

Bridges

LITHUANIAN - AMERICAN
NEWS JOURNAL

Vol. 10, No. 6, June 1987

600th Anniversary of Lithuania's Christianization



THE LAST TO ACCEPT

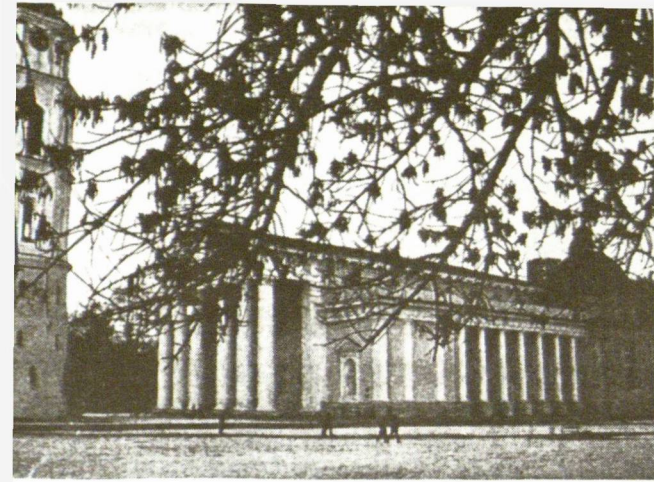
The last Lithuanians to accept Christianity were the stalwart Žemaičiai of Western Lithuania. Their baptism was begun in 1413 by Vytautas the Great and Jogaila, but the conversion of Žemaitija progressed very slowly. Even as late as the 16th century, the people still practised their pagan religion.

Their development was different from that of the rest of Lithuania. They were isolated. Their rulers granted them privileges not conferred on other Lithuanians. For two hundred years, the Žemaičiai played a central role in Lithuania's wars against the crusading Teutonic Knights.

They cultivated their own inner strength. Instead of subdued serf mentality, they developed the strength of independence and humor. The Žemaičiai, led by Bishop M. Valančius (1875), were the first to organize an effective network of clandestine book smuggling to circumvent the Russian ban on Lithuanian books. During the 19th century it was in Žemaitija that the Lithuanian national renaissance movement found its fullest support.

From the beginning of the 17th century the Marian Shrine at Šiluva gained the wide recognition it enjoys today. The countryside of Žemaitija became famous for the numerous crosses and miniature chapels erected along its roadways and in farmsteads.

ŽEMAITIJA by VYTAUTAS IGNAS



The Cathedral of Vilnius is now a museum.



Can SS. Peter and Paul Church accommodate everyone?

Unique Event

June is a jubilee month in the Lithuanian S.S.R., celebrating its 600th anniversary of conversion to Christianity, an event unique in the officially atheist Soviet Union. Lithuania, which has been under Soviet occupation since 1940 (except for four years of Nazi occupation during World War II), is the only predominantly Roman Catholic republic in the Soviet Union and has often been called an outpost of Catholicism.

Large numbers of Lithuanians, notably the Samogitians, clung to paganism well into the next century. But tenacious as they were in that adherence, Lithuanians have been just as tenacious in their Catholicism.

The jubilee, however, will be marked only by low-key observances on church premises throughout the republic, under the ever-vigilant eyes of the communist authorities. There will be scant participation by Westerners.

According to the Lithuanian Information Center in New York, individual and group travel to Lithuania has been banned in June for the month long duration of the commemoration events.

"There is no question that the Soviet authorities have been very careful not to schedule tourist groups to Lithuania during the festivities," said Romas Sakadolskis, chief of Lithuanian broadcast service at Voice of America. "This is occurring at the height of tourist season. It's a repressive

attempt to isolate the nation from the outside world."

isolate the nation from the outside world."

In an attempt to decrease that isolation, festivities in the capital, Vilnius, have been timed to coincide with observances at the Vatican. On June 28 at SS. Peter and Paul's Church in Vilnius, a special Mass followed by a beatification ceremony will take place at the same time, 11:30 a.m., as a *capella papale* at St. Peter's Basilica in the Vatican City to mark the 600th Anniversary. A *capella papale* is a papal Mass attended by all cardinals in Rome at the time, the diplomatic corps accredited to the Holy See and other dignitaries. Scheduled as part of the solemnities is the beatification of Jurgis Matulaitis, archbishop of Vilnius.

Special Masses marking the anniversary are also scheduled in cathedrals and parish church in North and South America and in Europe throughout the year. In the United States alone there are at least 800,000 individuals of Lithuanian origin or extraction, most of them Western-rite Roman Catholics. At the National Shrine of the Immaculate Conception in Washington, a celebratory Mass is planned, with the Most Rev. Pio Laghi, apostolic pro-nuncio to the United States, presiding.

In the summer of 1940, when the Soviet army occupied Lithuania, approximately 85 percent of the country's more than 3 million inhabitants were Roman Catholic. Under Soviet domination an aggressive antireligious campaign was mounted.

The government expelled all represen-

tatives of the pope and nationalized all church properties. Parish land was confiscated, and clergy pensions and salaries were discontinued. Churches were deprived of financial and material support, Catholic printing plants were closed and religious books were destroyed. Schools of religion were closed, including four seminaries.

Religious instruction was prohibited not only in schools but in churches and at home. All Catholic organizations were dissolved, and public observances of traditional feast days were banned. The grand Cathedral of Vilnius was converted to a museum; other churches became concert halls or warehouses.

The scale of human suffering under the Soviets' forced atheism has been considerable. Priests, bishops and religious believers were among the hundreds of thousands of Lithuanians who were imprisoned, tortured, executed or deported to Siberia from 1940 to 1941 and again from 1944 to 1953, when Stalin died. In addition, hundreds of Christian activists went to concentration camps under the 1941-44 Nazi occupation.

Since Stalin's death, Lithuanians have experienced less direct but no less active forms of official antireligious campaigning. In connection with the anniversary celebrations, government propaganda has been forceful and to the point. According to Radio Free Europe in Munich, West Germany, which monitors and broadcasts news of events in Lithuania, "A special effort is being made to deny claims that the church has been and

Bridges is published by the Lithuanian American Community, U.S.A., Inc. National Executive Committee, Brooklyn, N.Y. each month except July and January. **Subscription per year, \$8. Single copy, \$1.**

To subscribe or change address, write to BRIDGES, Business Office: 341 Highland Blvd., Brooklyn, NY 11207.

Second class postage paid at Brooklyn, NY post office. Postmaster please send all inquiries to: BRIDGES Business Office, 341 Highland Blvd., Brooklyn, NY 11207.

Publication No. ISSN 8750-8028

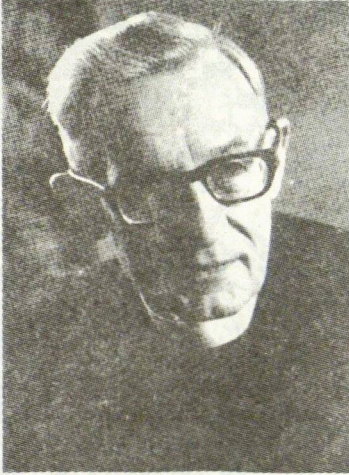
Our writers' opinions do not necessarily reflect the views of the publishers or editor.

Unsolicited material must be accompanied by stamped self-addressed envelope if return is desired. Send editorial material to: BRIDGES, Editorial Office: 79-18 Park Lane South, Woodhaven, NY 11421.

BRIDGES Administrator: Fr. P. Baniunas
Assistant: E. Vaičiulis

EDITOR: Demie Jonaitis

“We Must Offer . . .”



Msgr. Dr. J. Prunskis

Msgr. Dr. Juozas Prunskis, who is a journalist and prolific author of books and articles in both English and Lithuanian, has been giving to Lithuanian cultural endeavors the income from a lifetime of savings and investments. Between 1973-1975 he gave more than \$70,000 in the form of prizes for achievement and for proposed projects in the fields of science, journalism, social and cultural activities and youth interests. He has also provided stipends for young men planning to go into priesthood. *Bridges* is especially grateful to Msgr. Prunskis from whom it recently received a much needed generous donation.

He says, “The foreign occupation of Lithuania is one of the hardest crosses she has had to bear throughout history. This is a period in time which threatens us all with its dangers to civilization and world freedoms. Therefore, we must offer our time, talent, energy, and financial support for everything that is dear to our nation and to all mankind.”

“We Must Russify”

In contrast to Gorbachev’s much-publicized policy of “democratization,” the Lithuanian people were told recently that they must help intensify the Russification of their country. Petras Griškevičius, first secretary of the Lithuanian CP, presented the outlines of Lithuania’s denationalization in a report submitted to the Central Committee of the Lithuanian CP. He said: “In our work with the cadres we must strictly and consistently adhere to the requirements of the Leninist national policy.” Griškevičius complained that there were too many Lithuanians heading ministries, agencies and executive Committees in Lithuania, while “representatives of non-local nationality were absent or underrepresented.” He expressed concern about the non-Soviet mentality of young Lithuanians. “A part of the student population,” he said, “lacks clear class-based understanding of the processes now under way in the sphere of national relations.”

ELTA

still is the chief defender of the nation’s cultural heritage and its real interests.”

