

BRIDGES

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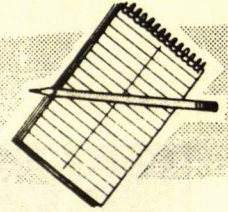


Paulius Augustus

The First Christmas

114

From the Desk of the Managing Editor



Dear Readers,

Linksmų Kalėdy, Merry Christmas, Joyeux Noel, God Jul or Feliz Navidad in any language, the wish is the same for peace, joy and happiness during this Christmas Holiday Season.

This month's **Bridges** is an expanded issue full of timely topics, the majority of which deal with the traditional celebration of a Lithuanian Christmas. A special section of this issue features the recipes for a complete *Kucios* meal, in simple step-by-step fashion. Other features this month include a discussion of Lithuanian Religious Art, Lithuanian Art '90 with a review of the exhibition by Gordon Ligocki, a reminiscence by Mr. Albert Cizauskas of a Christmas Past, a **Bridges** salute to Rev. Petras Baniunas, long-time Administrator of **Bridges**, and the Christmas Greeting of His Excellency, Bishop Paulius A. Baltakis.

One year ago, in this same space, I wrote the following: "Since June 15, 1940, when the Soviet Union subjugated Lithuania celebration of Christmas and its traditions has been forcibly held in secret because the primarily religious observances of Christmas has been outlawed by Soviet Edict. It will be interesting to see if the current rebirth in Lithuania will result in a change in conditions. Yet, for nearly 50 years, the Soviet's regard any public manifestation of religious fervor as threatening to the state.

What a difference a year makes. Christmas 1989 has been designated a national holiday for the first time in 49 years. The communist yoke is loosening in the land of our ancestors."

Who would have guessed that three short months later, on March 11, 1990, the Lithuanian Parliament would declare the Restoration of Lithuanian Independence and the Re-establishment of the Lithuanian Republic. In this rollercoaster year of Soviet-imposed blockades and the onset of negotiations regarding Lithuania's future one can still be optimistic that the Restoration of Independence declared in March will become a reality. At Christmastime, this is our hope.

So, as we prepare to celebrate Christmas here in the free world, let us be thankful for our freedom to celebrate Christmas in our own special way.

**May the Joy of Christmas surround you,
May the Beauty of Christmas bring you happiness,
May the Significance of Christmas enrich your lives, and
May the Hope of Christmas live within you for all of time.**

Your Managing Editor,

Eduardas V. Meilus, Jr.



BRIDGES

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Through the news journal, the publishers hope to re-establish ties between the detached mobile Lithuanian-Americans and their Lithuanian heritage by presenting items on Lithuanian culture, conditions in the homeland, events and personalities in America, and the aspirations of all who subscribe to the goal that Lithuania must and will be an independent free nation again.

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THE SPIRIT OF GOD IS LEADING US . . .

After long years of repression and spiritual bondage, the nations of East and Central Europe are beginning to crack open the door to faith and a meaningful life.

As Pope John Paul writes to the youth of the world, the Spirit of God has an active role in this political and social evolution. With astounding providence and grace It leads mankind toward a brighter future.

In East European countries all signs are pointing to a spiritual rebirth. Ideological and charitable organizations are being revived, while the youth is showing an interest in religion which was banned for long decades and are responding to Christ's call to fill the sparse ranks of religious leaders. There is a feeling of joy and pride that atheism failed to defeat them.

Seeing these signs, church and lay groups in the Free West are developing plans to provide Eastern Europe with financial, technical and organizational help. Moreover, our Lithuanian expatriates are giving their homeland various forms of aid in attaining spiritual freedom and state independence.

May Christmas be a unique opportunity for us to reflect upon the mystery of the Incarnation. The Son of God shared in the life of mankind -- we became His brothers and sisters. Let us therefore trust and feel that the Holy Spirit is leading us together, as His family, into a more purposeful and brighter tomorrow.

Wishing you a joyful and worthwhile Birthday of our Brother and Savior Christ.

+ Paulius A. Baltakis

+ Paulius A. Baltakis, OFM

BISHOP FOR THE SPIRITUAL ASSISTANCE OF
LITHUANIAN CATHOLICS LIVING OUTSIDE OF LITHUANIA

Lithuania's Catholics Visited by U.S. Delegation

by Ramunė Kubilius

In late August and early September, Chicago's Cardinal Joseph Bernardin visited Lithuania with five Chicago priests. The group included Bishop Paulius Baltakis who administers to the needs of Lithuanian Catholics outside of Lithuania, Reverend George Sarauskas, head of the newly created U.S. bishops national assistance office for East European and Soviet Catholics and Father John Kuzinskas, pastor of Nativity of the Blessed Virgin Parish on Chicago's Southwest side. During its five day visit in Lithuania, the American delegation visited churches and two seminaries. The reports, along with those of other clergy delegations touring other areas in Eastern Europe will assist the U.S. Catholic Conference in setting priorities and funding for the help needed as these areas reemerge under "glasnost" and after declarations of independence of Lithuania and other countries.

During their visit, Reverend Sarauskas said about Lithuania "Money isn't all that is needed here. . . They need contacts, they need education about organizing ministry. They need books and other material." Prime Minister Prunskiene was quoted as repeatedly telling Bernardin that the church could best serve Lithuania by "stressing the development of the human person" through morals and values. Religious instruction in state-run schools will begin next year.

MEMBERS OF ATEITIS IN THE U.S.

At the same time that the U.S. delegations were visiting Lithuania and other parts of Eastern Europe, eight members of Lithuania's Roman Catholic federation "Ateitis" toured the United States for about a month, hosted first for one week by fellow "Ateitis" members in the United States, then for three weeks by the Fellowship of Reconciliation, an ecumenical organization which was founded in the early days of World War I. FOR was responsible for the group's opportunity to visit the U.S.

From their arrival in New York City and subsequent trip to Chicago August 22 to September 2nd, the visitors from Lithuania met with Chicago members of "Ateitis," visited the "Ateitis" property in Lemont, IL, the Lithuanian Catholic Press, and other sites. They then travelled to Camp Dainava in Manchester, MI to attend an "Ateitis" sponsored seminar which was attended by about 130 "Ateitis" members from the U.S. and Canada. They were joined there by two priests from Lithuania who are also active in "Ateitis." Reverend Kazėnas and Reverend Boruta, who are also touring the United States, meeting with clergy and visiting Lithuanian-American parishes.

"Ateitis," founded in 1910, is said to be the oldest youth and young adult organization in Lithuania. It is unique in that it has no counterpart among other Catholic organizations around the world. The organization was banned in 1940 when Lithuania was annexed by the Soviet Union, and many members were deported to Siberian labor camps. "Ateitis" remained active — through the efforts of Lithuanian emigres and their children and grandchildren, and in Lithuania as an underground movement. Both groups had similar goals, working for the re-establishment of human rights and religious freedom for Lithuania. Both followed the movement's guiding principles of Catholic faith, intellectual activity, patriotism, family, and brotherly love. The emigre Lithuanians kept the organizational aspects of the movement alive and published philosophical and other literature. The "Ateitis" members in Lithuania were often imprisoned or brutally suppressed for their activities.

In November 1989, "Ateitis" was publicly re-established in Lithuania at a special conference attended also by "Ateitis" members from the U.S. and Canada. Membership has grown, and the summer of 1990 saw camps for Lithuania's "Ateitis" members — for the youngest, high school, and college-age groups.

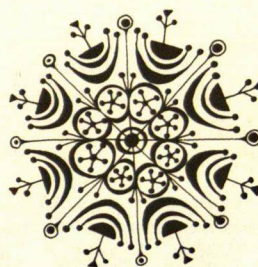
The Fellowship of Reconciliation in its press releases of the group's visit lists the current function of "Ateitis" as providing the youth of Lithuania with the opportunity for spiritual, intellectual, and cultural growth. The organization seeks to help rebuild Lithuania and re-establish the principles and positive values which it feels have been driven from Lithuanian culture by years of Soviet domination.

"Ateitis" is also actively involved in programs of social action, and members participate in work with the handicapped, sick, aged, poor, and disadvantaged. The delegation includes physicians, a health worker, scientists, Catholic press journalists, and an educator/translator. During visits to North Manchester, IN; Columbus, IN; Louisville, KY; Pittsburg, PA; Bethlehem, PA; and the New York City area, the group hopes to 1) share and discuss with Americans the political and social situation in Lithuania, and to interpret the Lithuanian independence movement and its non-violent basis, and 2) to meet and learn from community groups that work to address social problems in the U.S., particularly those that work with the physically or mentally handicapped, alcoholics, disadvantaged children, etc.

The Fellowship of Reconciliation advocates non-violence as both a way of life and a strategy for social change. There are FOR groups at work in 35 countries, and its membership includes Jews, Buddhists, Muslims, Christians, Hindus, and people of other traditions, as well as persons with no formal religious affiliation, according to the group's literature written by its executive secretary, C. Douglas Hostetter.

It is truly a happy coincidence that Lithuania and its peaceful means of regaining independence caught the attention of FOR. Members of "Ateitis," through the efforts of the group's leader in Lithuania, Dr. Arvydas Zygas, were able, during this visit, to enjoy the hospitality and share ideas with both their fellow "Ateitis" members and members of Fellowship of Reconciliation in various American cities.

It can only be hoped the hands of friendship and support will continue to span the Atlantic after all of the delegations and their hosts settle back into their respective lives after the visits are over.



Dear Lithuanian-Americans,

We received the 56 crates with stations and statues from St. George's Church in Chicago. Everything arrived safely and undamaged. Very sincere thanks on behalf of the 120,000 Catholics of Klaipėda. His Excellency, the Bishop of Telsiai Antanas Vaicius asked me to convey his gratitude. The bishop designated everything to two churches which are being built in Klaipėda — Mary Queen of Peace and St. Joseph the Exile, returned from Egypt . . .

We are building about 20 new churches in Lithuania. The greater part, about 12, are being constructed in the diocese of Telsiai. We are short of building materials, funds, works of art, artisans. The Catholics who are contributing to the construction of churches are not rich. The government does not help. And so your sincerity and enormous help is more significant. For example, on November 11, we completed the temporary structure for St. Joseph's Church. No church furnishings, no saints . . . and suddenly, St. Joseph himself, the Holy Virgin Mary, the Saviour Himself arrived in the form of statues from America!!! What joy there comes to Klaipėda and to Lithuania, rising from the ruins.

For several Sundays we have been celebrating Holy Mass — a high Mass — for the Lithuanians of America who sent us those holy furnishings. We know that the Lithuanians who built churches in America worked very hard in the tunnels of Manhattan, the mines of Pennsylvania, the stockyards of Chicago.

In tears they left Lithuania, then ruled by the czars, fleeing from famine, from persecution, from exile in Siberia for difficult beginnings in America.

