

Bridges

LITHUANIAN - AMERICAN
NEWS JOURNAL

Vol. 11, No. 9 September, 1987

600th Anniversary of Lithuania's Christianization



“Juosta” - Ancient Lithuanian Gift

The Holy Father accepts a gift of a traditional ceremonial sash, the *Juosta*, from students of the February 16th High School in Germany. The sash, draped across his right shoulder down to the waist, is a historical prototype of all forms of Lithuanian folk handweaving. Every young peasant girl used to learn the technique and art of weaving by first making sashes. Traditional wedding loaves were decorated with sashes to ensure life-long prosperity for the newlyweds.

Godmothers girded the child to be christened with their most beautiful handiwork. At funerals a wide long sash was tied around the casket. Sashes were also tied to trees where good spirits and souls of the dead were believed to reside, reminiscent of ancient pagan worship. Fragments of sashes have been found in barrow graves. They are mentioned in ethnographic works of 17th century writers, in folksongs, folktales and legends.

Albert Cizauskas

ROME SALUTES LITHUANIA

The 600th Jubilee of the Baptism of Lithuania

Six hundred years ago, in 1387, two events helped to change the course of history. One was the Roman Christianization of Lithuania which brought the pagan Balts within the political and religious sphere of western civilization. The other was a pilgrimage, little-known at the time, to the shrine of Canterbury in England. The pilgrims, to amuse themselves, told stories which one of their number, Geoffrey Chaucer, later immortalized in his *Canterbury Tales*. This early literary masterpiece established English as the language of the British isles, and later of most of the civilized world.

One of the pilgrims was a Knight, a professional soldier of the time, whom Chaucer singled out for Christian valor in fighting the pagan Lithuanians. Six hundred years later, three to four thousand Lithuanians from all over the Free World, united in their common heritage and Christian faith, made a pilgrimage of their own, to commemorate in Rome the baptism of their heathen ancestors.

There will be many accounts of this historic gathering of Lithuanians. What follows is an attempt to recreate some of the color, beauty and emotion of that memorable weekend in June, 1987, rather than to present a factual chronicle of all that happened.

The Eternal City

At the airport, our first exposure to Rome were the many heavily-armed guards everywhere, civilization's response to the murderous anarchy of terrorism. The sight was both disquieting and reassuring. Somehow, a rumor spread like wildfire in our group that a Jewish terrorist had been shot dead during a violent demonstration at St. Peter's, supposedly related to the Waldheim visit. The truth was that, only a block from our hotel, there had been an attempted robbery of a bank. One of the would-be robbers was killed and his lifeless body left lying on the street for a long time, perhaps as a grim warning to others. My wife and sister-in-law, unknowingly but luckily after the event, went to the same bank to exchange money, and had to dispose of their jewelry to pass through an electronic checkpoint like those at airports.

The evening of our arrival, we went to St. Peter's Square for a candlelight vigil to pray for religious freedom in

Lithuania. Here we met the eight priests and Bishop Vaičius from Lithuania whom the Soviets, at the last moment, had unexpectedly permitted to participate in the Roman ceremonies. I asked one of the priests, a general and perhaps naive, question about conditions in Lithuania. He replied with one word, "Šalta (Cold)." But when someone else inquired why the Pope was not permitted to visit Lithuania for this jubilee commemoration, the same priest replied, "Who invited the Pope, anyway?"

Still, it was good to know that at least nine representatives of the Lithuanian Church were here with us, joining the thousands of other Lithuanian pilgrims from many non-Communist lands. This feeling of universality was deepened when my wife and I happened to be next to a Lithuanian nun from Marseilles, who took care of young girls in need of help, a mission something like Father Bruce Ritter's in Manhattan. Her face glowed with the peace and joy of sanctifying grace as we talked with her.

The prayers started as the hot Roman sun began to sink below the top of St. Peter's, etching in splintered light the figures of Christ and His Apostles dominating the façade. It was a moment to savor, with the Lithuanian language echoing over the immense reaches of St. Peter's Square. As the evening darkened, candles were passed out to those of us on the high steps leading to the Basilica. Suddenly, all eyes were drawn to the right, where a figure, all in white, was leaning on the sill, watching and listening to us Lithuanians, with that half of his heart which he has said is Lithuanian. Far below us, on the wide stretches of the Square between the illuminated Bernini fountains, a long serpentine mass of other Lithuanians walked solemnly with lighted torches that looked like moving tongues of flame, petitioning the Almighty.

It was truly a moment that struck deep into the Lithuanian heart, as all these voices, on the steps and in the Square, pleaded with God to let His people go, to free them from the bonds of Soviet tyranny. And then the universal Church itself joined in these pleas when the great bells of the Basilica, while we prayed, pealed their sonorous message to the city of Rome and to the Christian world.

The entire scene that night was alive with a special feeling that here, in a special way, in this Square, Christ was

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.

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

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

present with Peter's successor, listening to our supplications.

The Vicar of Christ

On the following day, June 27, we gathered in the Vatican's modern Paul VI auditorium for an audience with the most beloved and most controversial Pontiff of modern times. The many Lithuanian women in national costume, my wife among them, were ushered to one side of the auditorium where they had a good chance to see and speak with the Pope. A wide and roped-off central aisle divided them from the rest of us.

A happy tension gripped us as we awaited the appearance of Pope John Paul II. Suddenly, we could hear the joyous shouts of people toward the back as he entered. In his unhurried progress down the aisle, the Pope responded with blessings and, occasionally, personal words to those eagerly lining both sides of the aisle. Karol Wojtyla seems shorter in real life than he does in his photos, his head somewhat bent to one side, visibly aged since his last trip to the United States in 1979. Yet, this Polish Pope radiates a thoroughly warm and very human charm as he concentrates upon the individual with whom he is speaking at the moment. His voice is firm and his English is fluid and virtually accentless, his Lithuanian less so, yet remarkably good. This is the man who has travelled more than all the Popes in history put together, who has survived the bullet of an assassin, and who, despite severe criticism, is exerting his moral author-

ity to close the fissures that have appeared in the Church since Vatican Council II.

My wife was one of those fortunate enough to address him personally, saying, "Holy Father, pray for all of us Lithuanians as we pray for you everyday." Looking directly at her, he held his hand to her cheek and said, in flawless English, "Thank you, my dear. I will do so." (Emotionally buoyed by the drama of the encounter, my wife claims she will never again wash the right side of her papally-touched face.) My brother-in-law, on the other side of the hall, somehow managed to mount a chair and leaned over to get the Pope's individual blessing of a rosary intended for his ill sister.

When the Pope completed his rounds, he addressed the assembled Lithuanians: "Your presence in Rome is an eloquent sign to the Church and to the world: A sign of your fidelity to your cherished homeland—a land too often beset by trials and sufferings." Those of Lithuanian heritage, he urged, should develop an intense spiritual solidarity with the Church in their land of origin, and support their fellow countrymen who "suffer for reasons of religious conscience." Finally, he reminded those present that the jubilee commemorating Lithuania's Christianization also constituted an urgent call for their own spiritual renewal.

An Anniversary Gift

On Sunday morning, June 28, the Pope presided over a "Capella Papale," a ceremonial Mass attended by all the Car-



← Pope John Paul II in an animated chat with Bishop Baltakis, spiritual leader of Lithuanians in the free world.

↓ Cardinal Bernadin of Chicago with Bishop Vaičius and the other priests whom the Communist regime permitted to attend the Jubilee in Rome.

Lietuvos
Nacionalinė
M. Mažvydo
Biblioteka





The Lithuanian Opera Chorus of Chicago sings at the first of the three Masses of thanksgiving for the beatification of Archbishop Jurgis Matulaitis.

dinals in Rome and the entire diplomatic corps accredited to the Holy See (including the Lithuanian representative, Stasys Lozoraitis). It was indeed a moving spectacle, akin to a royal procession in the Middle Ages, to see the scarlet figures of the Cardinals from many countries; the soberly-attired diplomats; the Lithuanian prelates, among them Archbishops Marcinkus and Salatka, Bishops Baltakis, Brizgys and Vaičius; and finally, the vicar of Christ on earth, all proceeding majestically up the central aisle to the rococo altar where only the Pope is privileged to celebrate Mass.

During the ceremonies, the Pope, speaking in English and Lithuanian, assured us that "With all my heart's desire I am with you. It is a desire that I have felt within me for a long time . . . In a special way, the Church on the continent of Europe is conscious of the profound links uniting her to you, who by your very geographical position and by your whole history belong to the great family of the Christian nations of the continent." With these words, the Pope, tactfully yet clearly reaffirmed Lithuania's western orientation.

In bestowing the anniversary gift of the universal Church upon its "youngest daughter"—the proclamation of a Lithuanian Archbishop, Jurgis Matulaitis, as Blessed—the Pope eulogized the new member of the Church's pantheon as a "splendid model of a Bishop," praising his efforts to renew the order of the Marian Fathers, and to found also an order for women, the Congregation of the Sisters of the Immaculate Conception. It was a gift worthy to crown this memorable 600th anniversary, and, like the gift it was, the beatification was signaled by the unveiling in the upper reaches of the Basilica, beyond the Pope's altar, of a huge banner depicting the Lithuanian Archbishop.