Official Soviet historians and propagandists have argued that the Catholic Church has been hostile or indifferent to Lithuanian national aspirations. They have also portrayed the “true sources” of Lithuanian culture as independent of Catholicism.

Under Mikhail Gorbachev’s *glasnost* crusade there have been few positive changes on the religious front in Lithuania, nor does it appear there will be any. “It would be fair to say that *glasnost* has not filtered down to believers in Lithuania,” says Sakodolskis, reinforcing the views of other analysts. “The authorities have been wary because, as in Poland, there is a convergence of national and religious fervor in Lithuania. The only way people can express their nationalist feelings is to go to church. The last bastion of nationalist thinking in Lithuania is the church.”

According to Saulius Girnius, a Radio Free Europe analyst of Lithuania affairs, the authorities began to apply pressure last year with a series of articles in the local party press. Emphasis was placed on the incompatibility of religious beliefs with membership in the Communist Party and the Komsomol, or Young Communist League. Radio Vatican came under numerous attacks for fostering “religious extremism.” The prestigious Chronicle of the Catholic Church in Lithuania, a samizdat journal continuously published since 1972, was accused of “disseminating false and misleading information” about the state of the church in Lithuania.

Of particular importance were two articles published in the official press last year by Petras Anilionis, commissioner for religious affairs in Lithuania. They can be read, Girnius says, as reminders to Catholics that any infractions of the regulations on religious associations will be prosecuted and could conceivably lead to the closing of churches in which violations occur. The timing and the tone of the articles suggest they have been written to warn Catholics that any unapproved festivities related to the celebration of the conversion to Christianity will not be tolerated,” he says.

One government tactic has been to confine religious expression to church premises, avoiding a spillover onto public grounds. In a December 1986 article, Anilionis warned that the government had the right to regulate religious ceremonies. The church was the place to carry out religious rituals, he said, and Catholics “erred greatly” if they believed such ceremonies could be held in the streets, parks or other public places without official permission.

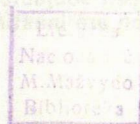
Outdoor pilgrimages and processions, collecting signatures for petitions, protesting discrimination and sermons critical of the government are an integral part of the life of the Catholic Church in Lithuania. According to some observers, such activities—especially public manifestations of religious commitment—can only be expected to increase at the time of the anniversary celebration.

Maxine Pollack
Courtesy of Insight

U.S.A. Resolutions

Visits between relatives living in the United States and the Soviet Union are the subject of resolutions under consideration by both the House of Representatives and the Senate. The resolutions point out that Americans who want to see their parents, children, brothers, sisters, and other relatives are usually forced to take a tour to designated Intourist cities. Their relatives are rarely allowed to travel to the U.S. In 1986, less than 1,000 Americans were given private visas to stay with relatives in their homes and only 1,500 Soviet citizens were allowed to visit relatives in the United States. Because of this policy, many Americans are forced to take package tours in order to see their families. The resolutions would put family visits on the agenda along with emigration, religious persecution, treatment of political dissent, and other important issues. The resolutions have support of various ethnic communities throughout the country. Ukrainian Catholic Bishop Basil Losten, of Stamford, Connecticut writes: “There is no more bitter punishment for members of a family than the prevention of its members from meeting with one another...” Americans can address their Senators at the U.S. Senate, Washington DC 20510 and their Member of Congress at the House of Representatives, Washington, DC 20515. The resolutions were initiated by VISA, a Berkeley, California human rights organization. For more information write to: VISA, PO Box 2361, Berkeley, CA 94702 (415) 540-VISA.

Tamara Horodysky



BLACK JUNE 1987

June glows with the youthful joy of weddings and the resplendence of blossoming nature. Such is June for Lithuanians who live in their own country and for Lithuanians who live in the free world.

But, for most Lithuanians, June is not a golden June. Nor is it a green or multi-colored June. It is a Black June

It was in June that the Soviet invaded Lithuania. The tragedy was like a brutal stranger invading the inner sanctum of your family household, murdering the resistant individuals and sending the family to Siberia packed like cattle in closed trains. Moving in, the Soviet shattered an entire nation of people - a family of people - many of whom now live scattered world-wide.

Although Lithuanians have made "good lives" for themselves and their children in foreign countries, psychological studies would reveal the devastating traumas all have suffered and will keep on suffering until the end of their lives. The traumas mark every family, especially those whose children resist being "Lithuanian," consider themselves wholly as members of their adopted country, and leave an empty gap in their lives which they will inevitably grow to regret. It is not easy to bury one's Motherland.

Pope John Paul II in early June planned to dedicate the year 1987 to the Virgin. He led a congregation of five continents in saying the rosary which was carried world-wide by satellite. In Lithuania, the Jubilee of Lithuania's 600th Anniversary of Christianization will be observed, subdued cautiously by controlling authorities, lest the fervor of the populace dangerously overflow.



THE HISTORIC VIRGIN OF VILNIUS

HAS BEEN RENOVATED

FOR THE JUBILEE

WHILE COMMUNISTS

DEMAND GREATER

RUSSIFICATION

AND ATHEISTIC

INCULCATION

FOR LITHUANIANS

The historic Virgin of Vilnius at Aušros Vartai — the Gates of Dawn— has been renovated. The painting, considered miraculous, which was pierced by a bullet during the war, has been repaired and glows with all its political history and Renaissance splendor. The parishioners donated the money for the long-needed restoration. Their generosity speaks defensively for their allegiance to their country and their faith. The traumas to which they and their children have been subjected by atheism and Russification are inestimable.

Lithuanian Paleontologist Discovers

1.5-Billion-Year-Old Plants

The discovery was made by Tadas Jankauskas, a paleontologist, stratigrapher, and research associate at the Lithuanian Research Institute of Geological Exploration

The Earth with its bare rocky deserts scintillated in cosmic darkness. Life, the greatest of all miracles, was beginning in the primeval sea.

Today, 1.5 billion years later, we — Lithuanian paleontologist Tadas Jankauskas and I — are reviving the “developments” of those remote times. Jankauskas confidently takes one of several dozen identical glass plates, puts it under a microscope, and the convex lenses lead us into an ancient, unbelievable, fantastic world of slipper animalcules (*Paramecium caudatum*) — familiar from school — and multicell primitive plants resembling worms. Jankauskas says he is sure this fossil shell belonged to a primeval mushroom, the ancestor of the edible boletus.

What if one of these organisms is the root of the tree of which man is the crown? Jankauskas and I (think of it!) would then be the first human beings on Earth to have seen it!

“It is known that scientists have long divided the history of the Earth into long and short periods called eras,” Jankauskas says. “All school children know the names of these eras. The geological dating is based on the development of the organic world, i.e., of plants and animals. The organic world is an irreplaceable standard in working out the periods. There is no other method that we know of, and there probably will not be since the evolution of organic forms is an irreversible and unique process. Organic forms that emerged once and then became extinct will never appear again in the identical form. There were dinosaurs in the Mesozoic era which became extinct. They will never live again.

“Specialists claim that our Earth is about five billion years old. Paleontologists and geologists have classified the last 570 million years in detail. Very little is known about the remaining period — nearly 87% — known as the Precambrian era. Why?

“Primarily because until recently scientists had failed to discover remnants of its organic world. However, something has been found in the past 10 to 15 years from the mysterious Precambrian era. I mean samples of the earliest animals and plants.”

What Jankauskas was showing me in the microscope was exactly what he meant when he spoke of sensational discoveries.

Wasn't he lucky! Or was it luck?

Two years ago, Jankauskas, a paleontologist and stratigrapher, took part in an expedition of the USSR Academy of Sciences. He was a senior research associate at the Lithuanian Research Institute of Geological Exploration, and they went to Bashkiria, in the Southern Urals. He promised to extract unknown organisms, and many people said: “Let him try, but everything there is to know about the Precambrian era has been found and described.”

However, Jankauskas knew what he was talking about. He had thought everything over carefully. It is difficult to say what helped — his knowledge or the intuition based on it. Soon, near the Belaya River, he extracted rock samples from a depth of 3.5 kilometers from which previously unknown forms of organic life were later obtained.

Last year, when the expedition went back, another veil was lifted from the remote Precambrian world: Besides new organic forms, Jankauskas found a “common” blue-green alga in a stratum that was 1.5 billion years old! Until then it was believed that these comparatively complex multi-cell plants had appeared on the territory of our country not more than 500 to 580 million years ago.

Does that mean that life here some 1.5 billion years ago was further developed than previously thought?

“Soviet scientists,” Jankauskas says, “have recently made really great discoveries, finding traces of plants in ancient basins. Professor Boris Timofeyev's finds in Leningrad are particularly impressive. He was the first among the Soviet scientists researching the Precambrian era to have found plants in the Baltic plate, particularly in Karelia, and in the Ukrainian plate. They are between 2 billion and 2.2 billion years old.”

For a whole hour I scrutinized the primitive cells, trying to see what was so great and extraordinary about them, to feel the importance of the moment. After all, I was peering into the dawn of life!

“Look, look,” Jankauskas was saying happily. “Do you see the prickles and apertures in this boll? Isn't it sensational that such a developed organism could have existed at that time?”