But, where there are Lithuanians, there is prayer, there is a church! As were your forefathers in the new land, so are today the Lithuanians of Lithuania. Eternal peace, and thanks, and prayer for the Lithuanians of America of that time! Thanks and prayers for you now living, who worked so hard, contributed financially, packed all the items for shipment.

We know that the church of St. George still has the organ, three bells, altars, candlesticks, tabernacle, stained glass windows, which are difficult and expensive to pack. And we do not dare to impose upon you further. We ourselves would come to dismantle and to pack . . . but there is the ocean to cross . . . At least do not throw all that away or destroy it. Perhaps a time will come when all this will be able to be sent. If possible, at least store these treasures.

May the Lord bless you and keep you! Do not forget Lithuania and the true faith.

With love and respect,

Mons. Br. Burneikis,
Pastor of the Churches of St. Joseph the Worker
and of Mary Queen of Peace in Klaipėda, Lithuania

(Translated by Rev. Antanas Saulaitis, SJ)



Mons. Bronislovas Burneikis, Pastor of Mary Queen of Peace Church, addresses the faithful at the blessing of the temporary structure for St. Joseph The Worker Church on November 11, 1990.

Community with a Capital "C"

News items which were presented by National Executive Committee members at the latest meeting November 3, 1990:

- Rita Kalvaitis, representing Association of young Lithuanian-Americans president Sigutė Šnipas, brought members up-to-date on some of the Association's activities. Former Association president Darius Sužiedelis is now in Lithuania. He is keeping in touch with the Association's officers in Boston, especially concerning a new project — a sort of civilian volunteer corps for Lithuania. The Association will provide applications for anyone going to Lithuania who would like to become involved in a worthwhile project while there. Darius will match up projects with persons according to the needs and the persons' skills, etc. The Association now has 1300 names of young Lithuanian-Americans in its database and these will be the addressees to which mailings about the Corps and about the upcoming World Lithuanian Youth Congress will be sent. Write the Association of Young Lithuanian-Americans, c/o Boston Lithuanian Information Center, 368 W. Broadway, P.O. Box 95, South Boston, MA 02127.

- According to the latest information available to the Lithuanian Educational Council, there are now twelve states in which those wanting to learn Lithuanian can take classes. The latest — the twelfth is at the University of Pennsylvania, where the instructor is Aldona Page. The Educational Council president, Regina Kucas, also announced that the book *"Easy Way to Lithuanian"* is in the last stages of preparation and is ready to go to the publisher's. The Educational Council, which technically serves the needs of Lithuanian language schools in the United States has also received requests for information packets from a small Lithuanian language school in Moscow, and a family in Siberia. Although this involved an expense, it was felt to be a worthwhile aid package each time.

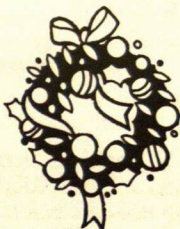
- The Public Affairs Council has begun working under its new president, Dr. Tomas Remeikis. Plans are underway for action in the legislative area after Congress begins session again in January. (Small strides were felt to have been made in the latest round of budget legislation although aid for Lithuania was not forthcoming.) Plans are already underway for preparing a list of possible speakers from which Lithuanian-American Community, Inc. chapters may want to choose for Lithuanian Independence Day (February 16th) and for appropriate commemoration of the one year anniversary of March 11th as well.

- Cultural Council president Dalia Kučėnas brought National Executive Committee members up-to-date on preparations for the VIII Lithuanian Theater Festival, taking place the weekend before Thanksgiving in Chicago. Ms. Kucenas is also an active participant in preparations for the Lithuanian Music Festival, scheduled to take place May 15 — May 28, 1991 in Chicago. Other cultural events scheduled to take place in coming months include a preview of Cultural Council member Petras Aglinskas' new opera, a mythological festival in Lithuania in 1991, the performance of the Lithuanian Philharmonic in Valhalla, New York in 1991, and many others. The Cultural Council tries to keep a calendar of sorts, whether it is a sponsor of an event, or if a member of the Council is on an organizing committee.

- In at least one instance, family members on either side of the Atlantic were reunited after news items were placed in the Lithuanian language paper *"Draugas"* by the National Executive Committee. A woman from Jurbarkas, Lithuania wrote to thank us for the news item — she received a letter from her long-lost cousin in Philadelphia. Let's hope that the woman from Wales writing on behalf of her father, Stasys Kačiulis, will also succeed in helping him locate his brother and two sisters (wherever they may live now) from whom he has not heard for over forty years. The harder letters to respond to, of course, are from those persons who seek assistance in emigrating, receiving financial or other support. The Lithuanian-American Community, Inc., as a volunteer organization, cannot offer that kind of individualized assistance. However, letters continue to come into the National Executive Committee office from persons wishing to correspond with penpals; they seek to write in Lithuanian, English, French, German, Russian, (but not very happily), even in Esperanto. Please contact the office if interested.

- In other news, Dr. Petras V. Kisielius has resigned from his duties as a vice-president in the National Executive Committee whose president Dr. Antanas Razma has not yet found a replacement for Dr. Kisielius. The Director of the Washington Office of the Lithuanian-American Community, Inc. (and a member of its Board of Directors), Asta Banionis, will be traveling to Paris for the Helsinki Conference. She will be available to assist, in various ways, the diplomats from Lithuania attending the conference.

- *Bridges* will celebrate its fifteenth anniversary in 1991. Hopefully, a suitable way will be found to commemorate the event. Perhaps long-time readers will actively write in their memories and comments?



Gift For Lithuania

The "Dovana Lietuvai" fund (Gift for Lithuania) paid for half of the cost of sending two containers filled with books from Chicago to the Martynas Mažvydas Library and other higher education institutions in Lithuania. The second half of the expenses was paid by Lithuanian Catholic Religious Aid. The containers in Chicago were organized by the Lithuanian Research and Studies Center in Chicago whose director is Dr. Jonas Račkauskas. A full page list of "Dovana Lietuvai" donors was featured in the November 14th issue of the Lithuanian language newspaper "Draugas." A new fundraiser is scheduled to take place over Christmas, with about 8,000 — 10,000 letters being sent out. Everyone's support is appreciated since this is a fund which does not gather "dust" (interest) in the bank, but is carefully spent to support worthwhile projects.

Chapter News

The Seattle, WA chapter of the Lithuanian-American Community, Inc. has changed its name to the Washington Chapter since the officers felt that all Lithuanian-Americans in the state of Washington are involved and represented.

The officers of the Detroit chapter of the Lithuanian-American Community, Inc. and its president Nijolė Zelwinder at a November 4th meeting decided to make donations to various publications and institutions, including the "Dovana Lietuvai" fund, "Bridges," and the World Lithuanian Community published Lithuanian-language publication "Pasaulio Lietuvis" (The World Lithuanian).

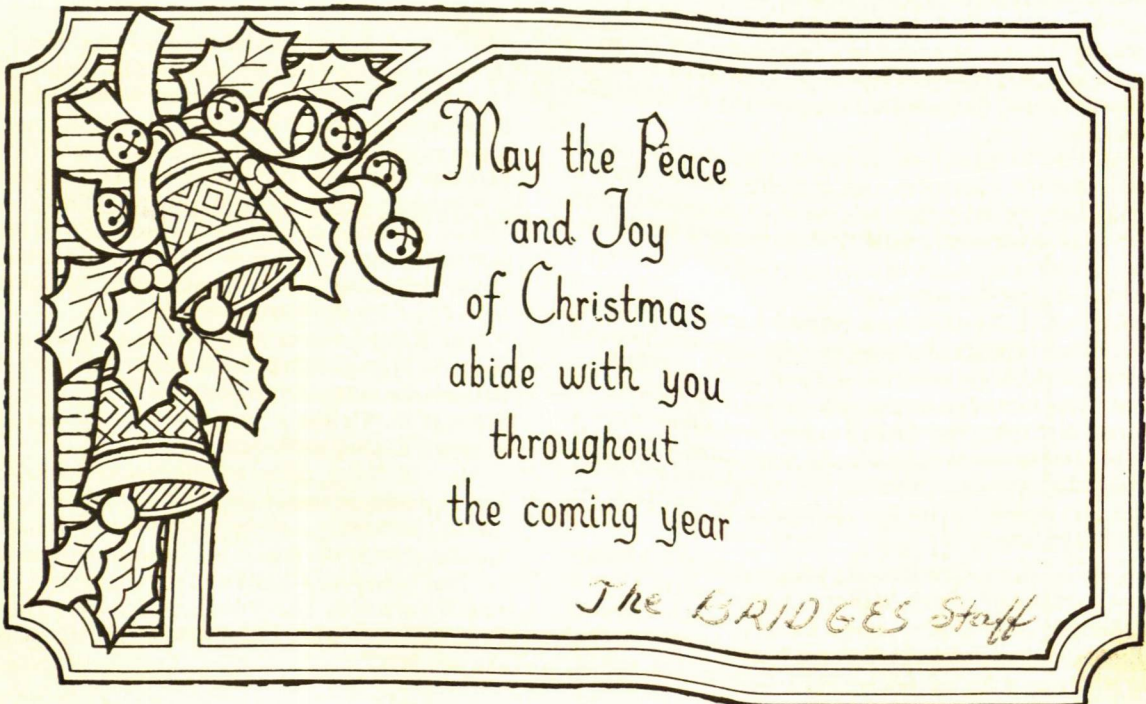
The Detroit chapter is sponsoring a performance of the playwright Kostas Ostraukas' "Saltkalvis," one of the plays which was performed at the 8th Lithuanian Theater Festival in Chicago, November 15 — 18. The festival was organized by the Lithuanian-American Community's Cultural Council. The director of the play is Juozas Ivanauskas from Lithuania.

The "Dovana Lietuvai" fund will pay for a container filled with books and toys for Christmas from New York to Lithuania, which is being organized by the New York Lithuanian-American Community region's president Vytautas Alksnis.

The Human Services Council

The president of the Human Services Council, Birute Jasaitis, invites all to help decrease the old debts of "Seklycia." A lottery is being organized and the winning tickets to be drawn during the fundraiser dinner December 2nd. Present income of the restaurant "Seklyčia" covers all present operating costs, but the debts remain. The Human Services Council's office in Chicago has become a necessity to many Lithuanian-American senior citizens. Recently, the office has also become a lifesaver for many arrivals from Lithuania who often come to the Center without a cent in their pockets and who require some sort of assistance. (The problems may in part be the results of inconvertible currency in Lithuania and the failure of the sponsors of the visitors to fulfill their responsibilities as hosts.)

(Items were compiled by Ramunė Kubilius of the Lithuanian-American Community, Inc. National Executive Committee, 2713 West 71st Street, Chicago, IL 60629.)



From Lithuania to Seton Hall

Less than two years ago, Arturas Karnishovas did not speak English. He had never heard of Seton Hall University. And he lived in Vilnius, Lithuania, which is a long way from New Jersey both geographically and culturally.