There were other honors conferred upon Lithuanians that day. One was the invitation to the choir of Chicago's Lithuanian Opera Company to sing at the Mass. This it did, in both Latin and Lithuanian. We can be proud of the choir's performance in Christendom's central church. Not many Lithuanian eyes were dry when, at the end, the choir intoned the tragically-lyrical cry to Mary, "Marija, Marija," pleading for her intercession against the "terrible enemy."

Outside of the Basilica, as Lithuanians emerged after the ceremonies, they saw, with a surge of pride, the Matulaitis banner covering the balcony over the central entrance to the Basilica where the Pope issues his blessings to the city of Rome and to the universal Church.

Out on the Square after the Mass, Lithuanian youth groups in costume celebrated the occasion with national dances which the Pope watched from his balcony. Then, at his regularly-scheduled Angelus talk to thousands gathered in the Square, he addressed himself once more to the Lithuanian theme, emphasizing Christianity's "solid roots in Lithuania." This faith has "inspired the customs, the spirituality, the culture and the artistic patrimony of the country . . . Particularly felt is the devotion to the Madonna," evidenced by the small country's five major Marian shrines, among them the one at Šiluva.

The Vatican's special consideration for Lithuanians was not yet at an end. Sunday evening, on the tree-shaded grounds of the Castel Sant' Angelo, the ancient fortress of the Popes, a truly Lucullan feast was arranged in celebration of the day's impressive religious events. Food and wine were served in abundance buffet-style, affording an opportunity for the thousands of Lithuanian pilgrims from many diverse countries to socialize. Leaving the protected grounds, my wife and I thought we saw the Lithuanian flag, illuminated by floodlights, flying over the lower battlements of the famous castle. We could not be sure because of the distance, but if it were indeed the Lithuanian emblem, then the gesture was truly a fitting end to an unforgettable Lithuanian evening.

As the Castel is seldom given over to social events, it was the latest of a series of proofs of John Paul's generous affection for Lithuanians. Our special thanks are due to his enthusiastic support, without which nothing would have been possible. Special thanks are also due to those Lithuanians (and presumably others, too) who organized and orchestrated such a brilliant calendar of events.

One final religious ceremony took place on Monday afternoon, June 29, when a Mass in Thanksgiving for the beatif-

ication of Archbishop Matulaitis was celebrated in the church of St. Mary Major, the cathedral of the Pope in his function as Bishop of Rome. Bishop Vaičius was the principal celebrant, assisted, among others, by Archbishop Salatta, and Bishops Baltakis and Brizgys.

The entire program, and especially the anniversary celebration and beatification, carried out with the utmost pomp and circumstance at the Church's command, sent a message that could not be misinterpreted. While non-political, this message nevertheless breached the Iron Curtain with its affirmation of the love and support of the universal Church for a small nation and its oppressed people.

La Boheme

Not everything we did in Rome was associated with the religious events we came to celebrate. The Eternal City is also a place where more secular delights abound. One evening, my wife and I happened upon a small restaurant on the wide boulevard leading from St. Peter's Square, the Via Conciliazione. Here we enjoyed typical Italian fare, Italian wine and Italian hospitality. The owner even went about his work, cheerfully singing Italian folk songs. My wife's knowledge of Italian quickly resurrected itself from the past (we had lived in Milan for three years back in the early '50s). When we returned a second time, he greeted us with Italian champagne, Asti Spumanti. Both times we had delightful chats with the owner who informed us that his brother-in-law runs a restaurant in Chevy Chase, Maryland, which we Washingtonians will be sure to visit.

During our frequent trips about town, we saw the usual graffiti scrawled on the walls, mostly harmless expressions of political views. But one surprised us. It consisted of the words "Liberta per la Lituania!" We saw more than one such slogan. It was heartening to feel that the Lithuanian cause was recognized by the people of Italy's capital city. But the interesting question is, who painted these rallying cries on the walls of Rome?

Another memorable secular experience resulted from a tip of our tour guide. He suggested the artists' area of Rome, Trastevere, somewhat like the Left Bank of Paris. In the center of this neighborhood was a large square, restaurants with outdoor tables ringing it about. An ancient church dominated one end, the oldest church in Italy dedicated to the Mother of God, Santa Maria in Trastevere. All about us were lovers embracing, artists sketching, children playing, musicians strolling about, church bells pealing the hours. A fountain in the center, lighted as night darkened the Square, added one more touch to this operatic setting in real life. With a little imagination, we could hear Maria Callas singing Puccini's immortal tale of young lovers, *La Boheme*.

As we drank our last capuccino, we heard the strains of "Arrivederci Roma". Truly, we had memories to last a lifetime, both religious and secular. Perhaps, one day, the Italian coins we tossed into the Trevi fountain will bring us back to the Eternal City.

THE BEATIFIED

"Lord, may I flame, consumed
like a candle on the altar,
with the fire of work and
the incandescence of love
for You and Your Church."

— Archbishop Jurgis Matulaitis



The Holy Father granted Lithuanians a special audience



Voices Heard Around The Globe

Back to the Dinosaurs

The official press in Lithuania underwent a marked change during the "glasnost" period when intellectuals took advantage of the call for "openness" and published bold critical statements about life in Lithuania. There are indications, however, that this "new freedom" is limited.

Petras Griškevičius, the First Secretary of the Lithuanian Communist Party, has voiced stern displeasure about the kind of criticism appearing in the Lithuanian periodicals.

He was incensed by the opinions of literary critic Albertas Zalatorius who observed: "There were times when our literature, graphic arts and architecture were advancing, but this is not evident today. In the past fifteen years our entire culture has slowed down. We have kept repeating ourselves, as if we want to stop and conserve something. (All that has been tested and proven safer, less risky. . .) . . . Is it not time for our art to receive a more radical transfusion of blood? But where can we get it? There are only two reserves: the young generation and those who have been undeservedly pushed to the periphery and received less trust."

Griškevičius indignantly rejected this challenge and adheres to the Old Party line in which young artists and older distrusted individuals are considered ideologically unreliable. He angered at Zalatorius' ironic dismissal of the Party stalwarts among the writers as "living classics" whose "diving suits of infallibility are splintering."

Zalatorius protested: "Aren't fear, distrust, personal duplicity, and compromise with our conscience our biggest dinosaurs?"

First Secretary Griškevičius responded that, while he remains in charge, the dinosaurs will be kept alive.

Our Task: Produce a Lot of Bread

Scientists in Lithuania have strongly condemned the catastrophic pollution of their country's environment. Their views were published in *Pergale*, the monthly of the LSSR Writers Association, whose editors have established a staff of ecological experts

and frank enthusiasts. Among the "sacred cows" they have been attacking is the crude oil refinery near Jurbarkas which is usually extolled in the Party press as an example of Soviet progress.

Vytautas Kubilius, critic and literary historian, stated: "I don't recall when I was so stunned as the day I read about the content of our deputies' speeches during the session of the USSR Supreme Soviet and I learned that crude oil drilling was being organized in the Baltic Sea, near Nida. I want to know why our press, radio and television did not report this to us earlier? This drilling for crude oil threatens to change the entire geophysical and biological situations of our seashore. When the public is not informed on time, it becomes cynical and begins to think, 'What's the use? They will do what they wish, because nothing depends on us anyway...'"

Protest came from Professor Vytautas Juodkazis of the Lithuanian Scientific Research Institute who discussed the use of poisonous chemicals in agriculture: "We were led to believe that we use less per hectare than the European average. We calmed ourselves. Now we discover that we are using more and more chemicals and we have surpassed many European countries. We have polluted our fields and the ground waters . . . and we are already polluting the deep waters . . ."

At a conference, Romualdas Levičius, Doctor of Biology, passed a note to the Minister of Agriculture, asking if, in our republic, pesticides will be regulated, forbidden or replaced by others that are less mutagenically dangerous. The answer he received was short and to the point: "We promise nothing. We will change nothing."

A high party official concluded the conference with this statement: "Our main task is to produce a lot of bread."

The question remains, unanswered; "Who will take care of the *quality of that bread?*"

Gorbachev: Action

Mikhail Gorbachev proclaimed, appearing to endorse national self-determination: "Our new thinking has one typical feature. We recognize each nation's right to its own independent choice. History will determine which choice is better."

History? Written by which party?

Elta

Offended Communists

A ranking Soviet official in Lithuania has disclosed why Pope John Paul II was denied permission to travel there for the 600th anniversary of Christianity. Edvardas Juzėnas, Deputy Commissioner for Religious Affairs in Lithuania, told a group of Polish journalists that Moscow could not allow a papal visit to Lithuania because of:

- 1) Anti-Soviet "propaganda" on Vatican Radio, particularly in Lithuanian broadcasts,
- 2) Vatican criticism of liberation theology,
- 3) The irregular canonical status of the Archdiocese of Vilnius,
- 4) The Pope's support for Lithuanian emigres.

Responding to the "propaganda" charge against Vatican Radio, the editors of the Lithuanian program at Vatican Radio commented: "The purpose of our broadcast is to allow our listeners to hear the voice of our Supreme Pastor, to set forth the teachings of the Catholic Church and to discuss the ethical and social issues believers face in the contemporary world. If our news-oriented approach is considered anti-Soviet, so be it. To many believers in Lithuania, we are their single lifeline to the Church and the outside world."