Now Jankauskas must study and describe the organism he has found in Bashkiria.

He changes the plates “approaching” our era a little, leaping over hundreds of millions of years. The cells get more complex and “ornaments” become detectable.

“We must continue working out a bio-chronological scale showing the development of different organic forms. We have to reach the 1.5-billion-year level. That is why we are continuing to excavate in the Urals.”

“We can already divide the Precambrian era into almost five periods. The latest, the Riphean period, which I am exploring, can already be subdivided into four epochs. Our work has more than purely theoretical interest. Its practical results are obvious. As soon as we reproduce the Precambrian scale fully, geological maps will become more detailed. This will help us make more accurate geological surveys in our search for mineral deposits. Studies of the earliest forms of flora and fauna can help answer the questions: Where did mammoths in Lithuania come from (tusks were once found in Vilnius)? Do continents move?”

(Soviet Life)

Albert Cizauskas

**"What a piece of work is man!
How noble in reason! How infinite
in faculty! . . . In action,
how like an angel!"**

Shakespeare

A MAN FOR ALL REASONS

PART TWO

Vilnius under the Bolsheviks

No sooner was Jurgis Matulaitis installed as Bishop, than the Bolsheviks ran the Polish administration out of the city. He had been advised to flee, but he was determined, as the new Bishop, not to abandon his flock, even, as he admitted, at the possible cost of his life.

In his diary, Matulaitis provides a graphic, eye-witness account of those troubled days. The Poles, he writes, were in full control of the city one day, the white eagle of Poland flying everywhere. The next day, the Poles were gone. The feared invaders marched into the deserted streets of Vilnius, where only a few old women were brave enough to show themselves, on their way to church.

The Red forces acted with restraint at first. The major difficulty was in the economic sphere. In a short time, the price of staples, like bread and butter, more than quadrupled, as the farmers feared to bring their produce into Vilnius. Exhibiting, even in those early days, the erratic conduct that has since become the hallmark of Communist tactics, the Bolsheviks soon began to seek out those whom they regarded as their enemies. Among them were Lithuanian representatives who had remained behind in the city, hoping to deal with the Bolsheviks. The latter, however, suddenly turned upon the Lithuanians and jailed them, requiring them to surrender their national aspirations and acknowledge the Lithuanian Soviet Republic which the Reds had proclaimed.

With respect to religion, the Bolsheviks were more circumspect. They did not at first violate the churches, which the new Bishop had instructed the faithful to defend with force if necessary. Instead, they concentrated their anti-religious ire upon the Polish schools, banning all religious symbols, instruction and teachers. The new Lithuanian Bishop now faced his first real test. He foresaw that he would be sharply criticized by the Poles if he advised a boycott of the schools, since the Poles would interpret this as a deliberate act of a Lithuanian Bishop to hasten the disintegration of the entire Polish educational system. If the Bolsheviks, however, would persist in their intention of secularizing the schools, he knew that the parents would have no choice but to keep their children from attending. By not advising a boycott at first, Matulaitis shifted the onus from a wholly personal decision on his part, to one shared with him by the parents.

The Bolsheviks occupying Vilnius were mostly led by members of the city's Communist party who, in earlier times, had bitterly protested the injustices of their bourgeois socie-

ty. Listen to Matulaitis as he writes of these representatives of the new "proletarian order":

"Oh, God, how strange is this world! The same people who cried out against capital punishment, are now themselves killing their captured enemies. The same persons who, a short while before, opposed the censorship of the press, now do not permit newspapers with opinions other than their own. Those who were loudest in crying for the right to assemble and speak in freedom, now do not permit even the lips to be opened of those with different opinions. Those who demanded free elections . . . now permit only their own candidates . . . Those who asked for justice, now deny it to others . . . Those who before were punished for stealing, now consider it a socially-justified act to steal."

How familiar this sounds today. At least the Communists have remained consistently inconsistent. We can be proud that it was a Lithuanian who was among the first to detect and describe, 68 years ago, the hypocrisy of Communism.

Gradually, the attitude of the Bolsheviks toward the church hardened. Priests were jailed, religion was slandered in the Communist press, and one church, whose pastor had successfully launched a Christian labor union, was violently assaulted. Bishop Matulaitis was also not immune. The Bolsheviks played a game with him, sending numerous "spies and provocateurs" to incite him into making damaging statements. More worrisome were the many priests, both Polish and Lithuanian, who suffered from an excess of nationalism to the detriment of their ministry and the Church's position. Matulaitis had to spend a considerable amount of his time defusing the political intemperance of these priests.

As the religious situation deteriorated, the new Bishop felt obliged to warn his flock against imprudent behavior but also to encourage it to persevere in the face of mounting hostility. He was warned by some not to do so because of possible Bolshevik retaliation, and urged on by others, mostly Polish clergy, in the hope that such action might rid them of their "Litvomanis" Bishop. Matulaitis did not underestimate the danger but he was resolved not to leave the faithful without guidance. So he issued his first episcopal letter, in both Polish and Lithuanian, and in addition, preached in the Cathedral, condemning, without naming names, the brutal behavior of the occupiers and denouncing their deceitful pretensions.

The whole city had awaited the Bishop's pronouncements with considerable anxiety. His words, couched in a clear and forceful but not argumentative manner, did much to calm the feverish atmosphere. With a human touch, he writes in his diary for that day that he had arranged all his affairs, and had his bag packed, but, for a reason which he did not understand, was not apprehended.

The Bishop's jousting with the Bolsheviks was not yet over. They attempted several times to force him out of the episcopal residence, but both Polish and Lithuanian Catholics, despite divided feelings, rallied behind their Bishop and physically prevented his removal. Even the Bolsheviks finally realized the game was not worth the effort.

Toward the end of March, 1919, the Bolshevik military situation began to worsen as Polish forces pressed closer to the city. The Red Army prepared to retreat but rumors circulated that the Bolsheviks would take the Bishop with them as a hostage. Matulaitis confesses in his diary that these were exceptionally unnerving and stormy days. He busied himself in giving sermons, hearing confessions, conducting missions, and, characteristically, praying the rosary before retiring at night, but keeping everything in readiness for a sudden and forced departure.

During the last days of the Bolshevik occupation, Matulaitis was approached by both Lithuanian and Polish agents to lend his support for their differing political objectives. To both, Matulaitis responded, as always, that he was Christ's representative, and not that of any one national group.

Finally, on Holy Saturday, April 19, 1919, the Bolshevik occupation ended. Polish legions entered Vilnius and the Red army retreated, but not before three days of heavy fighting, some of it in front of the Cathedral where Matulaitis saw many innocent bystanders killed. The episcopal residence itself was hit several times by the crossfire.

The Polish Terror

As mixed-up as the situation had already been, the tug of war would continue for some time to come between the various national factions for control of the city. Matulaitis had been Bishop of Vilnius scarcely two years, but already had been subjected to no less than six different invasions. Another Polish occupation now began, with a brutally-enforced Polonization of all facets of the city's life, including that of the Church, which ran counter to the bishop's policy of appointing priests in accordance with the language of the parishioners.

After a year, however, the fortunes of war once again shifted, and the Bolsheviks re-entered Vilnius. For their own bizarre reasons the Bolsheviks reached a political accord with the Lithuanians who then took over the city's administration. No sooner had this been done, than the regrouped Poles once again captured the city. The inhabitants suffered greatly from this maddening see-saw of military advance and retreat.

This time, the Poles were to hold on to the city despite the action of the League of Nations in awarding Vilnius to the Lithuanians. Now, too, they launched a campaign of terror against the non-Polish communities. A spirit of panic gripped the city, Matulaitis writes in his diary. First Jews were rounded up, dozens executed, and their material possessions confiscated. The Jewish population fled the city which, for centuries, under Lithuanian administration, had been a Jewish cultural and religious center, regarded by them as a second Jerusalem. Some Jews, including rabbis, sought shelter in the Bishop's residence, who gave them whatever help he could.

But soon the Polish fury was vented against the Lithua-



Jurgis Matulaitis - Beatified June 1987

nian population. Matulaitis accuses the Poles of robbing and killing Lithuanians and impressing Lithuanian youth into the Polish armed forces from which they would be freed only upon payment of a heavy indemnity. Lithuanian priests had to conduct religious services in the Polish language, or else were forcibly removed from their churches and thrown into prison. Some were killed. Matulaitis makes an interesting, but sad, observation about this violent outburst of Polish chauvinism: it was the Polonized Lithuanians, especially the upper classes, who were the most virulent partisans of a "greater Poland" including Lithuania.

Matulaitis became virtually a prisoner in his Cathedral, prevented from functioning as an independent Bishop by the political authorities, and opposed by the Cathedral chapter composed mainly of Polish clergy. In later years, he was frankly told by a Polish ambassador something which he already knew, but which was now confirmed, that the Polish government had nothing against Matulaitis personally, only his Lithuanian nationality.

Throughout the Polish campaign of terror and animosity toward the Bishop, Matulaitis maintained a dignified neutrality, reaffirming his oft-repeated policy that the church was neither Polish, nor Lithuanian, but Catholic. During these tragic years, one Polish Bishop sympathetically noted of Matulaitis that "In his eyes, I saw pain."