So what is Karnishovas doing attending Seton Hall this fall? He is living a dream, playing college basketball in the United States.

Several other players from Eastern European countries have enrolled at American colleges recently, leaving family, friends and familiar surroundings to pursue a new life, athletic and otherwise. The move will be an immense challenge for Karnishovas, who is 19 years old and will have to compete in the classroom and, on the court, against players like Billy Owens and Alonzo Mourning. But Karnishovas, a 6-foot-8-inch forward, is eager to prove to himself and to others that he is ready. He did not come this far to fail.

"When I was little, I had a game I used to play back at my home in Lithuania," Karnishovas said last week. "If I made the shot, I'd go to America to play basketball. If I missed, I wouldn't. I always made the shot. It was only something to dream then. Now it has happened."

Experienced Internationally

At least two other Eastern European players will be attending United States colleges this fall, a direct result of the changing political climate. Konstantin Pepeliayev, a 7-2 center from Leningrad, will be playing at Virginia Commonwealth. And Anna Abramova, a 6-1 inch forward from Leningrad, will be playing for the women's team at the University of California at Fullerton.

But Karnishovas is the only Lithuanian and he could have a significant impact at Seton Hall. When he was 17, Karnishovas was good enough to be the only teenager on his club team, Statyba, and he is experienced in international competition. Ten of Seton Hall's players this season will be either freshmen or sophomores, giving Karnishovas an opportunity for immediate playing time.

"By the time he leaves here, we expect him to be a very good player," said P.J. Carlesimo, Seton Hall's coach. "He's a European-type player in that he's comfortable playing away from the basket. He has a good shot with 3-point range, he can put the ball on the floor, and he can play both forward positions. We're excited about his potential."

Carlesimo said this without having seen Karnishovas play in person. He has talked to other coaches who have seen him, and Carlesimo received one videotape of Karnishovas in action.

When asked how often he gives a scholarship to someone he has never seen play, the coach laughed and said: "Sure, I would've loved to have seen the kid play seven times, but in this situation, that just wasn't possible. But considering the teams Arturas has played on and the experience he has had, his credentials are strong."

Carlesimo, whose 1988-89 team advanced to the national championship game with the help of an Australian star, Andrew Gaze, became aware of Karnishovas last year while attending the European championships. Sarunas Marciulionis, a Lithuanian who played for the Golden State Warriors last season,



approached the Seton Hall coach in Europe and told him that Karnishovas was interested in attending an American college. By last fall, Karnishovas had decided to leave Lithuania.

"It was a hard decision," Karnishovas said. "Going from Lithuania to New York is not like taking the train from New York up to Boston. I wanted to leave, but I didn't know what would happen from one day to the next when I first got here."

Karnishovas came to New York last November with Statyba during a world tour. When the team left, Karnishovas stayed behind, despite his coach's efforts to change his mind.

The original plan was for Karnishovas to begin classes at Seton Hall last January. But due to his limited knowledge of English, he did not make the required 700 score on the Scholastic Aptitude Test. That setback may have been a blessing. It gave Karnishovas more time to study English before being thrown into the college classroom. And it gave him more time to adjust to American life.

Since arriving in the United States, Karnishovas has been living in New Jersey with the family of Vida Lanys-Anton, a Lithuanian woman who met Karnishovas during Statyba's tour.

Likes McDonald's, and Pizza, Too

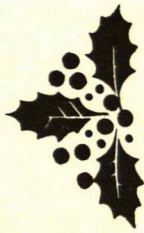
"When he didn't pass the SAT the first time, we didn't want him to go back to Lithuania because we were afraid the Soviet Government might not let him back out of the country," Lanys-Anton explained. "With Lithuania declaring its independence, they may have kept Arturas there as a form of retaliation."

Karnishovas spent the winter studying English and playing pick-up basketball games in New Jersey. He took the SAT again last spring and scored above 700, making him eligible for fall classes and basketball. He has discovered McDonald's, and he loves pizza. He also likes rap music.

Now Karnishovas is ready to begin classes as a business major, and Larry Keating, Seton Hall's athletic director, expects Karnishovas to be able to handle the academic requirements at Seton Hall. "He has a very strong background in math and science," Keating explained.

About 30 N.B.A. games are televised in Lithuania each year, and Karnishovas used to watch those games faithfully, mesmerized by the moves of Magic Johnson and Michael Jordan, his favorite players. His goal is to play with them one day.

"That's every kid's dream who plays basketball," Karnishovas said. "In my mind, I never knew if I'd have the chance to come here, but in my heart, I felt I would, I'm very excited. I will do my very best."



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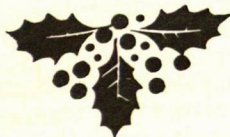
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A New Cookbook: A *Bridges* Book Review

by Ramune Kubilius

Author and television cook Jeff Smith has just published a new book called *The Frugal Gourmet On Our Immigrant Ancestors: Recipes You Should Have Gotten From Your Grandmother*. The book is largely filled with recipes, from Armenian, to Basque, Cambodian, Cuban, Ethiopian . . . to Lithuanian, and so on. In the Introduction, Mr. Smith wrote that the "great dream of this country was to establish a melting pot, a sort of democratic amalgam resulting from the many peoples who had already come here, and those who were to come . . . Thank God the concept of the melting pot has never worked. That is what this cookbook is all about." He also wrote that ". . . we get along best in America not as we are melted down but as we form a sort of stew, in which many traditions and flavors and cultures can each add to the pot, but each can be distinguished . . ."

So what did Jeff Smith write about Lithuanians and whose recipes did he choose? In the section "*The Lithuanian Immigrants*," the author wrote: "Modern history is strange. Two years ago if you mentioned Lithuania, the average American would have displayed a very hazy knowledge. Today, if you bring up the subject, the average American will start talking about the morning news and the courageous efforts of the Lithuanian people to declare their independence from the Soviets . . ."

Following the two and a half page introduction to Lithuanian history, the author reprinted and commented on recipes he received from and tested with St. Casimir's Lithuanian Church in Pittston, PA (in the Acknowledgements, he thanked Father Peter, Ann Challan, and the kind people of St. Casimir's). The recipes include: Pressed Cheese, Kugelis Potato Pudding, Fresh Sausage, Smoked Sausages, Cold Beet Soup, Pork in Gelatin, Raw Sauerkraut with Caraway. Recipes were taken from those mentioned in the acknowledgements and also from Bill Daileida.

So, expert cooks can compare their recipes with those discovered by the author who already has four other cookbooks under his belt. It's rather flattering to be among the thirty-five ethnic groups whose recipes are included in this book. In the Epilogue, the author wrote: "If you have not eaten with your ancestors, even in symbolic form, you have not been to table. That historical table is a part of the American dream that was shared by all immigrants who came here." Not every cookbook has so much historical, political, and social commentary.

(The Frugal Gourmet On Our Immigrant Ancestors by Jeff Smith, New York: William Morrow and Company, Inc., c. 1990.)

At Last —



GRAND TOUR OF LITHUANIA

July 22 — August 13, 1991

Itinerary will include all main points of interest in Lithuania. In addition, it will include:

- ★ Special performances of local folkloric ensembles, song and dance groups;
- ★ Picnics — gegužinės — with an opportunity to taste Lithuanian beer;
- ★ Reserved seats at the opening ceremonies of the World Lithuanian Sports Festival in Kaunas, and closing ceremonies of this Festival in Vilnius.

The caravan will include at least one bus for English-speaking Lithuanians, and one bus for Lithuanian-speaking travellers.

Price includes:

- Flights out of New York;
- All touring in modern, comfortable buses;
- Three meals daily;
- Soviet visa fees;
- Entrance fees to concerts, picnics, festivals;
- Baggage handling;
- English and Lithuanian speaking tour guides;
- "Vytis" agency representatives in Vilnius, Kaunas, Panevėžys and Klaipėda.



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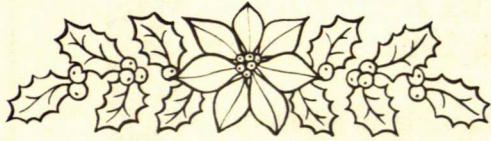
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A Bridges Salute!

The **Bridges'** staff would like to take this opportunity to salute Rev. Petras Baniūnas, long-time Administrator of **Bridges**, on the occasion of his 50th Anniversary in the Priesthood. Tėvas Petras, as he is affectionately called, was ordained into Christ's service on June 2, 1940. He arrived in the United States in the Spring of 1946. He then became the Superior of the Lithuanian Franciscans in Green and St. Catherine's, Canada. For a short time he was assigned to Toronto followed by service in Kennebunkport, Maine.

In 1958, Tėvas Petras became the Administrator of *Darbininkas* — the Lithuanian Language Weekly newspaper run by the Lithuanian Franciscans in Brooklyn, NY, a position he holds to this very day. When **Bridges** was conceived by a group of us on the East Coast fifteen years ago, it was decided that the Franciscans in Brooklyn, NY would print **Bridges**. We also asked that Tėvas Petras take on the duties of **Bridges** Administrator, a position he held until operations were consolidated in the Worcester, MA area in March of 1989.

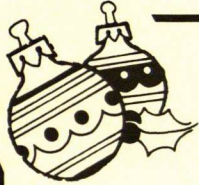
Tėvas Petras is one who believes in spreading the printed word. He is a present day *Knygnešys* — book bearer — in that fine tradition. All things published about Lithuania, in any language, are given his support.

Congratulations to Tėvas Petras on his Golden Anniversary and we all wish him — *Ilgiausių Metų*.

EVM



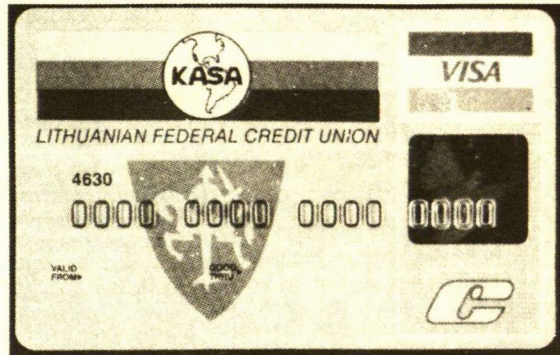
Rev. Petras Baniūnas, OFM on the occasion of his 50th Anniversary in the Priesthood. Photo, courtesy Darbininkas.