Referring to Juzėnas' comment on liberation theology, Msgr. Ladas Tulaba, Rector Emeritus of the Pontifical Lithuanian College in Rome and Canon of St. Peter's Basilica, said, "It is ironic, to say the least, for the Soviet Union, a self-proclaimed atheist state, to champion any kind of theology. One wonders whether the atheists are interested in theological truth, or in their political agenda."

According to the Most Rev. Paulius Baltakis, O.F.M., any attempt at this time to regularize the canonical status of the Archdiocese of Vilnius could jeopardize the long-standing Vatican policy of not recognizing the forcible incorporation of Lithuania into the Soviet Union during World War II.

Commenting on the Pope's support for Lithuanian emigres, Bishop Baltakis said: "The Holy Father's special concern for Lithuanian Catholics both in and outside of Lithuania, is a thorn in the side of the Soviets, because it has focused world attention on the persecution of Catholics by the Soviet government. Pope John Paul II has

shown himself particularly sensitive to the needs of those struggling for the Faith under Communism. The Soviets, no doubt, would like to attribute this sensitivity to 'Western, right-wing clerical influences', rather than to his own personal experience and information from primary sources."

Theft from the people

A Tass report announcing Soviet intentions to return to Catholics a church confiscated 27 years ago by the government was met with hopeful, though uncertain, reviews among those groups that have campaigned most actively on its behalf.

According to Tass, Our Lady Queen of Peace Catholic Church in Klaipėda, Lithuania, a port city on the Baltic Sea, will be transferred to believers sometime during the next two years. It has functioned as a philharmonic concert hall since its seizure in 1960 under Khrushchev.

Sister Ann Gillen, a Chicago nun who heads the National Interreligious Task Force on Soviet Jewry which spearheaded an international petition drive for the return of the Klaipėda church, said she was "delighted with the news, but concerned that the Queen of Peace Church, which was built to hold 3,000 people, would be wholly inadequate by itself to meet the needs of Klaipėda's burgeoning population.

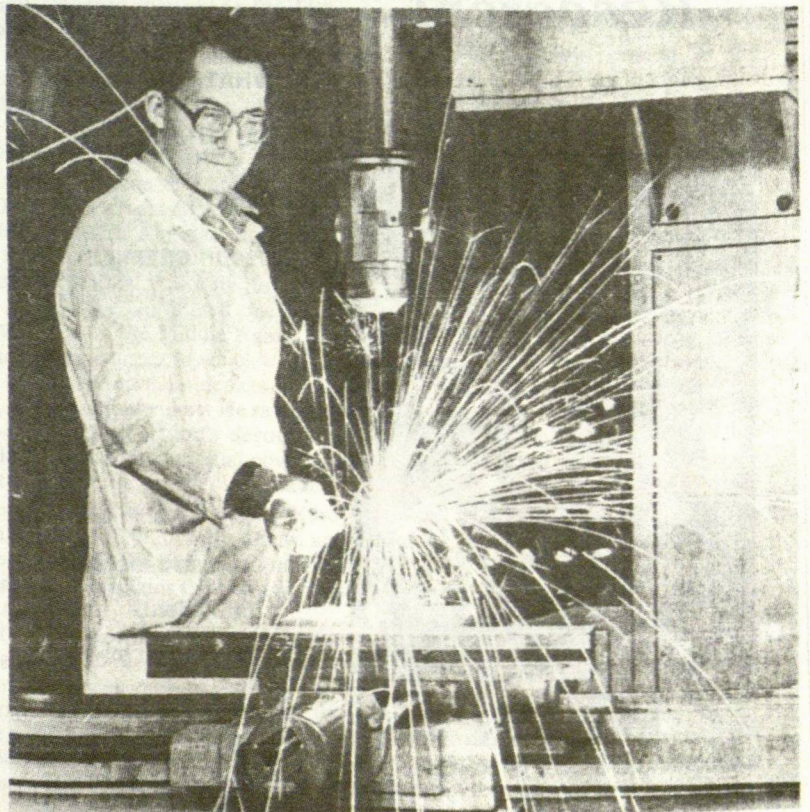
"In 1959, as the Queen of Peace Church was being constructed, Klaipėda had a population of only 59,000," she explained. "Recently, it passed the 200,000 mark, making it the third largest city in Lithuania. In light of these demographic changes, one church is nothing more than a stopgap measure."

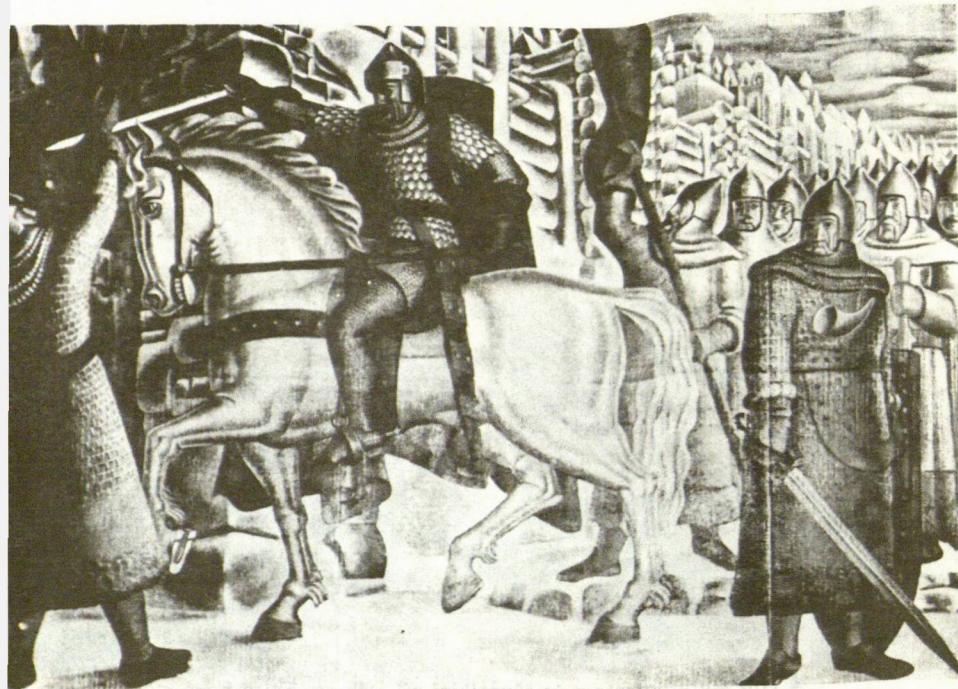
"Internationalizing"

► At the International Convention of Physicists in Vilnius, Prof. Haincas Veberis of Switzerland stated: "I have visited many learning centers in Western Europe, but I have never seen such high quality experimentation with lasers as I see in Vilnius University." Prof. Vilius Sundroma of Sweden added: "In my country we experiment along similar lines, but you have made more progress in lazer physics than we have."



▲ Top administrators in Mazeikiai oil refinery. Third from the left is Lithuanian E. Tarvainis. The others are Plaksinov, Muchamadulin, Kosulnikov, Klycmuradov, Filimonove. New-comers get apartments; Lithuanians wait, often for years.





Grand Duke Algirdas smiting the gates of Moscow with his sword
(1369)
Artist S. Usinskis

Research: IN ANCIENT TIMES,

IN WHAT RESPECT
WERE LITHUANIANS
SUPERIOR
TO THEIR ENEMIES?



Grand Prince Kestutis by Mortiz Retsch
(1300-1382)

In 1937
two German scientists
analyzed the sources
of ancient
Lithuanian strength

ALBINAS AZUKAS, researching Lithuanian history, translated this article from *Pasaulio Lietuvis* (World Lithuanian), a newspaper published in Kaunas from 1937 until Communists occupied Lithuania. Its concern was to inform and unite Lithuanians scattered over the world:

Since 1883, when the first genuinely Lithuanian newspaper *Aušra* was published in East Prussia, any mention of our historical past aroused in us Lithuanians a feeling of pleasure and pride because our past has been, indeed, both glorious and great. It is for that reason we invoke in our national anthem: "Lithuania—You Land of Heroes!"

But in present times the more we concern ourselves with the present, the less we give thought to our past, or more correctly, the less we are inclined to speak of it. This is not surprising. Of what use is it to speak of the past if the present is so harsh and so different? Enough of glorifying the past and rejoicing in it—from that alone no good can come. Rather let us, with all our strength, create a better present and raise ourselves up from today's hardships and apathy.

To comprehend in depth that great past, however, has merit even today. It is said that history repeats itself. The fate of nations also changes, as well as that of individuals. In another day we Lithuanians outstripped other nations: they were enslaved and weak, when we were free and powerful. Then the situation changed and others took our place. But who can say what will be in the distant future, what lies hidden within the centuries yet to come! It might be helpful, consequently, to review that Lithuanian past to learn the whys and wherefores that made it possible to scale heights.

In order that the reply to that conundrum be unbiased and more convincing, we shall utilize what other nations have testified more recently in our regard. To that end, I furnish below several extracts from two works written by German writer-scientists. These books bear the titles "Politische Geschichte des Deutschen Ordens", by C. Krollmann, Koenigsberg, 1932, and "Furst Wittold, Von Litauen," Karol Heinle, Berlin, 1925. Both books are concerned with events in the past that most vitally touch upon

Lithuanian-German relations in times remote.