The Poles were hoping to force Matulaitis to resign his office as Bishop of Vilnius. He confided to one friend, who had warned him that the Poles were trying to get rid of him, that they were unknowingly doing him a favor since there was nothing more that he desired, for he regarded his martyrdom there as a useless sacrifice. He was, nevertheless, prepared to remain as long as Rome kept him there.

The inhuman behavior of the Poles during Matulaitis' tenure as Bishop of Vilnius is a blot on their record as a Christian nation.

(Continued on Page 8)

(Continued from Page 7)

The End of the Road to Calvary

After seven years at Vilnius, the end of Matulaitis' time of trial was in sight. In 1925, when Poland reached an agreement with the Holy See which recognized Polish sovereignty over Vilnius, Matulaitis saw a way out. The Vatican was prepared to elevate the see of Vilnius to an Archbishopric, but Matulaitis knew that the Polish government would never permit a "Litvomanis" to be the first Archbishop of that unhappy city.

So the Lithuanian Bishop of Vilnius wrote to Achille Ratti, who was then Plus XI, explaining once again his vulnerability under Polish harassment, his inability to preside as a proper Bishop because of constant political pressure, and his disinclination to stand in the way of Vilnius' elevation. He asked instead that he be permitted to live in Rome, and work for the Marian order. His friend, the Pope, agreed.

Return to Lithuania

After a few months in Rome, the Pope showed his understanding of what Matulaitis had endured for the sake of the church, and his appreciation of the Lithuanian's sacrifice in voluntarily giving up the possibility of becoming the first Archbishop of Vilnius, by appointing him titular Archbishop (without an active diocese).

At the end of 1925, Plus XI also appointed the new Archbishop to be "visitor" to the Lithuanian Church, an unusual honor because seldom were native sons sent to report on the Church in their own country. It was a signal mark of Rome's confidence in the Archbishop.

The new assignment, however, was also a difficult one, because Lithuanian relations with the Vatican were strained over the Vilnius affair. With tact, perseverance, and zeal, however, Matulaitis accomplished his task and even went beyond it. He recommended to Rome the establishment of a separate ecclesiastical province for Lithuania, with five dioceses. The Pope concurred, and, for the first time in history, Lithuania was recognized as an independent national province of the church. Matulaitis's work was then crowned by the drawing up of a concordat (an agreement between the Holy See and a secular state regulating their relations with each other).

Matulaitis sent his report to Rome on January 20, 1927. But before he could go to Rome himself, he died seven days later of acute appendicitis. It was as if God had seen that the Archbishop's work on the earth had been successfully concluded and called to eternal rest a man of uncompromising integrity and devotion to the Church.

The Encyclopedia Lithuanica writes of Matulaitis: "... (his) exemplary life, his resoluteness, unusual gentleness, and deep intellect impressed everyone who knew him." His other Papal supporter, Plus XII (Eugenio Pacelli) initiated the process of beatification in 1953, a process which is to be ceremoniously concluded in June of this year by a Polish Pope. It is as if Matulaitis' rejection of national prejudices will be vindicated so that Lithuanians and Poles can together rejoice in the memory of a man who labored for both peoples. It is also worthy of note that Matulaitis, the rejuvenator of the Marian order, will be proclaimed "Blessed" at the start of the extraordinary Marian year called for by John Paul II.



Merrymaking on St. John's Eve among Our Forefathers.

All over the Lithuanian countryside, people—from the youngest to the oldest—became merrymakers during the midsummer festival of St. John's Eve. After lunch, young people gathered in groups and, singing folk songs that fit the occasion, they went searching for medicinal herbs. If these weren't collected by St. John's Eve, their power would be stolen away by witches.

By evening, bonfires were lit, illuminating all the meadows and fields. Such festivities still go on today, although they are generally discouraged by authorities who feel that the populace must not be permitted too much Lithuanian freedom.

Couples, forming large circles, dance around the blazing bonfires. They make a game of jumping over the barnfire. If a couple succeeds in jumping over it together, it bodes a happy marriage. Witches and evil spirits wander all night making trouble for people, animals and the crops. A flame of the fire is transferred home to ignite a newly cleaned stove.

To preserve their health and safety, animals are herded across areas where the fires have turned to ashes. To protect the animals from witches, children decorate the stable and sheds with nettles and branches of the ash tree. They decorate the animals with branches of birch. Throughout the night, horses are taken out to pasture and revelry. Men bring bottles of whiskey and women bring hearty food snacks. They elect a bride and groom and hold a mock wedding. If all goes well, the harvest that year will be good. But if misunderstandings arise, misfortune threatens the household.

The merrymakers stay up all night. They search for the blossom of the fern which holds the secret wealth of the earth, but witches get to the fern blossom first. Through the night, people go swimming in the rivers and streams to dispel the witches and promote their own good looks and vitality. The householder runs naked around his fields or rides a branch like a horse to thwart the evil spirits. Before sunrise one must roll naked in the dew to avoid skin rashes and aches and pains. Girls weave garlands of flowers into crowns, give each a name, and throw them into running water to see which two will come together into a prophecy of marriage.

Never throughout the year does water have such restorative powers as on St. John's Eve.

Dr. J. Balys

Leaping over fire on St John's Eve brings all kinds of good—from a pretty wife to a rich harvest.

Folk Medicine

Some Lithuanian folk medicine prescriptions reflect a hopeless outlook in the case of some serious illnesses, which even magic could not help. In order to cure epilepsy once and for all, one had to accomplish tasks that were quite impossible, like spinning the thread, weaving therefrom the fabric to be cut and sewed into a garment and placing said garment on the epileptic all in the space of a single day!

Along with rational procedures and those that might have only psychotherapeutic effect, there were not a few that could be downright dangerous, like beating a child or adult to cure incontinence, or placing spiderwebs or swine excrement on open wounds, the latter almost sure to bring on sepsis or death.

With the introduction of Christianity in the 14th century, the Catholic priesthood began to do battle against the influences of the old heathen religion and, at the same time, against the old heathen healing methods. The herbalists who treated the sick by traditional methods were persecuted as witches and sorcerers. The church sought to force on the people new methods of healing based on religion or to Christianize the old methods.

For instance, the rue or juniper formerly used to fumigate the sick for various ailments, especially those of the psyche, was replaced by herbs and grasses that had been blessed by the priest. Magical healing powers were attributed to Holy Water and medicinal plants gathered on certain holy days or in places considered holy. All these changes, however, were very slow in taking root. The old incantations to the heathen gods admitted mention of the new Christian spirits, but did not entirely throw out the old. Incantations to heal epilepsy, for instance, would be addressed at the same time to both the pagan god Perkūnas and the Christian angels: "*Tyra, tyra yra dūselė, pono Dievo angelas šią ligą perplėš, Perkūnas nuspirs. Išdils kaip delčių nėnuo, nudžius kaip liekna nendrė! . . .* (Pure, pure is (this) dear soul, the angel of the Lord God, this sickness will tear asunder. Perkūnas will kick it far away. It will vanish like the moon in its waning, wither as the slender reed! . . .)"

My Visit with the Arvydas Sabonis' Family

Stase Rudalevičiute

Reporter for
Tarybinė Moteris,
published in Lithuania

Legends have grown up around the personality of Lithuanian basketball superstar Arvydas Sabonis. After an international basketball victory, fans await the arrival of his plane and carry him off bodily on top of their shoulders. But what is he like in his private life? People want to know more about him. Recently, I visited his home and family and this is what I learned.

The Sabonis family lives, like so many other city families, in a cooperative apartment complex that was built some 15 years ago on Kaunas. The view from the Sabonis apartment window is a long wall of other similar apartments, standardized, with living quarters allotted according to the number of individuals in the family. The Sabonises have three children, one of whom is Arvydas. He still lives at home with his parents.

Their apartment was in the process of being renovated. Arvydas' mother, Milda Sabonis, said with a welcoming smile, "Finally, we have gotten around to renovation . . . after ten years!"

Arvydas' small room was empty. His possessions were piled up under protective covers. While the refurbishing was going on, Arvydas had to sleep on the floor. This, he liked. He told his mother, "At last I can rest like a real human being."

His height, ideal for a basketball star, has been a problem in the course of everyday life. Milda Sabonis confided, "Shopping has its difficulties. In Kaunas we have a store but it lacks goods and often there is no choice in selecting what one would like to buy. I used to ask friends who were traveling to Moscow to buy some shoes for Arvydas. It would be so good, indeed, if the shops carried material for tall people and we could do our shopping near home."

Our readers submitted to me questions they wanted answered about Sabonis. One was: What did Arvydas like to eat? Especially when he was growing up?

"Then, like now," said Mrs. Sabonis, "he enjoyed traditional Lithuanian foods.

Cold borscht soup. Or potato dishes — cepelinai, pancakes . . ." She recalled how Arvydas once, returning home from a long journey, kept hoping, "If only Mama will have some hot potatoes waiting for me at home!"

Arvydas' growth and strength go back to his ancestors many of whom lived beyond 90 years and remained physically and mentally active until the very end. Last year his grandfather at 86 reluctantly permitted his sons to plant his potatoes, but when the haying season came around, he refused assistance and insisted on doing the work himself.