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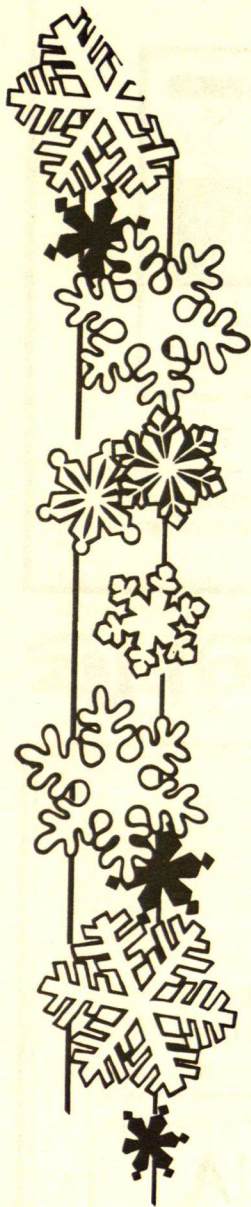
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SVEIKAS JĖZAU GIMUSIS

J. Naujalis



$\text{♩} = 76$

Svei-kas, Jė-zau gi-mu-sis. Šven-tas Die-vo Kū-di-ki!

Bran-già die-nà švęs-da-mi Už-gi-mi-mo Vieš-pa-ties, Links-min-ki-mės

ir džiau-ki-mės, Die-vui gar-bę duo-da-mi gie-do-ki-me!

Kanklėmis kankliuokime,
Sutartinę leiskime
Brangią dieną švęsdami
Užgimimo Viešpaties,
Linksminkimės ir džiaukimės,
Dievui garbę duodami giedokime!

Dangus mums jau artinas,
Žemėj žmonės linksminas.

Brangią dieną švęsdami
Užgimimo Viešpaties,
Linksminkimės ir džiaukimės,
Dievui garbę duodami giedokime!

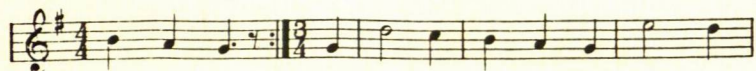
Hail Jesus, Holy Infant of God, born to us tonight! Celebrating this precious Christmas day let us be joyful and happy; let us sing praises to God.

BETLIEJAUS PRAKARTĖLĖJ

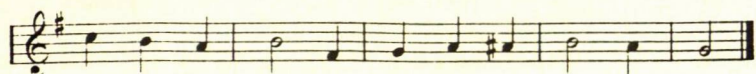
J. Švedas



Bet-lie-jaus pra-kar-tė-lėj pra- gy-do
 Į-vy-ko tas ste-buk-las, ką skel-bė



an- ge-lai. Var-gin-gam skur-de tarp gy- vu-
 pra- na-šai.



lė-lių Pa-sau-lio val-do-vas už-gi-mė.

Subėgę piemenėliai, pirmi Jį sveikino,
 Žmonijos Atpirkėją kukliai pagarbino.
 Nežinoma žvaigždė užtekėjus,
 Išminčiams kelią ji nušvietė.

At the manger in Bethlehem the angels are singing. The miracle foretold by the prophets came to pass: in a humble stable among farm animals the King of kings was born. The shepherds were first to greet Him and give homage to the Savior of mankind. A new star shone in the sky pointing the way to the manger for the three Wise men.

O NAKTIE, O ŠVENTA

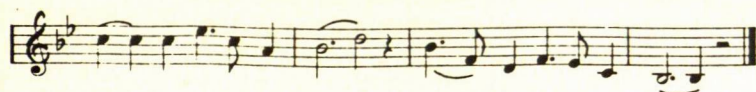
F. Gruber



O nak-tie, o šven-ta, iš dan-gaus at-si-ųs-ta!



Tik mei-li šven-to-ji šei-ma bu-di, Jė-zų mig-dy-dama:



su dan-gaus mik šyps-niu. su dan-gaus mik šyps-niu!

O naktie, o šventa,
 Piemenims apreikšta,
 Angelų šventom giesmėmis
 Iš dangaus išgirstomis,
 Kristus gimė šiandakt,
 Kristus gimė šiandakt!

O naktie, o šventa,
 O brangi valanda!
 Iš atverto aukšto dangaus
 Sau malonės žmonės sulauks,
 Dievui užgimus žmogum,
 Dievui užgimus žmogum!



Kalėdų giesmės/Christmas Carols

TYLIAJĄ NAKTĮ

J. Naujalis



$\text{♩} = 72$ *Vivo*

Ty-lią-ją nak-ti bal-sas su-gau-dė. Grei-tai ren-ki-
pie-me-nys, kei-kit, Die-vas už-gi-mė.

pp *f*

Tempo I

tės ir bė-kit, į Bet-lie-jų pa-sku-bė-kit svei-kint Vieš-pa-ties.

Nuėję rado Jėzų ēdžiose,
Kaip pranašauta Dievo knygoje.
Į Dievu jie pripažino,
Kaip juos angelas mokino,
Ir pasveikino.

„Išganytojai seniai geidžiamas,
Tūkstančius metų žmonių laukiamas,
Tavęs pranašai, karaliai
Laukė, o Tu šią naktelę
Mums pasirodei“.

Mes irgi laukiam, Viešpatie, Tavęs,
O kaip ateisi pas mus per Mišias,
Pulsim prieš Tave ant kelių
Gyvą kiekvienoj dalelėj
Šventos Ostijos.

In the stillness of the night a voice was heard, "Arise, shepherds.
God is born! Rise quickly and hasten to Bethlehem, hasten to
greet your Lord." They went and found Jesus laying in the manger
— as the prophets foretold long ago. They paid homage to God as
the angel instructed them to do.

ŠVENTOJI NAKTIS

Muz. J. Bertulio
Žodžiai K. Grigaitytės

Per bal-to snie-go pū-ką švie-siais žvaigždžių ke-liais

Sven-ta-sis Kū-di-kė-lis į že-mę nu-si-leis.

Nubraukti ašarėlių,
Paguodos rast vargė
Į Betliejaus tvartelį
Mes skubam pas Tave.

Gimtinės kančią nešam
Širdelėje mažoj —
Įžiebk saulutę skaisčią
Tėvynėj mylimoj.

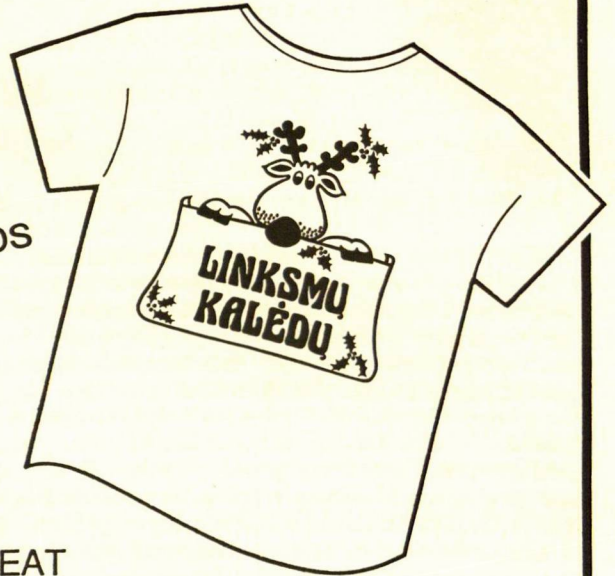
Through the white fluffy snowflakes, over the bright highways
of the stars, the Holy Infant will descend to earth tonight. He will
wipe every tear, he will console the poor. We will bring Him the
suffering of our homeland and carry away hope that the sunshine of
freedom will soon shine over our native land.



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Silent Night

by Albert Cizauskas

We left Germany in the fall of 1966 to live once again in the States. My family especially looked forward to spending its first Christmas in six years in our own country. We had been spoiled, however, because nowhere was Christmas observed in the same way it was in Germany, where the holy day and the holiday did not compete but rather complemented each other. For one thing, the Christmas season didn't start until December 6, the feast day of St. Nicholas, the real-life forerunner of our commercialized Santa Claus. German toys (at least then) were not the gimmicked, space-oriented, or ghoulish objects they have evolved into here, but rather imaginative playthings, often carved out of wood by artisans. The home of the original Christmas tree ("Tannenbaum"), after all, is Germany, and Germans in our time still lit white candles on fir trees inside their homes (a dangerous yet very picturesque tradition). Most of the loveliest Christmas carols are of German origin, and the most celebrated of all — *Silent Night* — came out of the Austrian Tyrol.

And so we were shocked in the States when we saw Christmas decorations put up in stores the day after Halloween, preempting even Thanksgiving, a beautiful American tradition steeped in the religious background of our country, simply because of its minor importance in stimulating sales. Carols were endlessly repeated on the airwaves, and constant reminders of so many shopping days until Christmas dulled our anticipation of the great day. After two months of mercenary displays, and the mindless proliferation of synthetic Santa Clauses in every department store, we became Christmas-weary, and even the children turned cynical and bored after their initial confusion.

My wife in particular was dismayed by the protracted and hectic shopping season before Christmas. She, as well as I, had forgotten, during our stay abroad, the frantic assault on the senses to buy, buy, buy, on television, the airwaves, the newspapers, and in all the stores, crowding out of our minds the joyous advent of the Incarnation.

Returning home one evening, I found my wife listening to recordings of German Christmas carols that we had brought home. In an agitated voice, she poured out her disappointment with the American Christmas in comparison with what we had found in Germany. Tonight, she said, marked the beginning of a personal boycott against the salesman's pitch. At least at home, she would silence the endless repetition of "Merry Christmas," followed by the false gaiety of commercial jingles to *buy* in the remaining days before the holiday. No longer would she fight her way in the densely-packed department stores to purchase unneeded gifts, marked up in price, and packaged so artfully they were more beguiling than what was inside.

Her rebellion came to a head that very day when she had taken the two youngest children Christmas shopping, stopping off first at Bloomingdale's where she put them in line to meet the store's Santa. After a long wait, punctuated by trips to the restrooms, they reached the head of the line, half-puzzled, half-frightened by the white-bearded, red-coated monstrosity who emitted periodic bursts of an unsettling cry that sounded

like "Ho, Ho, Ho!" All the kids in line were uncertain whether this strange creature was friend or foe. Some of them thought prudence better than courage, and bolted the line. Our kids, encouraged by their mother, stuck unwillingly to the line. By the time they reached the front, the figure stood up, stretched, yawned, and left. He was then replaced by another similarly-bedecked figure, slimmer than his predecessor, who said in a voice loud enough to be overheard, "Don't forget to punch the card. You forgot yesterday and there was hell to pay." My wife had a hard time explaining away this language as well as the large number of fake Santas everywhere they went. Even at their tender age, the children sensed a Santa-gate, just one of the many disappointments for my wife that were building up to a big disillusionment with Stateside Christmas.

This unhappy state of affairs persisted up to Christmas Eve, all of us continuing to pine for the peaceful German-style Christmas. My wife was determined, however, to have a Lithuanian Kucios meal. One of the children cried out that it was snowing! Yes, indeed, snow was falling, slowly at first, large errant flakes tossed about by the wind, but still real snow. Soon, the first flakes were followed by others, and these by others, so that, in a short time, the whole sky was mottled by millions of thick, white granules of snow, blanketing everything around.