The German Order known as The Order of the Knights of the Cross reached its greatest power between 1330 and 1380, at the time when Gediminas ruled Lithuania and later his illustrious sons, Algirdas and Kestutis. It was then that two great powers confronted each other: one had either to win or lose. As things turned out, it was Germans who were on the losing side. But for what reason? The German scientist Krollmann explains in his book:

"In spite of the incessant military attacks on Lithuania (and the alliance with Poland's King Casimir), the Order did not succeed in defeating Lithuania. Responsible for this failure were the natural conditions already pointed out and the circumstances that the Order had confronting it two men of uncommon political talents and unbreakable spirit. After the death of Gediminas, it appeared at first that the Lithuanian state would crumble into separate petty principalities, because it had to be divided among seven sons and one brother who had no common bond other than the nationality of the deceased ruler. That dangerous state of affairs was changed by Algirdas and Kestutis in 1345. The pair occupied Vilnius. Algirdas declared himself Grand Duke; he waged war mostly against the Russians and Kestutis against the Order.

"Forays into Lithuania were made annually by the armies of the Order, which invited the participation therein of guest warriors from Germany, England and France. One such huge campaign was mounted in 1345, when distinguished heads of state, princes and lords took part. But nothing was gained by that activity. At that same time Algirdas, with his army, fell upon and laid waste the lands of the Livonian Order. This so affected Rudolf Konig, ruler of the Order, it is said that he went insane. This occurrence, however, had absolutely no effect on the adventure-seeking knights of Europe, whom the Order enticed to join in new campaigns against Lithuania. The Order organized for them gaudiose receptions and banquets, and distributed titles — sparing nothing to lure the participation of as many as possible.

"The order had begun the systematic conquest of Lithuania when it was ruled by Winrich Von Kniprode (1351-1382), and at the time when military operations out of Konigsberg were led by the Order's most senior marshall — Schindekopf. Intrusions deeper into Lithuania upriver along the Nemunas were inaugurated. In 1362 Kaunas was taken and destroyed; the following year Pilėnai and Veliuona fell.

"But these events occurred at a time when Algirdas was very seriously engaged in the East, taking Podole and Kiev.

"From now on, the most violent battles seethed around the islands of the Nemunas and the castles at the mouths of the Nevežys and Neris — around New Kaunas from Lithuania's side and Ritters — Gottes — Marienwerder from the side of the Order. Furthermore, as usual, the order conducted forays deep into Lithuania and Lithuania retaliated. In 1370 Algirdas and Kestutis invaded the Order Lands, going as far west as Konigsberg. The Order's army hastened to the Rudava river, where a battle ensued, the Lithuanians lost the battle and suffered great losses.

"Despite these victories on the part of the Order, the situation was not in the least changed. So long as the brilliant Lithuanian leaders Algirdas and Kestutis worked in harmony, the brave and persistent Lithuanians managed to surrender not a hair's breadth to Europe's foremost military power — the Order.

"But not only that. Lithuania very successfully made war on the Poles and on Moscow. Algirdas took Podole and the northern part of Volune. White Russia with Pskov and Black Ukraine with Kiev also surrendered to his sceptre. The Lithuanian state had made of itself a power in Eastern Europe. For that reason the Order's attacks were damaging only to itself, because they made the Lithuanians mortal enemies of the Germans and amalgamated them into a united Lithuanian nation. That is the situation which remained until the death of Algirdas.

"On the death of Algirdas, it seemed that matters became very propitious for the Order. For almost 40 years, acting in brotherly concert, Algirdas and Kestutis had ruled Lithuania and raised her to unscalable heights. It is only just, then, that Algirdas be considered one of the greatest men of the Middle Ages."

Such is the manner in which the German scientist Krollmann depicts our nation, its past and its rulers. He saw clearly the Lithuanian nation's devotion to freedom, its steadfastness and powers of resistance and the genius of its leaders.

The second German scientist Karol Heinle writes of Vytautas the Great, and he too describes the Lithuanian nation's character and explains the reason for its military success. He writes:

"If the Order wished to travel further along that same road pointed out to it many years back by its Grand Master, Winrich Von Kniprode, and, under the guise of a religious organization, for territorial aggrandizement and secular world power, then it had firstly to search out

within itself statesmen staunch and sagacious far-seeing politicians who would know where and what they were and with whom they had to contend. In its vanguard there had to stand leaders who understood the reality of the Lithuanian nation, namely that it was far from being an uncultured nation, that it had made of itself a very serious power, which, having outgrown its childhood, wished to take its rightful place as an equal sovereign among the other nations.

"From the Order's history up to this point, we can see clearly that it was capable of achieving great victories only then, when the enemy was the weaker one both militarily and politically.

"After the battle of Rudava, the Order believed its military superiority had been established for all time. Meanwhile, after the decades-long struggles, it had not been able to recover from the Lithuanians a single foot of ground. With the most steadfast determination and energy, the Lithuanian princes had defended their nation's freedom and to the attacker made no concession whatsoever. If in view of this the Order nevertheless entertained the desire to achieve some victory over the Lithuanians, that could be achieved only through its superior political wisdom. But even that failed the Order, because it had to contend with a nation whose princes in the political area conducted themselves in accordance with completely new and pragmatic principles.

"The political powerlessness of the Order became clear from that day when Jogaila declared himself Grand Duke of Lithuania. Lithuania commenced to defend its freedom by measures and means of a political stature up to which the Order had not yet grown. In 1383 Jogaila, with his policies, battered unmercifully the Order's leader Konrad Zollner. That leader attempted to extract from Jogaila promises that were adventitious but not forthcoming. He conducted himself similarly in relation to Vytautas in 1383. In both instances the Order was the loser."

These two quotations from German writer scientists lead us to understand that the Lithuanians in older times, possessed among other virtues, such as their steadfast and staunch defense of their freedom, another important and necessary characteristic, namely, a spiritual and emotional superiority, with which, in a fair fight, the Lithuanians and Lithuania defeated their dangerous enemy — the Germans, and successfully defended their freedom. Only by perfidy and deception could they be overcome.

And that perfidy and deception came from another quarter — from Poland and the Poles.



10

Gorbachev's policy of glosnost (openness) struck Vilnius like a singing bomb. A Rock Club opened in Vilnius with a concert by sixteen groups, each performing in its own individual style. The Lithuanian press, accustomed to decorum and political control, was discomfited and sought refuge in the reactions of psychotherapist and philosopher, who tended to be scientific and liberal. However, journalist Arunas Marcinkevičius remained on the cautious side and reported in a derogatory manner: "Some performers were beginners; some sang having no voice, and some played, hardly able to finger their instruments. They swarmed in from near and far: from Vilnius, Kaunas, Kadainiai, Zarasai, Kaliningrad, Estonia, Latvia. All was improvisation, chaos, confusion, so typical of Western youth." Poor taste

secretary of the Vilnius Rock Club said, "We believe our Club will become self-supporting and our bank account will help us buy necessary apparatus and costumes." The leader of the "Komanda V" group revealed, "Our members have had an interesting evolution. They used to be pessimists and nihilists. They believed in nothing; they claimed they wanted nothing. When they began to give concerts and were heard on radio, they changed and became enthusiasts." Other leaders agreed: "We want to make our own music, not what paid composers prepare for us." "We want to sing about the actual problems of young people." "The authorities used to tell us 'Nobody plays and sings like that. It is absolutely unnecessary.' It is obviously very necessary."

Psychotherapist Eugenijus Laurinaitis was invited to analyze the performers and he observed: "Every type of music has its own purpose. Every new generation is born with its own individual needs. Such music unites the young psychologically and biologically. As they listen, the young become, 'we'. They are on the verge of leaving their homes and families and growing up, but they are still insufficiently oriented and they must search for others similar to themselves in dress and thought. This kind of music has an important biological function. The young are in the midst of developing sexuality and hormonal secretions. It demands activity. This is it. An outlet."

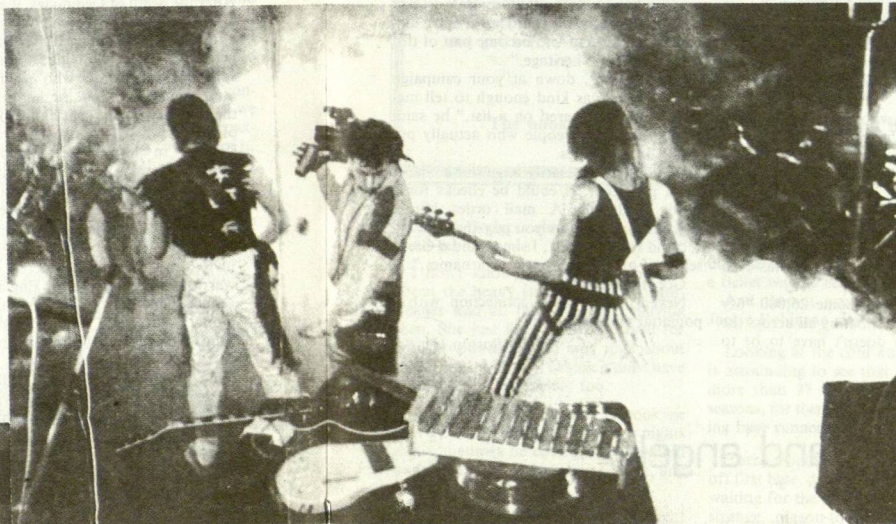
Dr. Bronius Genzelis, philosophy professor at Vilnius University, was asked, "Isn't such behavior anti-Soviet? And shouldn't it be suppressed?" He answered, "Openness is important. One ought not to search for anti-Soviet sentiments in such groups of youths. I regard Rock as a social phenomenon." "But all of their music and styles come from the West." "The Rock, jeans and long hair come from the West. Yet look at their interest in Eastern philosophy! And think how interested the West became in Russian music—the success *Katiusa* and *Moscow Nights* have had! No culture is a closed system." "Can we regard Rock as a phenomenon that has positive international meaning?" "Whatever aspects enrich another culture are positive." "Does such glosnost strengthen the national needs of our land?" "We begin to understand one another better. Lack of knowledge leads only to hostility. Remember, in the beginning of this century, how disturbed people were about the tango? It was condemned by the church and by moralists as an erotic dance. Erotic it is. Today, the tango is regarded as a classic. Perhaps in the future the same will happen to Rock."