Since early childhood, Arvydas has enjoyed visiting his grandparents. "Their home," said Mrs. Sabonis, "is in beautiful territory, beside a lake . . . with a thick forest around it. Arvydas gets much pleasure from fishing and mushroom hunting, but he does not have much time for such pleasures nowadays."

People are generally surprised to learn that although Arvydas has achieved international fame, he remains close to his family and accompanies his mother and father wherever they wish to visit. Parents complain that growing children want to live "their own lives", reject contact with parents and isolate themselves. In some families children do not phone or visit their aging parents, brothers or sisters for months at a time. The closeness and warmth evident in the Sabonis family makes them attractive to outsiders who enjoy mingling with them in their easy-going way of life.

People ask: How did the Sabonis parents train Arvydas for such a relationship? "It is not good," opined Mrs. Sabonis "for children to have too much leisure, especially when school is closed in summertime."

At an early age he was given the opportunity to learn to play the accordion at which he proved quite gifted.

Since he could never sit still in one spot very long, he took up basketball playing. His parents never dreamed he would become a famous player.

Superstar Arvydas Sabonis stands in the courtyard of his home, surrounded by admiring neighbors. On his left are his father and mother, on the right — his sister. Recently, to the consternation of his team Žalgiris and European enthusiasts, he underwent surgery for a serious foot injury.



His father Andrius tells the story how Arvydas' hands were always busy: "He was only a year and a half old. At that time we lived on the fifth floor of a walk-up apartment. Standing below, Arvydas used to throw everything he could to the fifth floor through the open window into the apartment."

"Is Arvydas' popularity very pleasant for you?" ask neighbors.

"Yes and no," says Mrs. Sabonis. "We are very happy that his playing gives so many people pleasure. However, in truth, some admirers become so excited in front of their TV sets as they watch him play, they become candidates for heart attacks."

"We do not like people to raise Arvydas high to the heavens, because he is just an ordinary young man . . . very young . . . last December he turned twenty two. Too much praise can spoil a person."

"Enthusiasm for a sport does not always leave a person objective. Nor sympathetic. I remember that not a long time ago the Žalgiris team had some bad luck and the Statyba team won the bronze. Spectators went wild. Some turned hostile to the Zalgiris team. And yet when they won again, the spectators returned to praise them. It was very unpleasant when the Zalgiris team won, the stadium emptied out, although the Statyba was

scheduled to play. They played and they won. I was very pleased when Arvydas was sick last year, members of the Statyba team came to visit him. Both teams, after all, are ours."

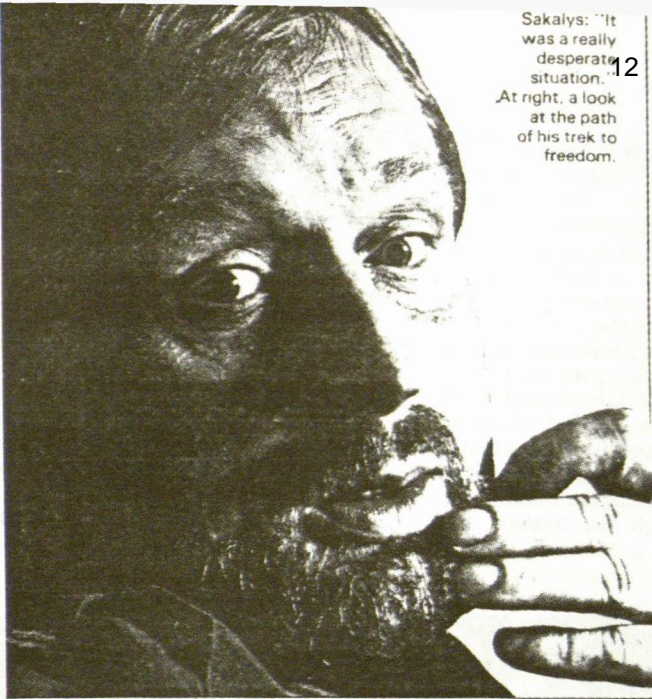
Readers are anxious to know about his personal life. Does he have a girlfriend? Perhaps he will soon pick a wife?

Arvydas answered laconically: "I prefer to play ball than to subject myself to such questions."

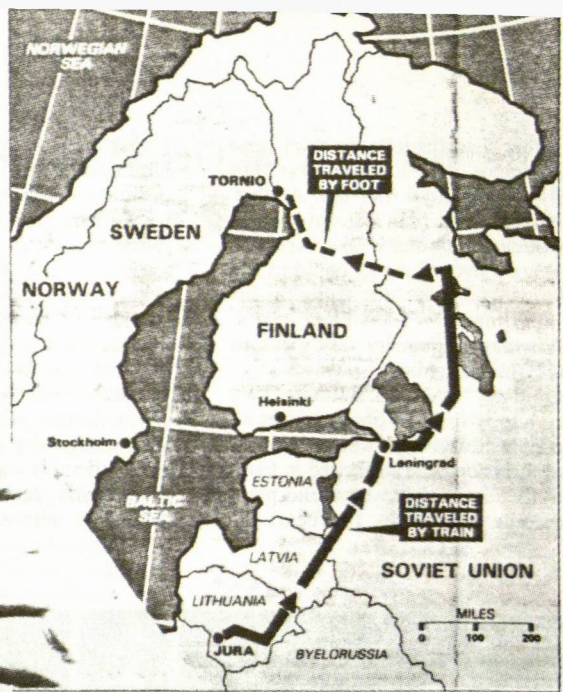
His father Sabonis, who believes young people are too quick to marry and raise families these days, is of the opinion, "There is time. Plenty of time."

(Trans. by B.B.)





Sakaly: "It was a really desperate situation."
At right, a look at the path of his trek to freedom.



DAVID PUCKETT/Los Angeles Times

Vidas Escapes from Russia

Patt Morrison

The KGB was looking for Vidas Sakaly. It was 1980. The KGB, it seems, had always been looking for Vidas Sakaly, except for the 15 years when it had him in prison camps in Siberia, near Moscow or in his Lithuanian homeland.

Sakaly, who now works at a Los Angeles electronics company, said his run-ins with the KGB began when he was 13. His father had been a Soviet Army "collaborator," and Sakaly's schoolmates dared him to prove his Lithuanian loyalty.

He did, helping to print "Soviets Go Home!" pamphlets, a prank that earned him three days of questioning and beatings in a KGB jail, and another thrashing by his mother when he got home.

More of the same followed: at age 19, sentenced to six years; at age 26, sentenced to four years; at age 31, sentenced to five years. During his rare years of freedom—fewer than five out of 20—he was a "usual suspect," an uncooperative Lithuanian rounded up when "anti-Soviet activity" cropped up in the region.

Baltic Declaration

But this, in 1980, was big trouble. Sakaly was one of 45 dissidents who signed the "Baltic Declaration," endorsed by physicist Andrei Sakharov, demanding an end to the Soviet occupation of the Baltic countries—a touchy topic in the Soviet Union, even 40 years after it began.

The KGB picked him up on a Friday, questioned him, let him go to "think about" the 10 or 15 years in prison he

facied, and said he would be brought back on Monday to swear his signature a forgery—or be charged.

On Sunday, Sakaly slipped from surveillance and went into hiding to plan his escape, in Vilnius, a city soon plastered with "wanted" posters calling him a "dangerous criminal."

Two months later, Sakaly had left the Soviet Union the hard way: he walked.

For three weeks and more than 350 miles, he trekked across the electric-fenced, dog-patrolled forests marking the Soviet border, and through the icy marshes of Finland, whose police hand escapees back to the Soviets.

Feverish and barefoot, he stumbled into Sweden on July 19, opening day of the Moscow Olympic Games, to the bemusement of Swedish police.

That was 1980. Sakaly is 44 now, living in a Marina del Rey apartment. He came to the United States helped by an aunt in New Jersey and moved to Los Angeles two years ago, following a Lithuanian friend, defector Simas Kudirka, the sailor who jumped ship off Martha's Vineyard in 1970 and who later befriended Sakaly in New York.

Sakaly reminisced a few days ago about his walk to freedom—something no more than a dozen people have been known to do. He said he felt free to speak fully, now that he has learned his companion-in-escape, who changed his mind and turned back at the Soviet border, was later arrested for trying the same thing and is now serving a 15-year sentence.

It was with this friend from prison that Sakaly lay low

during June, 1980, then slipped onto a train in Jura headed for the northwestern border, a train loaded with drunk, rowdy soldiers. Sakalys pretended to be sleeping off a bender, too.

'Practically . . . Impossible'

"We knew it was practically . . . impossible to escape. I wasn't really planning to escape to the West, but it was a desperate situation."

When the train halted for a moment in the "white night" of an Arctic summer, they jumped and ran.

They walked 127 miles in 10 days, sometimes waist-deep in icy water. Then, at the first electric sensor fence, they waited for the dog patrol to pass. "I said, 'Let's go.' He said 'No, I'm afraid.' It was maybe the worst moment of my life," but he understood his friend's reluctance: "I was in a desperate situation and he wasn't."

