Soviet Union interchangeably. Not in the books I have read! She seems to believe that using Russia/Russians is o.k., because it is "common parlance". Hardly a response I would expect from a professional journalist.

What should we do with Georgie Anne Geyer?

Robert A. Milkaitis
Cranston, R.I.

Ms. G.A. Geyer's flippant, irresponsible attitude towards Lithuania's tragedy will rouse many of our readers to write to her. *Bridges* thanks Robert Milkaitis for exposing her politically dangerous attitude. This is what

she wrote to him (the errors are not ours, but her own failure to proofread what she wrote):

Dear Mr. Milkaitis,
Many thanks for your thoughtful letter. I have myself been to Lithuania — a lovely place — and I understand your concern. I do often use "Soviet", and I in the differences as often as I can in a column. However, historians have very specifically used Russia interchangeably with Soviet Union; it is common parlance and I'm afraid we can't change that.

Georgie Anne Geyer
Universal Press Syndicate,
4900 Main St.
Kansas City, Missouri 64112