(Gimtas Kraštas)

ROCK HITS VILNIUS

What does the press say?

What's the reaction of psychotherapist and philosopher?



was abundant. So was ignorance: innocent performers wore earrings and grease paint, unaware they were mimicking the style of Western homosexuals. The police had no problems. Not one drop of blood was spilt. Not one window was broken."

Interviews with group leaders gave deeper insight into the Rock Groups. The



Peter Gelzinis

a Knight of Lithuania is transformed into a Greek

Last September, Michael Dukakis chopped the "s" off my name and turned this Knight of Lithuania into a full-blown Son of Pericles.

It was about seven months before his White House Dreamin' became official. The Duke was preparing to disembowel an authentic fellow Greek by the name of Kariotis. Remember?

That's when "Peter P. Gelzini" received a 2½ page letter, signed by the Duke, rejoicing in "our proud heritage. . . the values we hold dear, integrity, courage, hard work, education and family. . ."

You know, all the things that every brand new Greek believes in.

Naturally, the Duke appealed to that sacred bond of Hellenic brotherhood — a bond that Peter Gelzini never knew he shared until the letter arrived.

Gelzini was asked to come across with as much as \$250 to bail out Helen Boosalis, a silver-haired Daughter of Penelope who wanted to be governor of. . . Nebraska?

"If I have anything to say about it," the Duke wrote, "Helen Boosalis will soon stand next to me in the ranks of Greek-American governors."

Evidently, the Duke had nothing to say about it. Helen lost.

Of the 2,000 or so Greeks canvassed by the Duke, who knows how many actually rallied to their "sister's" side?

But I know two who didn't — George Kariotis and Peter Gelzini.

"Obviously, it was a mistake."

That's what the Duke's people said about a letter that put the tap on this Lithuanian.

"The mailing list wasn't even ours. It was hers. We have no idea how your name got on it."

OK, so the first time it was a mistake. But what about the second time?

What about the letter addressed to Peter P. Gelzinis? (That's right, this time they kept the s.)

And what about those three words "Periechi Prosopiki Epistoli," written in the Duke's own hand across the front of the envelope, just under the "Dukakis For President" logo?

Roughly translated it means: "This is a personal letter."

Finally, what about another installment of. . . "I ask you and others who share my Hellenic heritage for help. . .?"

When does a "mistake" cease being a mistake, and start looking more like an opportunity?

I mean, if a guy who could be the next President insists I'm Greek. . . maybe I should be Greek.

After all, why look a fellow Greek — who could be bearing gifts — in the mouth, right?

The color of the campaign stationery was exactly the same as the S.O.S. letter Duke wrote for Helen last fall.

But ironically, the pledge range has been scaled down a bit.

What the heck, with some 26,000 "My fellow Greek" letters floating all across the country, the Duke doesn't have to be to

greedy this time around.

"My father, Panos, was born in Asia Minor," Duke writes. "I can still hear my father's words. . . 'Much has been given you; much has been expected.'"

Well, Mike, my father was born in West Sixth Street in South Boston, the youngest son of Lithuanian immigrants, who'd never been anywhere near Greece.

And though my father was unique among his contemporaries, in that he spent no time sucking up to any one of the local politicians, I can still hear my Dad's favorite words of advice: "Don't be a schnook!"

A theme repeated so often in the works of the great Greek philosophers.

But, Duke, before this Lithuanian prepares to go home. . . to Greece, I just had to know why I joined your Dad, Panos, and your Mom, Euterpe, to become part of this "proud Hellenic heritage."

Vann Snyder, down at your campaign headquarters was kind enough to tell me: "Your name appeared on a list," he said, "which identifies people who actually put checks in envelopes."

"It doesn't necessarily have to be checks for a politician. It could be checks for a credit card bill. A mail order house. Anything, so long as you pay by mail."

"And from that list, I simply did a Greek select of all the appropriate surnames."

Gee, thanks, Vann.

Never had a blood connection with a potential president before.

(The Boston Herald)

Richard Sisk

tongues of men and angels

Jackie Robinson spoke Lithuanian. Nowhere has it been written until now that he was fluent in my mother's tongue, not in all the tributes to Jack Roosevelt Robinson in this the 40th anniversary year of his first big-league season, not in all the lists of his many accomplishments, but it is true nonetheless.

Mama said it was so, and she proved to me one summer night in the early '50s that she could converse with Jackie, even from our seats high in the upper-deck bleachers of Brooklyn's Ebbets Field.

It was our secret — well, I told Pop, but that doesn't count — that Jackie took the steal sign from Mama instead of Dodger

manager Chuck Dressen. She just yelled it out and Jackie went and the other team, the fools, could never figure it out.

Mama confided in me that Jackie had learned her language from Dodger first baseman Gil Hodges, who really was Lithuanian, or so she said. Maybe she got that idea from the time the priest in our Brooklyn parish, St. Francis Xavier, made the famous statement that was in all the newspapers. He said it was too hot for a sermon that day and that we should all go home and pray for Gil Hodges, who was in a miserable slump.

This Gil Hodges, then, had to be a good man, and Mama had elaborate ex-

planations from what "Hodges" may have been shortened when his people came from the other side.

Naturally, I couldn't wait to tell the other kids on the block. Whenever we inevitably got around to the "What are you?" stuff, and they would say Italian, or Irish, or whatever, I would feel bad because nobody had ever heard of Lithuanian, then it was okay. Funny how much smarter your mama keeps getting when you look back.

Anyway, if Gil Hodges wasn't Lithuanian; maybe he was Polish, which was okay, too. Other than that, she knew little about the game, except that I loved the

NIJOLĖ SADŪNAITĖ'S MEMOIRS

A book to give to your children. A book to give to friends.

A RADIANCE IN THE GULAG

In 1975, a thirty-seven-year-old Lithuania 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 Catholics 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 Sadūnaitė. 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.)

Brooklyn Dodgers almost as much as I loved her.

I don't know that she ever thought about the heavy stuff, the social significance and all that of Jackie playing then. She just knew that he played for Dodgers, and her kid was nuts about them. It was enough. I think it must have been enough for Jackie, too.

Pop was a big Dodger fan. He took me to a lot of games, but he worked nights and sometimes he couldn't go. I would badger Mama to take me to a game, any game.

Yankee Stadium was out—there might be Protestants there wearing hats and suits—and the Polo Grounds was where the Giants played. Mama had heard that the Giants had a pitcher, Sal Magile, who reveled in humiliating Gil Hodges with an unholy contrivance called a curveball. She could not conceive that there were people who could root for such an evil man. Her kid certainly was not to be allowed among them. She would more readily consider leaving me in the midst of Cossacks.

So it was that occasionally, when she wasn't working the split shift for the telephone company, we would go to see the Dodgers. We'd walk from 1st Street

and Sixth Avenue across Prospect Park to Ebbets Field to save the fare and take bleacher seats. If I remember correctly, a ticket was 60 cents.

And then it would be time for the Jackie Robinson show.

Looking at the cold numbers now, it is astounding to see that he never stole more than 37 bases in any of his 10 seasons, for there was never a more thrilling base runner.

There would be dancing and jiggling off first base, daring the pitcher to throw, waiting for the moment to set off in his strange, pigeon-toed glide for second. You could feel the pitcher and catcher sweating.

The pitcher would try to pick me off, and always Jackie would hurtle back safely. Then he'd be off the base again, inching out further, and further still, dancing, dancing, dancing,

And this night it was too much for Mama. She spoke perfect English, but when she was excited, Lithuanian sometimes would mix in. She was on her feet, shouting: "*Klausyk manes, Jackie, listen, listen, Klausyk manes! Run, run, run bėk dabar, bėk bėk bėk, run, run! Go now! Eik! Eik eik!*"

I tugged at her sleeve, Mama please sit down, but the huge black man sitting behind us reached over and grabbed my shoulder.

"Son," he said "you leave your Mama alone. I don't know what she's saying, but she's saying it for Jackie."

Jackie was off on the very pitch that Mama told him to run on, and with a thundering slide was...safe!

Mama sat down calmly. "You see, Richard," she said. "Jackie Robinson listens to me."

I never doubted her again. I never doubted Jackie either, even when he became a Republican.

It's something I've always wondered: how many other first-or-second-generation kids, whose parents spoke who knows what language, were told little tales about ballplayers playing a strange game to teach the lesson that they should never be ashamed of what they are?