After extracting a promise of three days' silence if his friend were caught, Sakalys, propped by a tree branch, stood on his friend's shoulders and vaulted the fence. His friend tossed the backpack; it caught on barbed wire. Sakalys screamed, "Be careful!" The friend lobbed it again, and it cleared the fence.

They waved and parted. Before moving on, Sakalys carefully sprinkled the ground with naphthalene, mothball flakes, to throw the dogs off his scent, 15 minutes of caution that "felt like years and years."

It was a trick he learned in Vladimir Prison for political prisoners, where he had glimpsed captured U-2 pilot Francis Gary Powers. It had been Josef Stalin's prison for hand-picked enemies, Sakalys said. The prison library was still full of forbidden books that no one had dared to remove: philosophy by Immanuel Kant, politics by Niccolo Machiavelli. "It was my real university," Sakalys said.

But it was the naphthalene lesson that saved him.

Added Days of Running

After hours of walking he came to a peninsula: more fences to one side, military barracks on the other, a vast lake around—a lake deliberately not shown on his Soviet-made map. Sakalys waited until 5 a.m. and walked "like in some trance" through the barracks yard. The soldiers slept; no one noticed him as he crept through the garrison, erasing his footprints from the raked dirt as he went.

For days more, he ran, walked and swam—sometimes five miles in freezing water. Once, spotting a soldier, he waited until the sun was in the man's eyes before running.

On one lake, as he lay exhausted, "white as cheese" among the reeds, his clothes bundled on his head, he saw a cutter flying the Russian naval flag, and submerged briefly, breathing through a reed.

There was no naphthalene left when he "decided just to run, because it was my last hope." For two hours, through high grass and hilly marshes, he ran—the last half-hour with barking dogs on his trail—and vaulted the two last barbed-wire fences.

And then, 10 days after he began, he saw firewood, "not stacked Russian-style, but with accuracy." He found a blue ice cream wrapper marked "Helsinki, Finland." It was "the best moment of my life."

But it was Finland and he would be sent back if caught.

Then he took a chance. At an isolated farmhouse, an old man—"old enough to remember the wars"—fed him, gave him a cigarette, packed three pounds of rye bread and gave him a map to Sweden, to freedom.

Sakalys gave the man his last possession of value—his watch—and kept walking. For 10 days more he tramped, leaping off the highway whenever a car drove by. At last, on July 19, a day after his tennis shoes gave out, he swam across "scary" rapids and stumbled up to a young boy—about the age Sakalys was when he was first arrested—and gasped out, "Is this Finland or Sweden?"

The boy looked at the apparition. "Sweden," he said in English. "Telephone police," Sakalys pleaded. (He had arrived in Tornio.)

From a Swedish jail so luxurious that Sakalys thought it was a hotel, he was finally identified by Soviet emigres who recognized him from labor camps.

He rested for six weeks, freed, and one day he saw his picture on a large sheet of paper, hanging on a wall. The photo, so much like the "wanted" posters, startled him. "Was it telling the people to watch out for me?" he wondered.

He nervously asked a passer-by the meaning of the words beneath that newspaper picture. "He said it means, 'I am free.'"

(Courtesy of Los Angeles Times)

Antanas Gustaitis
SATIRIST

CADILLAC

If I could become a smart young devil,
The smoothest devil you've ever seen,
I would come flying, hairy and bristled
From top of the forehead down to the heel.

In the pits of hell they drink only brimstone
And snack, here and there, on clumps of weed;
I'd buy me a Cadillac for my pleasure
And roll me away with a beauty queen.

The sunlit chromium glinting like silver,
The beauty giggling, my very own—
My name would rumble the whole world over:
Mine—all the rights, and mine alone.

And when I trumpet, the masses—rising—
Would press towards me while floodlights beam,
And all, from the bum to the topmost bosses,
Would rally around and vote for me.

Flowers would fall at my hoofs and scatter
Like words of the wealthy with friends galore;
By chance, a priest who renders his blessings
Would come and lay his hand on my horns.

(Trans. by Demie Jonaitis)



Champion Basketball Team from N.Y. Lithuanian Athletic Club

Sports Festival in New York

Algis Šilbajoris

An unusual event took place in May in our Long Island suburbs. It was the 37th annual North American Lithuanian sports tournament, with participants from the East Coast area and teams from as far as Chicago and Toronto. All together, there were 32 basketball teams, 7 volleyball teams, a contingent and chess players. The games were held at three different locations on Long Island and at the Lithuanian Cultural Center "Židynys" in Brooklyn.

This annual event is held every year at one of the major cities in the United States or Canada, where Lithuania sports clubs are most active. It usually takes place in Chicago, Toronto, Cleveland or Detroit, but this year it was New York's turn to provide the action.

The pace of competition was fast and fierce. At all 3 locations teams were battling for this year's championship honors. By the end of the first day the final results came in from women's volleyball, junior boys' "C" group and mens' "B" class basketball. Women's volleyball was won by "Grandis" of Boston, 2nd place — New

York LAK, 3rd "Vilkas" of Baltimore. The winner of "C" boys' basketball was "Kovas" of Hamilton, 2nd place — Chicago "Lituanica", 3rd — New York LAK. The champion of men's "B" class basketball was "Kovas" of Detroit, 2nd — New York LAK, 3rd — Chicago "Lituanica".

The racquetball tournament was also completed on Saturday. Singles competition results: 1st — Leo Klimaitis from Chicago, 2nd — Vincas dulys, 3rd — Vytas Dulys, both from Baltimore. First place winners in doubles were Dulys brothers, 2nd place — A. Skudzinskas and A. Veliuona, also from Baltimore.

In swimming competition, participants in various events were from Lithuanian and Latvian clubs. The best among Lithuanians in junior class was Davis Bork from New York and in men's class Audrius Barzdukas from Washington, DC.

The following day of competition resolved the winners of the chess tournament. The first place prize was divided by

Basketball Winners:
(Kneeling) J. Matulaitis,
R. Waitkus, Mike Waitkus,
J. Milukas, G. Mikalauskas
(Standing) J. Didžbalis,

R. Naronis, C. Schaefer,
R. Šimkus, P. Torney
and S. Birutis.



Volleyball Victors:
Dr. Rimas Vaičaitis,
director of the
volleyball competition,
presents the first
place plaque to the
Chicago team "Neris"



Photos by L. Tamošaitis

three players with equal amount of winning points. They were: Z. Bliznikas from New Jersey, J. Chrolavičius from Hamilton and A. Simonaitis from New York.

On Sunday, the 17th of May, the finals of men's volleyball, junior "A" group and men's "A" class basketball were played at the New York Institute of Technology, Old Westbury campus facilities. Volleyball championship was won by the favorite— a young, scrappy "Neris" team from Chicago. 2nd place was taken by Boston "Grandis", 3rd— Cleveland "Žaibas". Junior "A" basketball winner was "Lituanica" of Chicago, beating "Neris" 62-54. 3rd place went to "Žaibas" of Cleveland.

The highlight of the 37th annual Lithuanian games was an outstanding basketball game in the men's "A" class finals between "Aušra" of Toronto and the Lithuanian Athletic Club of New York. On one side there was a tall and solid team from Toronto, with Leo Rautinč, the 6'8" former member of the Canadian National Team and Syracuse

University star, supplemented by Joe Zoet, a 7' center. On the otherside— a fast and determined team of the Lithuanian Athletic Club, with 6'8" Richie Šimkus, formerly of Princeton, and Mike Waitkus, a speedy demon from Brown University.

New York took the lead early and relinquished it only once, at the close of the 2nd half. At intermission LAK led 38-36, but it took double overtime to determine the winner. At regulation time the game was tied 84-84. After first overtime it stood 93-93. The second overtime it was all New York. The final score was 103-93, in favor of the Lithuanian Athletic Club. High scorer of the game was Leo Rautinš with 49 points. On the winners' side Richie Šimkus scored 39, Waitkus 33, Gerry Mikalauskas 18, Pat Torney 9, S. Birutis and C. Schaefer, both with 2 points. Because of his relentless drive, his crucial playmaking and last minute scoring, Mike Waitkus earned the title of the Most Valuable Player. New York took the championship and the cup as the best Lithuanian basketball team in North America of 1987. See Page 20

Champion Volleyball Team "Neris" from Chicago



LITHUANIAN FEDERAL CREDIT UNION

KASA

LIETUVIŲ FEDERALINĖ KREDITO UNIJA

KASA Credit Union pays highest dividends for passbook savings accounts, gives you the best interest rates for Share Certificates and IRA accounts and issues all types of loans at reasonable rates and convenient terms.

Every member account is insured by Federal CUNA Agency to 100,000 dollars.