With one mind, we all decided that Kucios could wait for an hour, while we went out into our first Stateside snowfall since our return, so providentially arriving at the best time of the year — Christmas Eve — to enable the real Santa Claus to drive his reindeer through the white sky and into our chimney after midnight.

We drove around the neighborhood which seemed so different now, so clean and white and sparkling in the street lights. We could even make out the individual flakes in our car's headlights, falling like a countless host of angels to blot out the noise and grime of everyday life.

And then we came upon something that seemed utterly unreal, as if the first Christmas Eve in far-off Bethlehem had suddenly appeared to us. It was so beautiful and unusual, that we got out of the car and walked over to it, a Nativity scene on a normally-busy corner that was the frontyard of a local church. At first we thought the figures were life-like statues. But, as we approached, we saw Mary move her head and smile at us. The children whispered to my wife, "Mother, see, it's Mary. She's come down to earth to show us how it was that first Christmas Eve. And Joseph is smiling, too. The angels and the shepherds are looking at Jesus, but, mother, He isn't moving. Why?" My wife answered, "Mary and Joseph aren't here. These are people like us taking the place of Mary and Joseph. But it's too cold for an infant, so they're using a baby doll instead."

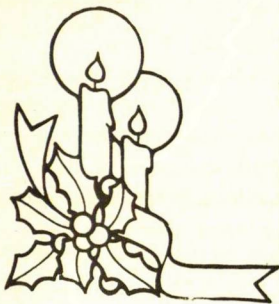
The unexpected scene laid a strange enchantment over us, as if we had wandered through the canvas of a Nativity painting by one of the great masters. By now, the snow lay thick upon the ground, muffling all the sounds around us, enhancing the sensation of a rare and holy moment in our lives. With no one else out in the snowfall, we felt as though we had joined the

shepherds and the angels in the stable at Bethlehem that first Christmas Eve.

And, then, breaking the pregnant silence, the church's carillon pealed the most beautiful carol of all — *Silent Night*. It was indeed a Silent Night, the living creche, lovely and moving in its religious symbolism, its dramatic setting framed by the heavy, falling snow. The peace that passes all understanding, the peace on earth proclaimed by the angels, filled us with its joy.

My wife, tears mingling with the snowflakes on her face, said quietly to me, "This is Christmas Eve. Not even in Germany did we have a Silent Night like this."

(First appeared in *Bridges* Vol. 11 No. 12).



Lithuanian Art '90 Religious Beliefs in Lithuanian Art by Gordon Ligocki

The annual Lithuanian Art Exhibition originating at the Lithuanian Art Gallery Ciurlionis, in Chicago, has taken on new direction this year. While composed of many of the same artists as last year, the unification of visual images under a single concept lends a new dimension and purpose.

Curator Algimantas Kezys initially anticipated that many of the previous exhibitors might possibly be put off by the "Lithuanian Art '90" taking on the central concept of religion. Artists normally balk at breaking their normal studio routine and flow of thought to produce work for theme shows. Some look to such ideas as constrictive or contrived, rather than as a mental springboard for growth.

Kezys' fears seem to have been unwarranted, maybe because he decided to liberally interpret the subject of religion as personal rather than orthodox. "Lithuanian Art '90" does not come off as a biblical lesson, though some pieces may reflect that origin.

A deep, rich still life by Ingalil Zukauskas expresses the most traditional reverence for the Bible as more than just a book. The seven by nine inch work is so exquisitely simple, that it carries the power of a much larger canvas. Its' composition plays hard edges against softer, more fluidly painted areas to make the open Bible with its gilded edges and flowing red ribbon a wonderfully ambiguous 2-dimensional shape beyond its initially felt 3-dimensional presence.

Less traditional both in technique and in his interpretation of Christianity, Juozas Mieliulis places the Christ figure in a celestial sky. Appearing in three phases at different points of the heavens, Christ's facial expressions change and His crown becomes more ornate in each. This crisp painting with lucid detail in key areas is intentionally a cerebral, perhaps, questioning piece.

The triple Christ figure reappears in a less questioning form in the intensely colored painting by Jadvyga Paukstiene. The figures, in this case, emerge from a field of hot contemporary colors that range from stop-sign yellow to cobalt to purple to mauve. If the color approach is not totally new, this hot range of hues is particularly untraditional in what appears to be a sincere religious effort. If these pieces highlight the universally Christian portion of the show, another segment deals with a more particularly Lithuanian form, the enigmatic "Folk Christ." It reoccurs in two and three dimensions throughout the show. It is strongest though, in the work of a ceramic sculptor, Antanas Ulevicius. Three of his monoliths present a grouping of great strength and contagious emotion. They are highly abstract and simple.

Though glazed with contemporary lustres punctuated with flashes of pure green and magenta, the viewer might still feel that the abstract cleanness supercedes twentieth century visual explorations. Even the jagged appendages of the crown appear as much like a tradition as a visual element.

A step further into folk tradition, Emilijus Holenderis portrays Perkūnas, the folk god of thunder, in bold, contemporary brushwork. He uses ambiguous geometric space to further dramatize clouds, lightning and the figure of the god in earthy tones and uninhibited brushwork.

It may be the inclusion of non-christian, non-traditional beliefs as religion that offers "Lithuanian Art '90" the most flexibility for participating artists and, therefore, the most credibility.

Lydia Vaitkus-Koklys' piece presents a slightly Eastern concept that any product of human endeavor is an offering. This high-resolution depiction of hands holding a conch shell is crisply painted in hues from pastel to cobalt purple. Another clean, high-resolution work by Dalia Ramanauskas offers pure nature almost as deification. The piece very delicately balances the strength of nature's pebbles with their infinite edges and shapes against softer elements and textures — a wonderfully sparse piece.

A dreamlike photographic portrait by Paulius Kijauskas brings surrealist technique and interpretation to reincarnation. The photographer increases the photo's sense of space with reflections of cellophane over his face. Much of the rest of the piece plays varying focus with textural/formal spatial experimentation.

In this exhibit, one cannot always detect how serious a role the concept presents in a work of art, but such a theme can often make an artist stretch formally and visually.

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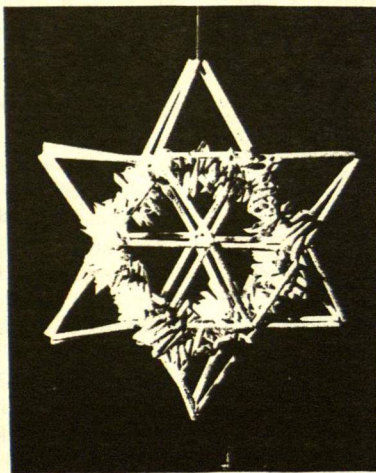
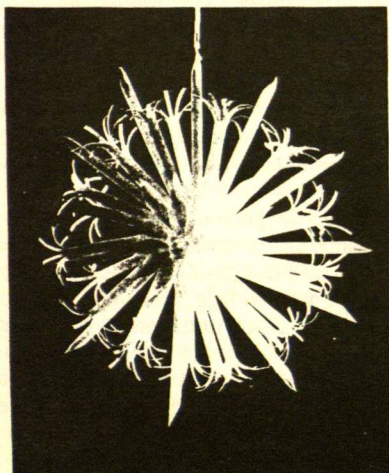
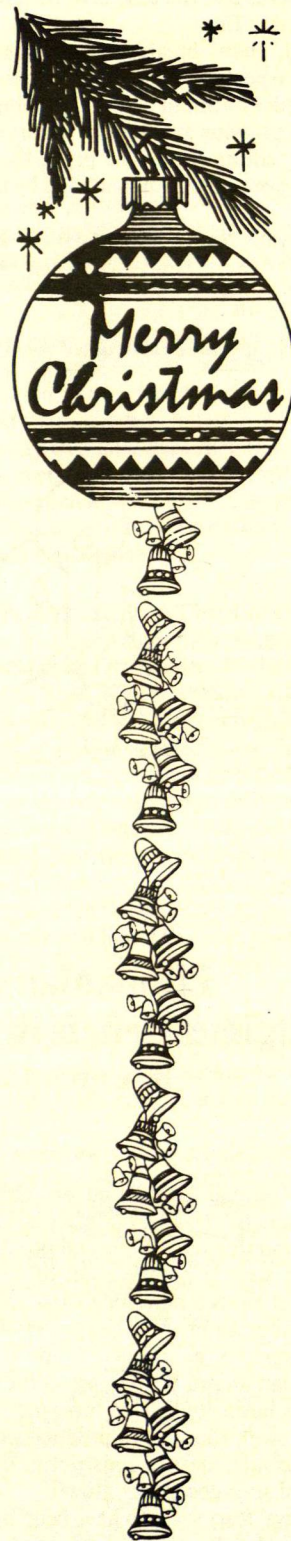
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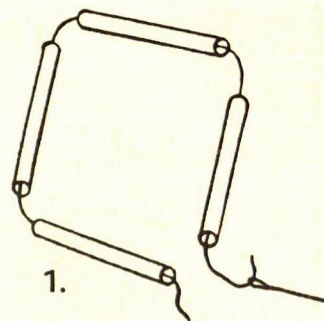


Lithuanian Straw Christmas Ornaments

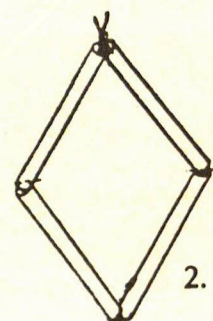
The materials necessary are: a box of white paper or plastic drinking straws; a spool or ball of strong white thread; several long needles with eyes large enough to accommodate the thread selected; a ruler; sharp scissors and imagination.

To begin: cut 8 equal lengths of straw, about 2-3 inches long. Thread the needle with an average length of thread (the end need not be knotted), a long piece is useless for it tangles, wraps around the straws and interferes with the work. Thread four pieces of straw one after another like a necklace by inserting the needle lengthwise. Tie the thread ends and you have a straw "wreath." Do not cut the thread but pull it through two more straws, tie to the opposite end. (see figs. 1 and 2); thread the last two straw pieces and again secure to the opposite end (fig. 3). Cut 4 pieces of straw, shorter than the first 8 (all of which are of equal length), for example, if the first were 3 inches long, these 4 can be 2 inches long (of course, pieces equal to the first may also be used. When shorter pieces are used the ornament will be more elongated, when equal lengths are used, the result will be square, shorter.) At this point the needle and thread are at the end of the ornament (fig. 4). Reinsert it through one straw piece (any piece) so the needle ends in the middle (fig. 5). Thread one of the newly cut pieces and attach it to the second joint, in the middle (fig. 6). Do this until all 4 straw pieces are secured. We now have an elongated or square "box." Everything done subsequently is but a variation or elaboration on this basic figure. If the thread ends while working, cut another piece from the spool, thread it into the needle and tie the end to the thread remaining in the ornament. Place the knot so it remains hidden inside a straw piece and cannot be seen.