And I wonder if Jackie ever knew there were so many people up there pulling for him in so many languages.

I like to think now that he did. I like to think he spoke them all.

(Courtesy of Daily News)

A MAN OF VISION

— ONTARIO, CANADA —

When Peter Regina left Lithuania 43 years ago, he carried a few treasures to remind him of his homeland.

Today, he wants to show those treasures to the world.

Regina, 66, and his wife, Jackie, are turning part of their 12,000-square-foot home into a Lithuanian museum and art gallery. They opened their doors to the public June 28 so Lithuanians, and those interested in the history of the country, can enjoy works of art.

Regina left his homeland in 1944, tired of seeing fellow countrymen put down by the Germans and Russians who invaded the country. Under the Communist regime, he saw his parents sent to Siberia for eight years. His father was then in his 70s.

Three years after he left, Regina settled in Canada and became a successful homebuilder and designer. He moved to Brockville in 1977 where he set up his own business.

A few years ago, he decided to display the treasures he had collected. Now, with his own collection and donations from friends and fellow countrymen, Regina has about 2,000 Lithuanian antiques, books, paintings, drawings, carvings, ironwork, jewelry, linen and handmade ethnic costumes.

The museum will be called Nemunas, after the largest river in Lithuania.

"The Nemunas has seen tears, war, blood, fighting," said Regina, pointing to the carvings that depict the same suffering.

Regina has more than 80 sculptures by 83-year-old Lithuanian sculptor Jacob Dagys, who still churns out pieces from his Toronto home. Regina also has more than 30 paintings and drawings by Lithuanian artists dating back to the 1930s and 1940s.

While many pieces have been saved for the museum and gallery, the odd ones appear throughout the couple's home. Pencil sketches and ink drawings line one living room wall while carvings adorn a wall by the indoor tear-shaped pool.

Regina's art gallery and museum officially opened June 27 with a special ceremony. The gallery opened to the public the following day and accepts guests daily until mid-September.

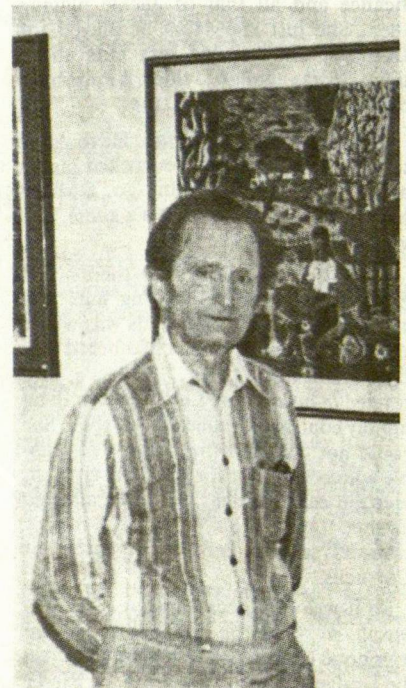
Throughout the summer, he offers demonstrations and classes in Lithuanian-crafts such as weaving and the making of ragoulis. Ragoulis is a traditional Lithuanian wedding cake that is made by pouring batter over a horn-shaped mold as it rotates on a spit.

Canada is now home to about 70,000 Lithuanians, with most of them living in Ottawa, Montreal and Toronto. There are also large ethnic populations in New York, Philadelphia, Boston, Chicago and Detroit.

Someday, Regina would like to open a Lithuanian-theme village on 70 acres of land he owns along the parkway closer to Gananoque. The \$50 million park would feature a Lithuanian library, archives, museum and school house displaying artifacts from the Baltic states.

It will be called the Lithuanian Cultural Centre *Aukuras*. In pagan times, aukuras was the ceremonial fire at the community altar.

He also has plans for a Hill of Crosses similar to one in his homeland. Regina said the hill and handcarved crosses were bulldozed by the Russians dozens of times during occupation but the Lithuanians always rebuilt it.



Peter Regina

The Los Angeles
Lithuanian Community
announces a two-day

Lithuanian Festival '87

October 3rd and 4th

11 a.m. — 4 p.m.

Featuring Ethnic Foods, Art,
Song and Dance

— continuous entertainment by local singers and dancers and invited folk artists from the Midwest and East Coast. Joining us will be: Seattle's Lietutis, Denver's Ruta, San Francisco's Vakaru Vaikai, Los Angeles' Spindulys, Latvian Perkonitis and Estonian Kivi Kasukas.

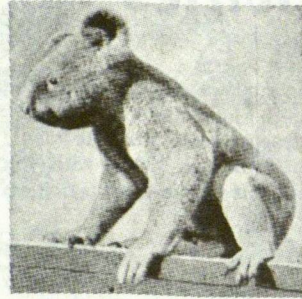
If you live some distance away in California, Arizona or Nevada, get in contact with Vilius Žalpsys, (818) 359-6014, at 1886 Capehart, Duarte, CA 91010. He will help you find a place to stay with local Lithuanians or at a hotel.



St. Kazimir Church Grounds

2718 St. George Street
Los Angeles, CA 90027

Come Enjoy New Zealand and Australia!



Travel with Our Lithuanian Group. Departing United States on December 6, 1987.

You may travel to New Zealand only, or to Australia, or both. For reservations and information,

contact: Birute Zalatorius, Travel Advisers, Inc.

1515 N. Harlem #110, Oak Park, Illinois 60302

Phone: (312) 524-2244

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)

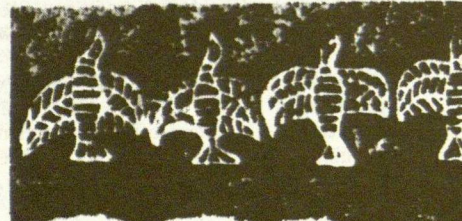
or to one of our branches:

- 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



Festivities

So that you might savor some of the fun and fervor which Lithuanian communities in USA enjoy, cross-country, from the Pacific to the Atlantic, *Bridges* shares with you several news items about their activities.

California

The Los Angeles Lithuanian Community is preparing a huge celebration, "Lithuanian Festival of '87", for October 3rd and 4th. Song, dance, art and ethnic foods will be featured. Continuous entertainment will be provided by folk artists invited from the Midwest and East Coast, as well as local Los Angeles talent. Latvians and Estonians will be there. Dance groups from Seattle, Denver, and San Francisco are anticipating the pleasure of contributing to the fun and having fun. It will be one big togetherness. If you live some distance away and you decide to come, call Vilius Žalpyš, his phone: (818) 359-6014. He will help you get oriented. For details, see Los Angeles Lithuanian Community ad on page 14 of *Bridges*.

Colorado

The Colorado Chapter of the Lithuanian American Community USA publishes a lively newsletter *Žynys* from which we reprint this item:

Summer is what Colorado is all about. For Lithuanians, it started out with the Jubilee and will end with the picnic in September. The 600 year Jubilee of Lithuania's Conversion to Christianity was the biggest event we've ever had. Hundreds of people attended. June 28th, we started with the Lithuanian Mass at 12:30, held by Father Nick Norusis. The reception and display started at 1:30 p.m. For the first hour, there were so many people you could hardly move. The line for the pastries snaked through the hall for at least 50 yards. The hard work in preparing the event was evident. All the following were shown: Lithuanian history, Lithuanian churches, paintings, maps, books and magazines, music books, coins and stamps, amber (especially popular), wood carvings, dolls, weaving, Easter eggs, Christmas ornaments, Ruta dancers...and a continuous slide show with a narration on Lithuanian history.

As part of the event, Father Norusis was presented a Jubilee medallion and Lithuanian sash. Archbishop Stafford was presented a Jubilee medallion and a Bernice Feliss hand-carved Easter egg with the Archbishop's coat of arms.

A special surprise guest at the reception was Frank Lubin, the captain of Lithuania's

1938 European championship basketball team. Donations were collected to support the Catholic Church in Lithuania. The Jubilee was an example of what we can put together when everyone helps. A special thanks goes to Bernice Feliss and to all those who helped make this a success.

Our annual picnic will take place on Sunday, September 13th, 1:00 p.m. at the Cherry Creek State Park, group picnic area. Volleyball, egg toss and other games are planned. Beer and refreshments will be provided, but bring your own favorite Lithuanian picnic foods.

The annual *Viltis* Party is right around the corner: Saturday, September 26th, at the Denver Turnverein hall, 1570 Clarkson, in Denver. If you have never attended one of Vyts Beliajus' famous parties, you've missed some really great times. This year we celebrate the 43rd anniversary of *Viltis*, the international dance magazine which he publishes and edits. The action will start at 2 p.m. when Bea Montross will teach South American and Caribbean Folk Dances until 5 p.m. Then, from 7 p.m. to midnight, Vyts and guest teachers will conduct recreational folk dances. Our Rūta Lithuanian Dancers will participate. We are planning to set a record in the number of Lithuanians who will attend. If you need information, phone Vyts at (303) 839-1589.

Žynys

Wisconsin

The *Milwaukee Journal* commented: "Many dance the dances of countries that they have never seen, speak languages of forefathers they never knew, revere a homeland they will never live in." That was the description of participants of the 43rd Milwaukee (WI) Holiday Folk Fair which took place in November. Fifty-four ethnic groups belong to the International Institute of Wisconsin which sponsors the event. More than 14,000 spectators came to the opening night. The Fair, said to be in the largest indoor folk festival in the country, features folk dances, demonstration workshop, a world mart, cultural exhibits a sidewalk cafe and coffeehouse.