For more information, apply to KASA home office: 86-01 114 St.
Richmond Hill, NY, 11418
(Tel. 718-441-6799)

or to one of our branches:
33 Congress Ave., Waterbury, CT 06708 (203-756-5223)
2615 W. 71st St., Chicago, IL 60629 (312-737-2110)
1445 So. 50 Av., Cicero, IL 60650 (312-656-2201)
25-185 W. 9 Mile Rd., Southfield, MI 48034 (313-350-2350)
400 70th Ave., St. Petersburg Beach, FL 33706 (813-367-6304)

Visi lietuviai taupo lietuviškoje Kasoje

KASA CURRENT ASSETS:
61 MILLION DOLLARS

Cooking

with Aldona Marcavage

COLD BUTTERMILK SOUP

3 egg yolks
½ cup sugar
½ tsp. grated lemon rind
1 tsp. lemon juice
1 tsp. vanilla (optional)
1 qt. buttermilk
¼ cup whipped heavy cream (optional)

Beat the egg yolks in a large bowl. Gradually add the sugar, beating until the eggs fall back into the bowl in a lazy ribbon when the beater is lifted. Add the lemon rind, the juice and the optional vanilla. Slowbeat in the buttermilk, continuing to beat until the soup is smooth. Served in chilled bowls and float a spoonful of unsweetened whipped cream on the surface of each serving. This Danish soup is ideal for an unusual summer luncheon.

BOB'S KEBOBS

Although various kinds of meat and seafood can be used, our own meat preference for tenderness and taste is lamb. The

meat is cut into 1½-inch cubes and marinated for 2 or 3 hours under refrigeration, then skewered with small, thick bits of bacon between the lamb cubes. Whether broiling indoors, or grilling outdoors, keep skewers about 3 inches away from heat. Turn often during the 10 to 15 minutes cooking time. Lamb should be pink inside for best flavor. Because of differences in cooking time, we recommend skewering vegetables on separate rods—or even lightly sautéing in skillet—and combining all at serving time on a bed of rice.

Marinade:

For 4 lbs. cubed lamb—
juice of 2 large lemons
1 cup olive oil
6 cloves garlic, crushed
4 sprigs fresh basil—or 2 tbs. dried
3 sprigs fresh oregano—or 1 tbl. dried
2 sprigs fresh rosemary—or 1 tsp. dried
½ cup chopped fresh mint (optional)
1 tsp. salt, ¼ tsp. pepper

Mix meat with lemon juice first then combine the rest of the ingredients and pour over meat. Be sure to use glass, enamel or stainless

steel container because the marinade has an acid base.

Suggested veggies for kebab: Bell Peppers, Cherry Tomatoes, Mushrooms, Onions, Fennel.

FRESH MUSHROOM SALAD

½ lb. fresh mushrooms—sliced
1 cup water
1 tbl. lemon juice
¼ cup heavy cream
1 tbl. grated onion
dash of sugar, salt, white pepper (to taste)
lettuce leaves

In a one-quart enamel, glass or stainless steel saucepan, bring the water and lemon juice to a boil. Add sliced mushrooms and cover the pan. Reduce heat and simmer gently for 2 to 3 minutes. Remove from heat. Drain mushrooms and pat them dry with paper towels. In a bowl, combine the cream, onion, sugar, salt, pepper. Add the mushrooms and toss lightly in the dressing until they are well coated. Serve as a salad on crisp, dry lettuce leaves.



TOURS TO LITHUANIA

1987 SCHEDULE

13 to 20 Day Tours with 10 Days in Lithuania

- 14 DAYS LITHUANIA & RUSSIA**
Tour #722 July 22 - Aug. 4.....\$1,699
 10 days Vilnius, 2 Moscow
- 15 DAYS LITHUANIA, RUSSIA & LUXEMBOURG**
Tour #1103 Nov. 3 - Nov. 17.....\$1,129
 10 days Vilnius, 2 Moscow, 1 Luxembourg
- 15 DAYS LITHUANIA & FINLAND**
Tour #101 Oct. 1 - Oct. 15.....\$1,679
Tour #128 NEW YEAR'S EVE TOUR
 Dec. 28 - Jan. 10.....\$1,499
 10 days Vilnius, 2 Helsinki
- 16 DAYS LITHUANIA & POLAND**
Tour #805 Aug. 5 - Aug. 20.....\$1,799
Tour #915 Sept. 15 - Sept. 30.....\$1,699
 10 days Vilnius, 3 Warsaw
- 19 DAYS LITHUANIA, RUSSIA, FINLAND & SWEDEN**
Tour #805S Aug. 5 - Aug. 23.....\$2,179
 10 days Vilnius, 2 Moscow, 2 Leningrad, 1 Helsinki
 overnight on Baltic Sea Liner, 1 Stockholm
- 20 DAYS BALTIC STATES, FINLAND, RUSSIA & "BALTIKA" FESTIVAL**
Tour #706 YOUTH GROUP TOUR
 July 6 - July 25.....\$2,049
 10 days Vilnius, 2 Riga, 2 Tallinn, 1 Helsinki, 2 Leningrad
 Baltic Sea liner from Helsinki to Tallinn

Palanga and Klaipeda excursions with overnights will be available on all tours as well as a day's excursion to Panevezys and Druskininkai.

10 to 16 Day Tours with 7 Days in Lithuania

- 10 DAYS LITHUANIA & FINLAND**
Tour #921H Sept. 21 - Sept. 30.....\$1,549
 7 days Vilnius, 1 Helsinki
- 13 DAYS LITHUANIA & RUSSIA**
Tour #818 Aug. 18 - Aug. 30.....\$1,559
 7 days Vilnius, 2 Moscow, 2 Leningrad
- 13 DAYS LITHUANIA, RUSSIA & HUNGARY**
Tour #720 July 20 - Aug. 1.....\$1,749
Tour #810 Aug. 10 - Aug. 21.....\$1,749
 7 days Vilnius, 2 Moscow, 2 Budapest
- 15 DAYS LITHUANIA, RUSSIA, HUNGARY & CZECHOSLOVAKIA**
Tour #921 Sept. 21 - Oct. 5.....\$1,879
 7 days Vilnius, 2 Moscow, 2 Budapest, 2 Prague
- 15 DAYS LITHUANIA, RUSSIA & FINLAND**
Tour #714 July 14 - July 28.....\$1,779
 7 days Vilnius, 2 Moscow, 2 Leningrad, 2 Helsinki
- 10 to 13 Day Tours with 5 Days in Lithuania**
- 11 DAYS LITHUANIA & POLAND**
Tour #707 July 7 - July 17.....\$1,579
Tour #915W Sept. 15 - Sept. 25.....\$1,479
 5 days Vilnius, 3 Warsaw
- 13 DAYS LITHUANIA, RUSSIA & ITALY**
Tour #920 Sept. 20 - Oct. 2...\$1,829
 5 days Vilnius, 2 Moscow, 4 Rome with
 day sightseeing in Florence

BALTIC TOURS
 8 White Oak Road
 Newton, MA 02168
Tel. (617) 965-8080

Nijolė Sadunaitė

A RADIANCE IN THE GULAG: THE CATHOLIC WITNESS OF NIJOLĖ SADUNAITĖ

In 1975, a thirty-seven-year-old Lithuanian woman was sentenced to three years of hard labor and three additional years of exile in Siberia for helping to circulate copies of the *Chronicle of the Catholic Church in Lithuania*. Her crime was her devotion to the Catholic Church and her attempts to spread the truth about the sufferings of Catholic under the Communist regime. During her lengthy interrogation, imprisonment and exile, the masters of the Gulag continuously attempted to break her spirit and get her to betray her Faith



and her fellow Catholics. Despite six years of harassment, persecution, and illness, she did not break. Since her release, she has been shadowed constantly by the KGB, yet she continues to aid the Church by disseminating the Truth, including all the details of her trial which the government tried for ten years to suppress. Smuggled out of Lithuania, this is the story of a woman feared by the KGB—the story of Nijolė Sadunaitė. Includes photographs.

c130pp. 1987; Published by Trinity Publications, VA.

The book is available at *Bridges*, 341 Highland Blvd., Brooklyn, N.Y. 11207; \$6.00, soft cover.

(Please add \$1.00 for postage.)

LABAI AČIŪ

DONATIONS

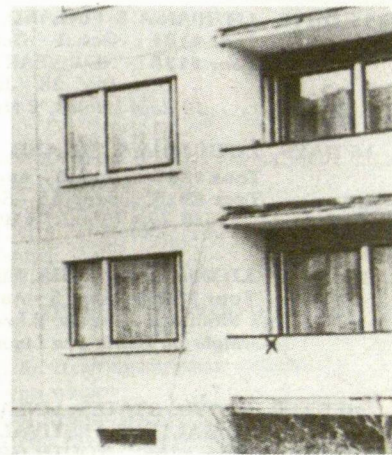
- \$300.—Msgr. J. Prunskis, Chicago, IL.
100.—Lithuanian Philatelic Society of New York.
50.—Edward Leugoud, San Francisco, CA.
42.—Louise Bukrey, Houston, TX.
35.—Laima Gaizutis, Houston, TX.
30.—L.B. of Brockton, MA (Stacy's Eiva, Pres.).
25.—Theresa Mehrlinger, Branford, CT; Vytautas Rasa Soliunas, Lemont, IL; Cleveland LB, V. Cyvas; Wanda Petkus, Park Ridge, IL; V. Svazas, Bellevue, WA.
20.—J. Matukas, Woodhaven, NY; Albert Uritis, Penbrook Pines, FL.
17.—V. Zemaitis, Brooklyn, NY; James Dubinsky, Ridley Park, PA; Robert Graff, Riverhead, NY; R. Petraitis, Downers Grove, IL; R. Vidunas, Rimersburg, PA; A. Visnius, Orlando, FL.
12.—V.J. Gustaff, Fern Park, FL; Mrs. Vera McGinty, Edison, NJ; Vincent Lesunaitis, Hamden, CT.
11.—Mrs. Ann Revukas, Cranford, NJ.
10.—Helen Sapetka, Waterbury, CT; R. Gruodis, Mt. Airy, MD; Mary Ann Adams, Wallingford, CT; Dr. J. Duncia, Wilmington, DE; A. Kalashnikov, Hartford, CT; Eugene Paulauskas, Buffalo Grove, IL.
9.—Mrs. Julia Burlen, Bowie, MD.
7.—Dr. Petras Kisielius, Cicero, IL; William Unakis, Morton, IL; Danius Glodis, Holden, MA; Dr. Arnold Grushnys, Wichita, KS; Edwad Gutauskas, North Perwick, ME; A.F. Jackmauh, Warehouse Point, CT; K. Straukas, Memphis, TN; Geraldine Ganger, New Britain, CT.
5.—Mrs. Helen DeCosta, Taunton, MA; V. Adomaitis, Annandale, VA; Thomas Ashmanskas, Quincy, MA; W. Noreika, Brooklyn, NY.
4.—Constance Hollish, Akron, OH; A. Rogers,