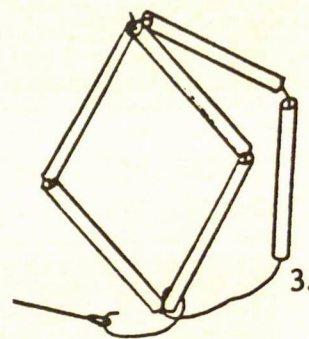
Cut 8 more pieces of straw, about the length of the other 4. The needle and thread are still in the middle of the ornament where the last 4 pieces were secured. Thread two new pieces and tie them to the other connecting point; thread 2 more and tie again; thread the fifth and sixth and tie; thread the seventh and eighth and tie. Seen from the end, the ornament looks like fig. 7. This already resembles a star for the points made with the last straw pieces look like rays. If longer straw pieces are used, these points will be longer and sharper. But these "rays" are hanging loose, they swing from side to side. They must be secured. Cut another 4 pieces longer than any before. Determine the length by holding one of the "rays" horizontal, neither up nor down. The new straw pieces must be able



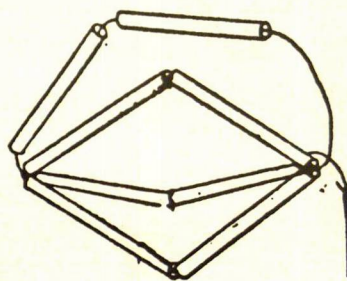
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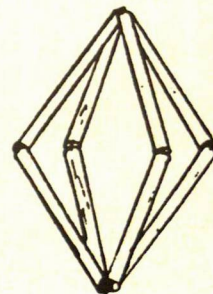
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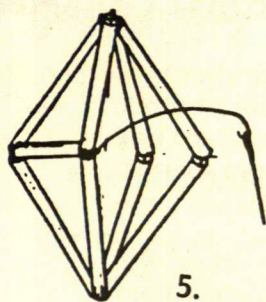


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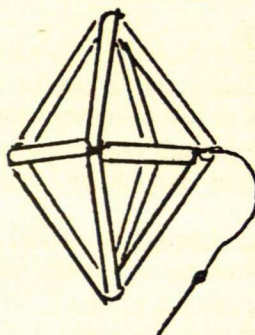


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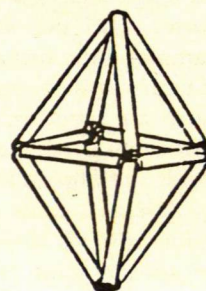




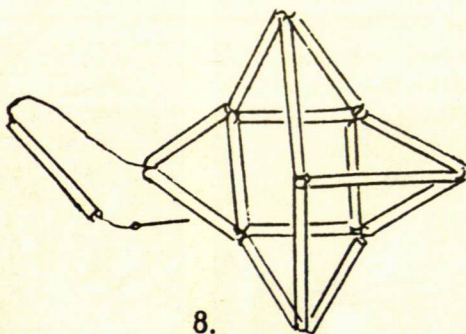
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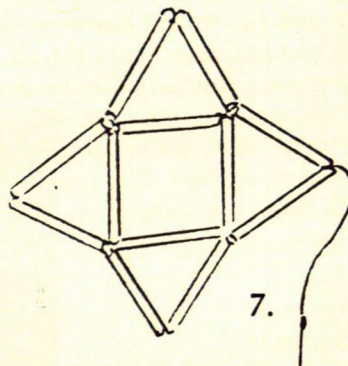
to hold the "ray" in that position. All 4 straws must be equal (otherwise the ornament will be crooked). Thread the needle through one straw piece so it comes out at the point. Add the new (longer) piece and secure to the top of the ornament (fig. 8). Thread another straw, bring it to the middle of another point and attach. Draw the needle through the straws that form the point so that it arrives at the end of the point (through 2 straws). Add the third straw, pull it to the top of the ornament and tie off. Do likewise with the last (fourth) straw section. If desired, cut 4 more straws of the same length and perform the same process, securing them to the bottom of the ornament. We now have a very complicated ornament. It can be left as such and hung on the tree or we can continue working and adding more points, attaching small four pointed figures to the bottom and at the end of every point. Such stars may be fashioned with 5, 6 or 8 points. To do this, at the very beginning, instead of 8 straws, cut 10 or 12 or 16; in between add 5, 6 or 8 straw sections and work as above.



6.



8.

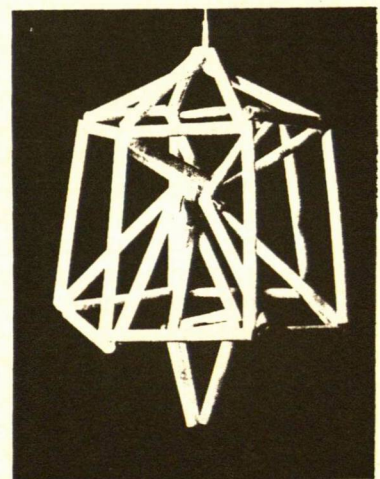
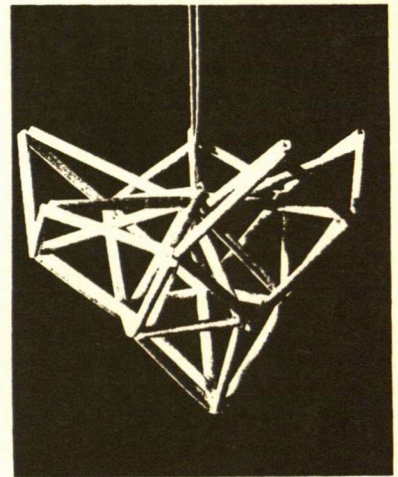
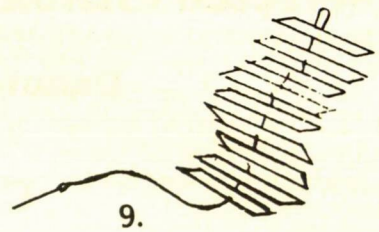


7.

Some people like to make chains from straws and wrap them around the tree like necklaces. These chains are very attractive against green background of the tree. They are very simple to make. Take a sharp needle, strong white thread, scissors and white straws. Cut the straws into 1 or 1/2 inch lengths. Cut on the bias. Pierce straw pieces with the needle and string them on the thread in a long chain (fig. 9).

White straws can also be used to make glued ornaments. In addition to the materials named above, you will need white glue that dries invisible, graph paper (with medium squares) and examples of Lithuanian traditional designs. First draw a design on the graph paper — a tulip, a star, a lily, etc. The design needs not be complicated. Separate motifs, rather than an entire design, are better suited for this. The length of the straws will depend on the length of the design parts. Cut them accordingly. Apply glue to the straw, press it into the appropriate spots on the paper. Use this method to cover the entire design drawn. It takes time for the glue to dry sufficiently (it may be left overnight). After the glue hardens, turn the ornament over and repeat the entire process on the other side, glueing pieces of straw in the appropriate places. Leave to dry. Then, carefully cut away all the paper not covered with straw so it does not protrude from the ornament. Attach a string to one end and hang on the tree. These glued ornaments are also easy to make from real rye or wheat straw. Rye straw is more silvery in color while wheat straw is golden yellow. Such ornaments reflect the tree lights and are very pretty. The straw may be split lengthwise and ironed completely flat. It then lies even flatter on the paper and has more sheen.

Three-dimensional straw ornaments can also be fashioned from real straw. The method is quite similar to the one described above. To prevent the straw from splitting when it is cut (it is very brittle), it must be soaked at least one hour in very hot water (leave the straw in water even if it cools). The soaked straw is flexible — almost rubbery — and is easily cut. If the cut pieces dry out while working, drop them back into the water to soak. The straw must be smooth, uniform in thickness and without bumps (or joints which every wheat and rye stalk has — a joint will prevent the needle and thread from going through the straw). Ornaments made of real straw are very attractive and look great on the tree for they reflect the lights. They are also quite durable if carefully stored or hung, at least as durable as paper straw ornaments.



Lithuanian Christmas straw ornament.

Selected Lithuanian Christmas Traditions

compiled by
Danutė Brazytė Bindokienė

Christmas Eve

Preparations for Christmas Eve take all day. The house is cleaned, food prepared not only for the special supper (*Kūčios*) but also for the first day of Christmas. People fast and abstain from meat.

Although official fasting no longer exists, we should refrain from meat on Christmas Eve so as to preserve Lithuanian tradition. It is vitally important that the Christmas Eve dinner (or supper) include no meat dishes because it could then no longer be called *Kucios* but an ordinary meal prepared for any other evening.

On Christmas Eve, the house must be thoroughly cleaned, all the bed linens changed and all family members must bathe and don clean clothes before the evening meal. For the Christmas Eve dinner, the table is prepared as follows: a handful of fine hay is spread evenly on the table. This is a reminder that Jesus was born in a stable and laid in a manger on hay. The table is then covered with a pure white tablecloth, set with plates and decorated with candles and fir boughs. Live flowers are inappropriate for the table, in particular, red or white poinsettias which are so popular in some countries at Christmastime. A small plate with as many Christmas wafers as there are persons present is placed in the center of the table. In some Lithuanian regions these wafers were called God's cakes (*Dievo pyragai*) for they were obtained from the parish and were imprinted with Biblical scenes of Jesus' birth. Although *plotkelė* was the popular and better known term, the word is borrowed from the Slavic. It is better to say *paplotėlis*, *plokstainėlis* or even *Dievo pyragas*.

All family members make an effort to come home for the Christmas Eve supper, even from a distance. Perhaps not so much for the meal as for the sacred family ritual which draws the family members closer, banding everyone and strengthening warm family ties. If a family member has died that year or cannot attend the meal (only for very serious reasons) an empty place is left at the table.

A plate is still placed on the table and a chair is drawn up, but no spoons, knives or forks are set. A small candle is placed on the plate and lit during the meal. It is believed that the spirit of the deceased family member participated in the *Kūčios* along with everyone.

Long ago, the principal dish was a mixture of various cooked grains: wheat, barley, oats, peas and beans. This mixture was called *kūčia*. It was eaten with honey diluted with warm boiled water. The word *kūčia* itself comes from the Belyorussian and means a porridge of dried grain.

Twelve different dishes are served on the table because Jesus had twelve apostles. All the dishes are strictly meatless: fish, herring, *slīžikai* with poppy seed milk, *kisielius* (cranberry pudding), a dried fruit soup or compote, a salad of winter and dried vegetables, mushrooms, boiled or baked potatoes, sauerkraut (cooked, of course, without meat) and bread. In keeping with Lithuanian Christmas tradition, only the dishes as they were prepared in Lithuania for this meal should be eaten and fresh fruit, fresh vegetables, exotic seafood should be left for another meal. It must not be forgotten that Lithuania is a northern European country where cucumbers, tomatoes, grapes, etc., do not grow in winter. The people whose lifestyle produced the *Kūčios* traditions made do with foodstuffs prepared in the summer and fall: dried, pickled and otherwise preserved for the winter.