Lithuanians in Milwaukee and the surrounding area are not large in number, but they sponsored cultural exhibits and food booths for many years. The folk dancing group from Wisconsin and northern Illinois "Klumpe" has performed for many years and recently the Lemont, IL. group "Spindulys" joined in. The Lithuanian Saturday school of Lemont has also organized a group of children to dance in the children's program.

The Institute has done Lithuanians the great honor of selecting them as featured ethnic group for the 1987 Holiday Folk Fair.

Ramunė Kubilius

Knights in Kansas

The 74th Annual Convention of the Knights of Lithuania took place in Kansas City in July. Our motto was taken from the writings of Blessed George Matulaitis: "Seek God. Bring his spirit to all things."

A religious panel was presented by Father Anthony Jurgelaitis who spoke on our personal responsibility after Christianization Jubilee. Dr. Victor Stankus of Cleveland spoke on the OSI and Holocaust in Lithuania. He related how Lithuania supported all allied efforts during W.W.2 and that it was the only country to boycott sending men to the German SS.

At the session for Junior Knights, junior vice president Maryte LePera of Philadelphia presented Frances Rauba of Shenandoah, Pa. who donated \$2,000 to the Junior Knights to send one representative to the Lithuanian Youth Council to be held in Australia in December.

Clemencine Miller of the Scholarship Committee presented scholarships: the Alic Karklas Memorial Scholarship of \$1990 to Judith Ann Rikstensis of Amsterdam and scholarships of \$1,000 each to Kenneth Jaswicz of Amsterdam and Barbara Mitkunas of Philadelphia.

Honorary Membership was conferred on Msgr. Algimantas Bartkus, Rector of the Lithuanian Pontifical College in Rome: founder of Anthracite Council 144 active in the revival of the Lithuanian spirit in Southern Pennsylvania. This is the highest honor to be given by the Knights of Lithuania.

Anna Klizas Wargo

New Jersey

Large numbers of Lithuanians and their guests gathered May 31 in the Cathedral of Sacred heart in Newark to attend the Jubilee Mass commemorating the 600th Anniversary of Christianity in Lithuania. Louis Stukas lead the joint Lithuanian parishes' choir. During the broadcast of the Mass over Seton Hall's WSOU-FM radio station, three commentators participated: Fr. Greg Jordan, of Australia, Ginte Damusis of New York, and Fr. J. O'Brien, SJ. A gala banquet followed at the Town and Campus Restaurant in West Orange.

Emilija Jureviciute

Connecticut

Lithuanians gathered en masse in Hartford Ct. in May to commemorate the 600th Anniversary of Lithuania's Christianity. Mass was celebrated by the Most Reverend John F. Whealon, Archbishop of Hartford. Concelebrants included four bishops and forty priests. Over one thousand people attended ceremonies at the Cathedral of St. Joseph. Then a Liturgical Dance and the dedication of a Wayside Cross follow-

ed. Bishop Paulius Baltakis and Bishop Walter Curtis blessed the Cross. This is the only Lithuanian Wayside Shrine on Cathedral grounds outside of Lithuania. The thirty-foot teakwood Cross stands on a six-foot granite base. It was designed by Simas Augaitis and carved by Juozas Ambrozaitis.

The musical program was arranged and directed by Jurgis Petkaitis and included Lithuanian Parish Choirs from Holy Trinity, Hartford; St. Andrew, New Britain; St. Casimir, New Haven; and St. Joseph, Waterbury. The liturgical dance was choreographed by Dalia Dzikas. Music for these events was provided by the Vanguard Brass Quintet.

A Report to Australia

Lithuanian Youth Activities in USA

Edvardas Tukenis

This summer's main event for Lithuanian youth in the States was the American Lithuanian Youth Association's (ALYA) camp (stovykla) held June 7-14 in Camp Dainava in Michigan.

In 1966, the First World Lithuanian Youth Congress stovykla was held here, as well as an ALYA camp in 1984, immediately preceding the Seventh World Lithuanian Dance Festival. At any rate, a very energetic group from New York undertook the task of organizing a Youth Association camp this year.

They planned an excellent program, not too crowded, featuring a variety of informative lectures dealing with Lithuanian topics and leaving plenty of time for socializing. The camp was heavily advertised in the Lithuanian press.

Unfortunately, the turnout was less than satisfactory. From all reports, literally only a handful of people showed up early in the week. A much larger contingent (including myself) appeared later for the weekend. By Saturday, there were at least 50 people. The organizers were left with a substantial deficit and justifiably, tried to recoup their losses by exacting a high price from the weekenders, which led to some complaints. Overall, however, it was an enjoyable weekend, with people from all over the States and Canada taking part.

Saturday's highlight was an ALYA forum. World Lithuanian Youth Association president, Gintaras Grušas, talked about the upcoming Congress in Australia. Individual activities by American and Canadian Youth Association chapters were presented and the Congress delegate situation clarified.

Presently, there are 28 U.S. delegates: everyone who had expressed a serious desire to be a delegate was made one. Eight more spots are still reserved for other Lithuanian youth organizations. That still leaves us



BALTIC TOURS

1987

TOURS TO LITHUANIA

15 Day Tours with 10 Days in Lithuania

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

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

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

Americans a few empty slots to fill (we are allotted 40). Quite a few of the delegates were at the stovykla, and leaders of the World and American Youth Associations conferred with them. Delegate preparation weekends in the eastern, central and western U.S. are planned for autumn.

One of our Youth Association's motivators in Chicago lamented the fact that all of the prospective delegates were of the younger crowd, mostly university-age youth, aged between 19 and 22. Where were the older, perhaps more experienced people? The over 25s for instance. That got me thinking. I found a 1979 issue of "Pasaulio lietuvis" which listed the ages of the Fourth World Lithuanian Youth Congress delegates. The

American average age was 22.5, the Canadians slightly younger. (There weren't enough Australian delegates' ages for a representative average).

I was at the 1983 Congress. Based on some knowledge, and some guesses, I arrived at a similar figure. It seems that as a rule, these Congresses, at least for America, attract the lower end of the 16 to 35 age group. That's not necessarily bad but it does say something about the age group that attends Congress. It means that each Congress attracts a new generation of Lithuanian youth who were not at the previous one and who might not make it to the succeeding one. We'll just have to wait and see.

(Courtesy of Jaužinis, Australia)

Cooking

with Aldona Marcavage

Lithuanian cooking has been influenced by the countries in which Lithuanians settled after the war. Look what's happened in USA to our popular potato:

CHEESEY POTATO BAKE

2 lbs potatoes, peeled, sliced
 ½ cup butter (6 tbsp and 2 tsp.)
 6 tspb. heavy cream (or sour cream)
 salt, pepper, nutmeg to taste
 2 eggs, lightly beaten
 1 cup cubed whole-milk Mozzarella cheese
 ¼ cup grated Parmesan cheese
 1 cup fresh bread crumbs

Boil potatoes until tender. Drain, and mash with six table spoons of butter and cream. Season with salt, pepper and nutmeg. Fold in eggs, Mozzarella and Parmesan, blending well. Spoon into well-buttered two-quart dish. Saute bread crumbs in remaining butter until lightly brown, about five minutes over medium heat. Sprinkle over potatoes. Bake uncovered at 350° for 20 minutes, until browned on top.

GRILLED LEG OF LAMB

One 7 to 8 lb. leg of lamb
 4 garlic cloves peeled and halved
 ½ cup olive oil
 2 tb. fresh rosemary leaves (or 1 tb. dried)
 1 tb. ground cumin
 1½ teasp. black pepper—salt to taste

Rub the entire leg of lamb with cut garlic, coat it liberally with olive oil. Pat rosemary, cumin and pepper evenly over the surface and sprinkle with salt. Grill the lamb over hot coals, turning it frequently, for about 40-50 minutes. Check for doneness by cutting into the thickest part of the meat and return to the grill, if necessary, testing frequently. Lamb should be pale pink in the center for best tasting. Slice into slivers and serve.

GREEN TOMATO CHUTNEY

4 cups peeled and chopped green tomatoes
 ⅓ c. chopped onion
 ¼ c. sweet yellow or green pepper-seeded and chopped
 1 garlic clove-minced
 1 c. light brown sugar
 ⅓ c. cider vinegar
 2 tb. peeled and minced ginger root
 1 tsp. salt
 1 tb. mustard seed
 ¼ tsp. ground turmeric
 1½ tsp. grated lemon rind
 1 cup golden raisins

Place all ingredients in stainless steel pot and bring to a boil. Reduce heat and simmer until the mixture is very thick. 1½-2 hrs. Let cool slightly. Ladle into jars and refrigerate until ready to use. It can be put into sterilized jars and sealed for longer keeping.

Lithuanian Studies

IN CHICAGO

Irena Adickas writes to *Bridges* "Our Kristijonas Donelaitis School of Lithuanian Studies is in Chicago, but we have students coming even from 60-75 miles away. For the past four years we have been offering Lithuanian Studies classes for adults and children who want to learn the language and culture that is their heritage. Classes, Saturday mornings, will begin on September 12th at 10 a.m., directly after registration at 9 a.m., at 6901 S. Fairfield Av., Chicago. For more information, phone (312) 422-8326 or (312) 832-6756." Irena Adickas.