Worcester, MA; V. Staknis, Watertown, MA; Veto Yoches, Peoria, IL.

3.—Stanley Gailius, Burlington, MA; Mrs. V.A. Morkus, Hartford, CT; Richard Razas, Chicago, IL.

2.—Mr. and Mrs. Frank Alinsky, Shenandoah, PA; Mrs. M. Barcas, Union, NJ; Sr. M. Bernarda, Chicago, IL; Mrs. Alda Budrick, Grand Rapids, MI; Rev. Viktoras Dabulis, Seminole, FL; Mrs. Alice Gegesky, Windsor, CT; Anna Jagiella, Chicago, IL; Mrs. L. Kurkulis, Rochester, NY; Kestutis K. Miklas, Plainview, NY; Sally Mileska, Lewiston, ME; Mr. and Mrs. A. Motskus, Cleveland, OH; Mrs. Stephanie Stoklosa, Chicago, IL; Mrs. Cecelia Shilalis, Boston, MA; Mr. Raymond P. Togaille, Amsterdam, NY; Florence Zaleska, S. Boston, MA; Mr. and Mrs. W. Wolff, Park Forest, IL; Thomas Markonis, McKees Rocks, PA; Joseph Milchus, Forked River, NJ; Tina Valicenti, Downers Grove, IL; RG Kunavich, San Francisco, CA; Mrs. A. Norville, Tucson, AZ; Ann Pasek, Newington, CT; Aldona Shumway, Worcester, MA; M. Prackaila, Cicero, IL; Mrs. Rose Reeder, San Bernadino, CA; V.L. Shaulis, North Chicago, IL; James Stokas, Cranford, NJ; James Vilutis, Frankfort, IL; Alda Waylonis, DuBois, PA; W.T. Williamson, Wallaston, MA; Mrs. Peter Barz, Woodhaven, NY; Mrs. E. Bielskus, Chicago, IL; Robert Douchis, Columbia, MD; Mrs. C.A. Garutti, Merritt Island, FL; Constance Hollish, Akron, OH; Rev. Julius Jutt, So. Deerfield, MA; David Lucas, Gardner, MA; Kestutis Mitkevicius, Boston, MA; Danute Ankaitis, Walnut Creek, CA; Sister Apollinara, Putnam, CT; Msgr. J. Balkunas, St. Petersburg, FL; Imants Balodis, Berwyn, IL; E. Arbas, Santa Monica, CA; Vitas Dedinas, Jacksonville, AR; Dr. Wm. Everett, Williamston, MA; A. Gutauskas, Hamden, CT; J.Kavaliunas, Springfield, IL; Albert Kropas, So. Boston, MA; H.V. Selesonis, Danbury, CT; E.J. Shages, Granby, CT; Jane Sirusas, Flemington, NJ; Mrs. V.f Stasukinas, Springfield, IL; M. Palmer, Cos Cob, CT; Regina Meck, Cocksackie, NY; S.M. Zemaitis, Kansas City, KS.

1.—Joseph Kozlowski, Enfield, CT.



The "X" marks the apartment in Vilnius from which Nijole Sadunaitė was arrested.

"Radiance in the Gulag"
by Nijolė Sadunaitė,
will be reviewed
in the next issue of *Bridges*
by Demie Jonaitis.

LETTERS

TO THE EDITOR

Our Lithuanian Philatelic Society of New York in its last meeting decided to donate one hundred dollars for *Bridges*, to carry on its good work in digging out many of our deeply imbedded roots.

It is gratifying to us that quite a good number of our Society's members subscribe and read *Bridges* with satisfaction. Our main wish is for more pages with the same quality articles.

Wishing you continuous success in your editorship.

*Vincent Alones
Secretary-Historian*

Each time I receive your publication I am more and more delighted. Your newsletter continues to grow with each issue into a fine journal that offers a balance between the Lithuanians throughout the world. I especially enjoy learning about today's generation of Lithuanians in their enthusiasm to spread our precious heritage wide and far.

My family fled Lithuania in 1945 and we came to the United States in 1948. Today, I am proud to say that my two children cherish their Lithuanian. Hopefully they will always cherish their Lithuanian background. Thanks to people like you many young Lithuanian-Americans will be well-informed. Keep up the good work!

*Marytė Šerkšnas Heslin
Wilton, CT.*

My granddaughter Christina, age 12, had to write a paper on a country and she decided to do it on Lithuania. Her teacher said that there was no such country. "Don't tell my grandparents that," remarked Christina. She took all my copies of *Bridges* plus other books, wrote, and had to print a minimum of twelve pages. We are so proud of her that she did not listen to her teacher. Keep up the great work. We look forward to the magazine every month.

*Mrs. George Sinkevich
Lexington, MA*

Last month, I got a number of people to subscribe to *Bridges* at our L.B. gathering in Florida. Krasauskas Mecys told me that his eyes have grown so weak that he can no longer read, but he is donating his subscription to whomever you think is deserving. Wishing you continued success in your fine work.

*Ona Runkiene
St. Petersburg, FL*

LITHUANIAN KNIGHT

Same Size
as Shown

\$5 EACH

SOLID BRASS

Designed to hang in window
or twisted into a
three-dimensional
ornament.

So unique, it is
copyrighted.

Satisfaction
guaranteed or
money returned.

Send check or
money order to:

ED EIRIKIS
Box 41
Morton, PA 19070



Fund raising and dealer inquiries invited. Other designs available.

WANTED: EDITOR FOR BRIDGES

Applicant must be knowledgeable about current and past Lithuania, willing to learn, adaptable, financially independent, and dedicated to rallying Lithuanian Americans to work towards the goal of liberation for the people of Lithuania. Please send resume and suggestions to:

Demie Jonaitis Editor of Bridges
79-18 Park Lane South
Woodhaven, N.Y. 11421

Cut out this form and mail it to *BRIDGES* — Lithuanian American News Journal.
A year's subscription (10 issues) is \$8.00.

Name

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

City, State and Zip Code

Mail to:

BRIDGES, 341 Highland Blvd., Brooklyn, NY 11207

Readers whose subscriptions have expired and who do not respond to our reminders to renew their subscriptions will no longer receive *BRIDGES*.

CHESS CHAMPS

(Continued from page 15)



The 37th North American Lithuanian Chess Championship in New York City participants with Dr. Algirdas Nasvytis Memorial Trophy. From left: S. Dagys, Z. Bliz-

nikas, V. Kulpa, J. Chrolavičius, P. Dičpinigaitis, A. Simonaitis, E. Staknys (chess organizer). Not shown are Dr. Giedrė Kumpikaitė and J. Vilpišauskas.

The 1987 Chess Championship Competition brought eight men and one woman together from Canada, New Jersey and New York. For two days, they competed in a four-round Swiss-type individual tournament to determine the North American Lithuanian Champion: Juozas Chrolavičius from Hamilton, Canada, Arūnas Simonaitis from New York City and Zigmąs Bliznikas from Union, N.J., each of them encountering

one loss on the way to top honors.

Following close behind the winners, were Vytautas Kulpa, Edvardas Staknys, Juozas Vilpišauskas, Dr. Giedrė Kumpikaitė, Paulius Dičpinigaitis and Stephen Dagys, all from New York City.

The names of the three winners will be inscribed on Dr. Algirdas Nasvytis Memorial Trophy which has been in circulation since 1982 when it was donated by Mrs. Nasvytis from Cleveland, Ohio

in honor of her late husband who was a great chess enthusiast. Previous trophy winners were:

1982 – Juozas Chrolavičius, Hamilton
1983 – Dr. Kazys Jakštas, Chicago
1984 – Edvardas Staknys, New York
1985 – Edvardas Staknys, New York
Arūnas Simonaitis, New York
Dr. Teodoras Bullockus, Calif.

The Chess Tournament was organized by E. Staknys.

Photo by L. Tamošaitis