In certain Lithuanian regions, apples were placed on the table because December 24th is the feast day of Adam and Eve. The apples recalled our first parents through whose sin mankind fell and that the world was saved through the submissiveness of the New Eve — Mary, the Mother of God — to God's will.

Everyone gathers at the dinner table as soon as the first star appears in the sky. If the night is cloudy, the meal begins when the father or grandfather announces it is time to eat. When everyone is assembled at the table, a prayer is said. The father then takes a wafer and offers it to the mother wishing her a Happy Christmas. "God grant that we are all together again next year," the mother responds and breaks off a piece of wafer. She offers the father her wafer in return. The father then offers his wafer to every family member or guest at the table. The mother does likewise. After them, all the diners exchange greetings and morsels of wafer. Care is taken not to skip anyone for that means terrible misfortune or even death the following year. In breaking a piece of wafer, each tries to get a piece larger than that remaining in the other's hand for it

means his year will be better. The person holding the wafer tries to prevent a large piece being taken for this will "break his luck."

If apples are placed on the table, the mother takes an apple after the wafers have been shared, cuts it into as many pieces as there are diners and gives the father the first piece. This symbolized the fall of the first parents when Eve gave Adam the apple which he took and ate. Then, the apple pieces are distributed to those at the table.

The order of eating the other dishes is not established, everyone eats what he wishes, but it is essential to at least taste every food. Whoever skips a *Kūčios* dish will not survive until the next Christmas Eve.

The meal is eaten solemnly, there is little conversation or joking and alcoholic beverages are not served. If anyone needs to drink, water, homemade cider or fruit juice is served. After the meal is consumed, no one hurries to leave the table: the first to rise while another is still eating will die first. The family remains seated, the mood lightens, predictions and forecasts are done about next year, health, happiness, love and etc. Christmas Eve is rich in prognostications.

Here is but a small sampling of prophecies and divinations:

- While seated at the table, look at the walls where the candlelight casts the shadows of those dining. If your shadow is large, wide and of the whole person, the year will be good, there will be no illness, everything will go well. If the shadow lacks a head a terrible calamity will occur; if it is skinny, unclear and wavering, the year will be difficult.

- A stem of hay is pulled from under the tablecloth. It cannot be picked, the first one the fingers encounter must be drawn. If a long slender stalk is withdrawn the girl can expect a tall slender husband (or at least beau), while a short, fat, bent stalk means a short, fat crooked husband. If this happens to a man, his future wife will be slender and tall or fat and short like the straw drawn. Married persons can also guess next year's happiness from the kind of stalk pulled. A thin stem indicates a flat, empty wallet, a "lean" year, while a fat one means a prosperous year, a full wallet. If a married woman pulls a straw thicker in the middle, she will have a baby that year.

- Other predictions may be made while still at table. Three plates are used, a key is placed under one, a ring under the second and a coin under the third. The plates are mixed and one is chosen. The ring signifies love, marriage; the key means owning an apartment or house; while the coin indicates a prosperous year. A piece of paper is crumpled, placed on a plate or cutting board and its shadow examined. The first impression is decisive. If a form of transportation is seen, the person will travel a great deal next year; if a house or building, a move will be made to a new

place; if a flower or other plant, a wedding will be held; if a cradle, a new family member will arrive; if a coffin or burning candle, death. Similar prognostications are performed by pouring melted wax into cold water and examining its shadow.

After everyone leaves the table, the food is left to stand overnight. The spirits of deceased relatives or loved ones will visit the home during the night and eat. It was believed that the baby Jesus allows the souls of all the departed to return to earth to visit their families. It would be disgraceful to have the visiting spirits return without taking refreshments.

The country people believed that Christmas Eve night was miraculous: various omens and rituals could not only be used to predict the future, but all of nature felt the significance of the night. At exactly midnight all animals were able to speak like humans. But, to listen to their conversation was extremely dangerous because you could learn the day of your death. At precisely midnight all water turns into wine, you must simply hit the correct moment which is of very short duration. If the sky is clear on Christmas Eve night and full of stars, the year will be good. That night you must also pray before retiring else nightmares will trouble you all year.

- After dinner a girl sweeps the floor, pours the sweepings into her apron, takes them to a crossroads and tosses them out. Then she stands and listens from which side dogs are barking, from there she will get a husband.

- Sitting with her back to the door, a girl throws a shoe over her head: if the shoe lands with the toe toward the door she will leave home that year (marry, go to a distant school; a man will leave for the army, a faraway job, etc.). If the shoe heel faces the door, he or she will remain at home.

- All the shoes in the house are gathered together and placed in a pile, they are then lined up one behind the other to the door. The person whose shoe touches the door will be the first to leave home (some say, the first to die).

- To see the future, go into an empty room after the Christmas Eve supper, prop a mirror against the door, bend down and look at the mirror through your legs: you will see your future husband or wife.

- Take a full glass of water, a gold wedding band, a mirror and two candles. Place all the items on a white tablecloth. The wedding band is dropped into the glass, the candles are lit and placed on either side of the mirror. Sit in front of the mirror, take the ring out of the glass with your fingers and then drop it back in. Do this three times. The third time you remove the ring from the water, look through it into the mirror: you will see your future or the man you will marry.

- Drip several drops of wax from a blessed candle into a cold glass of water. Place the glass by your bed. That night you will dream about your future spouse.

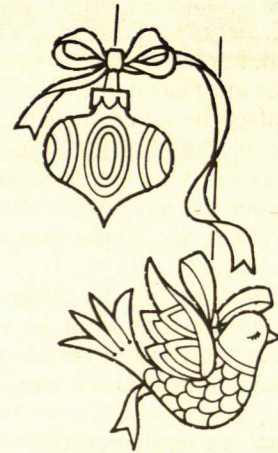
- Take a bowlful of water and twelve pieces of paper written with men's names. Fold the papers over the bowl's rim so that one half hangs over the water. Place a piece of candle into a sliver of potato or turnip, light it and float it on the water. Stir the water with a finger to cause the candle to float around. The paper at which it stops or which it sets on fire indicates your husband's name. Questions about the coming year can also be written on the pieces of paper, but the answer can only be "yes" or "no." The paper which the candle lights or at which it stops means that those things will come true.

- The simplest form of fortunetelling is to count in twos. Dry *slizikai*, matches, peas, firewood by the hearth, candy or anything else can be counted. If it comes out in pairs, a wedding will take place next year.

After the *burtai* are done, the family gathers around the Christmas tree. A beautiful tradition is singing Christmas carols in unison and reading Bible excerpts about Christ's birth. The reading is usually done by the oldest family member. If you still have grandparents (or parents) who were born and lived in Lithuania, ask them to relate how they celebrated Christmas when they were little. It would be good to tape the entire family program, later include the date and put it away. It will become very precious when the children are grown and the grandparents no longer living.

Christmas presents and Santa Claus (*Kalėdų senelis*) were relatively new things in Lithuania during the period of independence. Earlier, people celebrated Christmas not for the presents but because it was the birthday of God's Son. The *Kūčios* meal, prayers said in unison and an opportunity to spend time with loved ones were quite sufficient to create a festive atmosphere. In more recent times, however, things we are accustomed to see in other, non-Christian countries were added: Christmas trees, gifts, tinsel, Santa Claus.

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Even when Christmas trees were decorated and gifts expected in Lithuania, the children had to "earn" those gifts. When he arrived, Santa Claus required the children to perform. Every child did what he could: some recited poems, others sang, danced or played an instrument. If Santa Claus did not come in person, the children still had to perform, because Santa "sees all" and will see them also. After presents were exchanged, the children usually went to bed while the adults went to Midnight Mass (which is still called *Bernelių* — Shepherds' Mass).

It should be mentioned here that at Christmastime, Lithuania is already in the grip of winter. The fields are covered with sparkling snow, streams, rivers and lakes are under ice. Country roads were also snow-covered and the people usually travelled in sleighs. On Christmas Eve night, bells were attached to the horses' harnesses: sometimes one or two or an entire string of bells. Sometimes small, high-pitched hand-bells or a good-sized bell. From all sides on Christmas Eve night resounded with the chiming and tinkling of bells: near and far, soft and loud... The mysterious, quiet night air of Christ's Birth resonated with endless ringing, the murmur of sliding sleighs and Christmas joy.





Christmas Day

Christmas, the ancient festival of the return of the Sun, was known in most pre-Christian European nations. It celebrates victory over the winter's darkness, the virtual start of the new year. Beginning with Christmas, the days begin to lengthen in Lithuania. The dark gloomy days of November and December (and the even darker nights), begin to end. When the festival of the Sun's return was changed to the feast of Christ's Nativity, Lithuanians adopted it with the same enthusiasm and celebrated it with equal solemnity. Yet, in today's Christmas, we still find many old customs, especially charms and predictions.

In earlier times, Christmas was celebrated for three days. This was quite feasible in a farming nation for work decreases in the middle of winter, only the household and the livestock need care. All other labor can easily be postponed. The first day of Christmas was so sacred that only the most necessary work was allowed. There was no visiting, no cooking: only food prepared in advance was served. On Christmas morning, even before breakfast, the family sang holy Christmas hymns, then exchanged Christmas greetings and finally ate breakfast.

In the country, early on Christmas morning, the hay was removed from the Christmas Eve table and taken to the livestock. The person removing the hay examined whether many seeds — grain — had fallen from the hay. Many seeds signified a good harvest the following year. The hay from the supper table was fed to the cows, oxen and sheep. Horses were excluded because the Bible does not mention the presence of a horse in the stable at Jesus' birth.

After going outdoors, people closely examined the Christmas weather. If Christmas was white, Easter would be green. If it happened that the snow had not yet covered the ground at Christmas, it would certainly snow at Easter. People also tried to remember if they owed anyone anything. All debts had to be repaid by Christmas, otherwise much debt would be incurred all year long.

In more recent times, people stirred from their homes even on the first day of Christmas though they never forgot this was the feast of Christ's Nativity. Neighbors assembled at the home of a larger landowner, sang Christmas carols and other hymns,

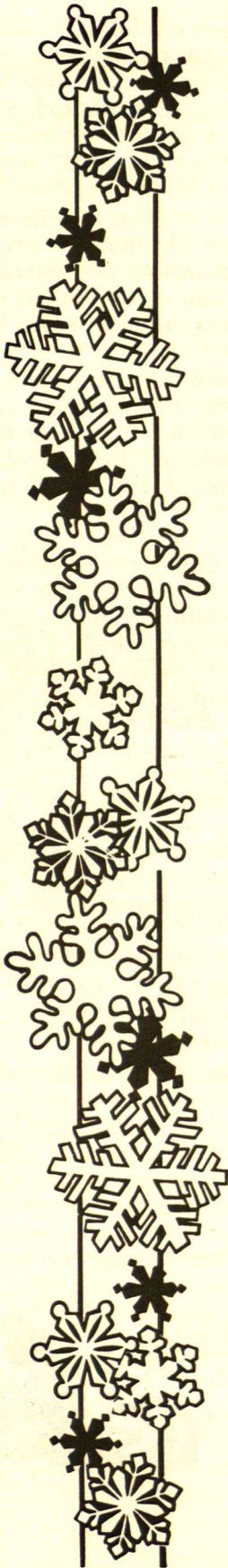
prayed together and only then did the musicians make their appearance. The homeowners were the first to dance thus launching the festivities. This signalled the official end of Advent, for entertainment during Advent was shunned or even forbidden.