IN NEW JERSEY

"Lithuania: Language, History, and Culture" is a new course offered this fall by County College of Morris in Randolph, N.J. (Route 10 and Center Grove Rd.). The

course will be held at the college from 7-9 p.m. on Mondays, September 14 to October 19, 1987. For registration information, call Community Service Programs at 361-5000, Ext. 204.

"Music of Lithuania"

The Radio Service of Seton Hall University, WSOU, in South Orange, N.J., is pleased to announce that beginning September 14th, 1987, the "Music of Lithuania" will return to the air Mondays, 6:00 to 7:00 p.m., 89.5 on the FM dial. The program begins its 22nd year on the air, under the direction of Dr. Jack J. Stukas, professor emeritus of Seton Hall. The program is aimed at propagating Lithuanian culture, also being of service to the Lithuanian-American communities it reaches.

Lithuanian Folk Medicine

Many rational procedures, based on longtime experience in health maintenance, became common in the practice of old Lithuanian folk medicine.

For older patients complaining of headache, the placement of leeches on the nape of the neck was recommended. Heart conditions like angina pectoris were treated with infusions of lily-of-the-valley, buckthorn or valerian. Anemic children were fed raw or cooked calves liver. To insure a baby's being born with straight legs, the mother during pregnancy was required to consume the finely ground shells of 14 eggs, indicating a recognized need for an increased intake of calcium at such as time. The pregnant woman was advised to refrain from alcohol to avoid giving birth to a baby weak in mind or one with a skin unduly red. An infant with diarrhea was to be fed only by its mother's breast, the mother herself being advised to keep a simple but wholesome diet.

Among materials of animal origin used in Lithuanian folk medicine, the *gyvatė* (serpent, snake) was held in high regard. Desiccated, boiled, baked or steeped raw in whiskey, the snake was used even up to the beginning of the 20th century for different ailments, in both man and farm animals. For humans, it was used to relieve stomach pains, for anemia, protracted dizziness and to stimulate the appetite. Liver problems Lithuanian folk medicine treated with animal gall, while diseases of the lung, especially tuberculosis, were treated with dog or badger fat. The best protection against the evil eye or diphtheria, it was believed, was a *rupūžė* (*Toad-Bufo Vulgaris*), either dried or cooked. Sheep, goat and mare's milk were considered especially nutritive for those not able to eat heavier food. Other healing agents of animal origin used on occasion were urine and excrement, human and animal.

Knowledge of the value of massage and other forms of physiotherapy was not foreign to *zynės*. For sprains and dislocated joints, they used "*nikšto mezgimas*," a special bandaging procedure. Scalds and burns were treated with compresses of grated raw potato; running ulcers with baked onion or freshly baked bread, hot from the oven.

LETTERS

TO THE EDITOR

Without you, many of my friends and my children's friends would know nothing about Lithuania, its glorious past, its sufferings, its culture, history and customs. Many would not even know Lithuania exists!

*Aldona Kairys
No. Providence, R.I.*

Just curious. My name is a shortened Lithuanian name, done so by my great grandfather. Might there be any way to find out what its original spelling was? My great aunts and uncles don't remember and all papers were burned in a fire when my father was eight.

*George Jeckell
Roselle, N.J.*

Bridges is an exceptional literary piece of work. We are so pleased with the choice of articles. My husband, who is non-Lithuanian, also eagerly awaits each copy to arrive.

*Mary Ann Doherty
Wakefield, MA*

My husband is an Air Force captain and his career has taken us to isolated areas with few Lithuanian contacts. I very much appreciate *Bridges* for it helps me to keep in touch with current events in the Lithuanian community while my husband enjoys readings articles about Lithuanian customs and culture. Although our children are too young to read *Bridges*, I am collecting a *Bridges* notebook so they may one day read about their Lithuanian heritage.

*Julija Grauslytė Emerson
Caribon, ME*

I enjoy every issue of *Bridges* and wish many blessings on all who work on it!

*Robert Novak
Los Angeles, CA*

If possible include more pictures of old Lithuania, homes and villages. Also their history up to 1940.

*Mrs. P. Armstrong
Manchester, N.H.*

Children in the Amber Palace
a new drama in English
by **Algirdas Landsbergis**
will be reviewed in
October *Bridges*.

ETHNIC ORNAMENTS

SOLID BRASS • 3-DIMENSIONAL



LITHUANIAN KNIGHT

- Museum Quality • Fine Detail
Cut thru durable solid brass
- Designed for year 'round display
- Display as a window emblem
or a unique 3-dimensional
ornament
- So unique, they are copyrighted

\$5⁵⁰ each - 2 for \$10.⁰⁰
PRICE INCLUDES SHIPPING
Pa. residents please add 6% P.S.T.



POLISH EAGLE

APPROX. SIZE
3" Dia. x 3 5/8" High



UKRAINIAN TRIDENT

Made with pride in U.S.A. • Satisfaction guaranteed or
return for refund. To order, send check or money order to:

EDWARD EIRIKIS • BOX 41 • MORTON, PA 19070

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*.

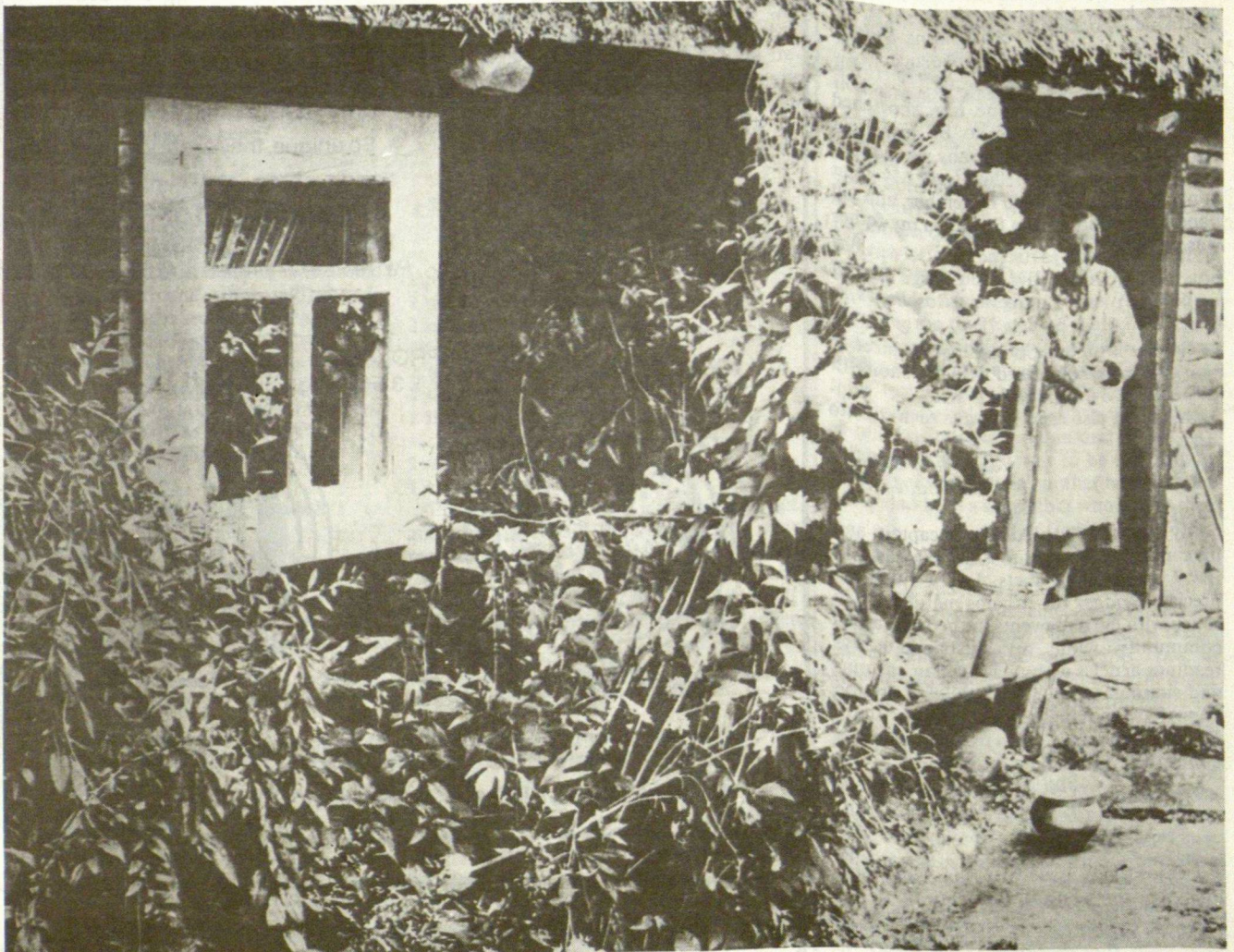


Photo by Ylevičius

The beloved cottage in Lithuania that was home.

THE RETURN OF VANISHED SUMMERS

By Vladas Šlaitas

In summer
she'd sit in the shade of the tall linden tree,
always peeling potatoes;
I was then but a boy of five.
It's many long years since Bobule passed
to another world,
peeling potatoes;
but how often I think of her, and each time
my heart feels anew the returning joys
of vanished summers.

(dmj translation)