The Christmas season lasts until the Feast of the Epiphany. During this period every evening was considered a time for recreation. It was a perfect opportunity to go visiting, take refreshments, make merry because heavy toil was not required, the season was too holy for that.

In Lithuania, it became accepted to decorate Christmas trees only during the period of independence (especially the second decade). The custom and most of the tree decorations came from Germany. The decorations were mostly made of glass: angels, various figures, soldiers, balls, etc. Candy in shiny colored wrappings, red apples and pretty cookies were also hung on the tree. After Christmas, the children were allowed to "pick" the goodies off the tree, while the decorations were put away for next year. Because the trees were lit with real candles, these were lighted only once, after dinner on Christmas Eve. Later, the tree's branches were already too dry and people were afraid the candle flames could cause a fire. In Germany, it was customary to decorate the tree for Christmas Eve, then remove the decorations and discard the tree on the first day of Christmas. Lithuanians did not adopt this custom and the tree remained in the home until the Epiphany (the official conclusion of the Christmas season).

The custom of decorating trees and holding Christmas programs was promoted through the schools and the press. The schools prepared Christmas plays, programs, music and Christmas caroling. The straw Christmas tree ornaments we currently use and cherish were unknown at the time. Straw ornaments made from real wheat or rye straw were used by farmers to decorate their cottages for weddings or other holiday occasions.





Christmas Eve and the traditional evening meal is usually a joyous family occasion. But, it can also be a day of profound pain, loneliness and sorrow. In our adopted countries, we have many Lithuanians whom the war separated from their families. Many others have been left alone through death or for other reasons. Every Lithuanian community has elderly persons, unmarried or forgotten individuals. The memory of past Christmas Eves causes them great heartache.

Sometimes Lithuanian families invite single individuals to share their Christmas Eve meal. Yet, there are still many who are not invited, many for whom the festive mood of Christmas Eve does not prevail in their hearts.

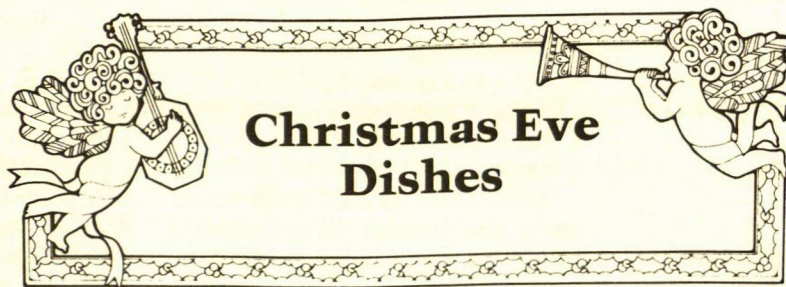
A perfect solution is a joint Christmas Eve meal. In certain Lithuanian communities such dinners are planned under the auspices of the Lithuanian Community (*Lietuvių Bendruomenė*) or other organizations. Such joint Christmas Eve suppers are quite different from the pre-Christmas gatherings often called *Kūčios* sponsored by various organizations, societies or clubs. These affairs are usually held a good deal before Christmas, practically throughout December. Though wafers are shared and some Christmas Eve dishes served, there is very little true Christmas Eve spirit at such dinners. They do remind the participants of their distant homeland, they do solidify warm ties among an organization's members and provide an opportunity to spend several pleasant hours with people of like thinking.

The goal of a joint Christmas Eve meal should be the same for lonely Lithuanians as in the traditional family dinner. For all Lithuanians are members of the same Lithuanian nation, the same family. The *Kucios* meal should be planned for the evening of December 24th, following the example of the family repast. Every Lithuanian wishing to attend should be given a place at the common table.

The prayers, exchanging wafers, the traditional meal, the Christmas carols would foster a warm, close atmosphere and dispel the painful loneliness. After the meal, other Lithuanian Christmas Eve traditions may be used: fortunetelling, prognostication, exchanging small gifts, sharing reminiscences and a brief program near the Christmas tree.

Who should arrange such an evening? It depends on the resources, ingenuity and closeness of the Lithuanian community. The Christmas Eve dinner may be held in the parish; or arranged by the local Lithuanian Community board's social concerns committee; or some other Lithuanian organization (perhaps even a Lithuanian-owned restaurant providing private, cozy surroundings).

Yet, it is important to prevent the solemnity associated with Christmas Eve from becoming an ordinary party or run-of-the-mill social affair. This in itself is not bad, but should not be called a traditional Christmas Eve function.



Christmas Eve Dishes

SLIZIKAI WITH POPPY SEED MILK

(Christmas Eve Biscuits)

1 cup self-rising flour
2 cups ordinary flour
2 tbsps. powdered sugar
1 egg
½ lb. margarine (two sticks)
1 cup cold water (approx.)

Mix all ingredients (margarine should be room temperature — soft), knead dough, cool in refrigerator 2-3 hours or overnight, roll into finger-width strips, cut into inch long pieces and bake on a cookie sheet at 350° oven until brown.

POPPY SEED MILK

Cover about 2 cups of dried poppy seeds with boiling water, let stand 5 minutes, drain and crush or grind the seeds in a food mill. Pour sweetened water or milk over crushed seeds to make a thin liquid. Place desired amount of *slizikai* in a bowl, cover with poppy seed milk and eat like cereal.

FRIED SMELTS

(Marinated)

2 lbs. smelts
Salt and flour
Oil for frying

Clean smelts, remove heads (they may be purchased cleaned and frozen) and the insides. Mix flour with salt, place in a paper bag, drop the smelts in the flour mixture and shake until covered. Fry in hot oil until done. Cool. Prepare marinade, cool and pour over smelts to cover. May be served in 6-7 hours.

This method may also be used to marinate other types of firm-fleshed fish which remain intact when cooked.

MARINADE

1 onion
1 stalk celery
10 black peppercorns
3 bay leaves
3 cloves
½ tsp. sugar
1 cup white vinegar
2 cups water

Pinch of salt (the fish was already seasoned when fried. The salt may completely omitted).

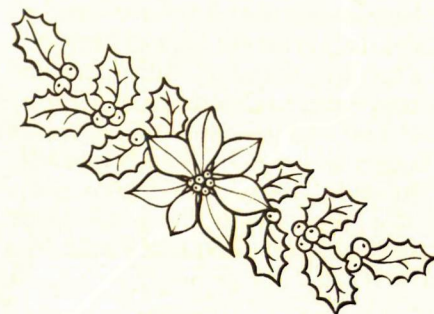
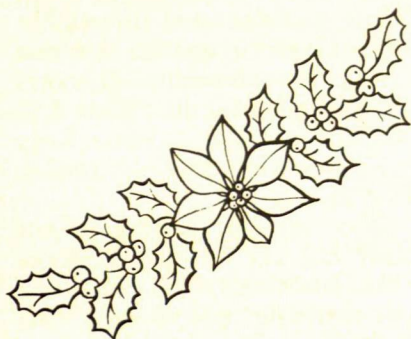
Mix ingredients in saucepan and simmer 10-15 minutes until onion and celery is tender. Cool and use.

MUSHROOMS WITH SOUR CREAM

2 large onions, chopped fine
2 tbsps. oil
½ cup sour cream
2 lbs. mushrooms, fresh or canned. (Dried mushrooms may also be used, but they must be washed well and soaked in hot water at least 1 hour. Drain and wash again.)

Clean fresh mushrooms, cut lengthwise, if mushrooms are canned, drain well (liquid may be reserved for other uses).

Saute onions in oil until tender but not brown. Add mushrooms, saute 5 minutes until done. Add salt to taste. If mushrooms are canned, do not add salt because they are already salted. They are also cooked, simply heat them through. When mushrooms are done, reduce heat, add sour cream and stir while heating until sour cream liquifies. Do not bring to a boil. Serve hot, with potatoes or black rye bread.



CRANBERRY CIDER

- 2 gallons water
- 2 lbs. cranberries (fresh or frozen, with no additives or preservatives)
- 1 lb. sugar
- 2 tbsp. fresh yeast
- 10 to 20 raisins

Cover cranberries with water and simmer until berries burst. Crush and strain to remove skins and seeds, add sugar. Cream yeast with 2 tbsp. sugar and add to berry liquid after it is completely cooled, mix well. Allow to ferment 24 hours in open container or covered with cheesecloth. Remove foam from top and strain cider. Pour into bottles, adding several raisins to each. Place in a cool spot, like the cellar. Ready to drink in 3 days. Then keep refrigerated.

Note: Prepared frozen or bottled cranberry juice is not suitable for cranberry cider because the juice contains preservatives which prevent fermentation. Cider cannot be made without fermentation.

DRIED FRUIT COMPOTE

- 1 cup prunes (preferably with pits because they stay intact)
- 1 cup raisins, half dark, half light (or golden)
- 1 cup dried apples, chopped
- 1 cup equal amounts of dried peaches and pears, chopped
- 2 to 3 cinnamon sticks
- Peel of 1 orange and 1 lemon
- 2/3 cup sugar

Rinse fruit, chop, place in pot and cover with cold water (do not chop prunes). Bring to boil, cover, reduce heat and simmer 5 minutes until all the fruit is tender. Do not overcook (fruit will dissolve). Add sugar and cold water to thin into a soup. Bring to boil and remove from heat. Add sugar to taste (if more is needed). Remove orange and lemon peels also cinnamon at this point; allow to cool. Serve completely cold.

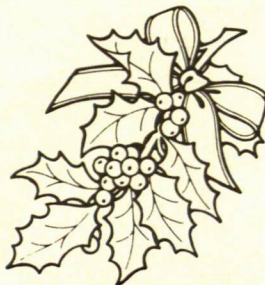
CARAWAY CIDER

- 2 gallons water
- 3/4 to 1 cup caraway seeds
- 1 lb. sugar (honey may also be used)
- 2 tbsps. fresh yeast
- 1 lemon

Rinse caraway seeds, add water, cover and simmer 30 minutes (to produce a very strong fragrant caraway tea). Strain to remove seeds, add sugar. Cut lemon into slices, cream yeast with several (at least two) tbsps. sugar and add to liquid, only after it has cooled. If honey is used instead of sugar, the yeast must still be creamed with two tbsps. of sugar.

Cover container with cloth or cheesecloth. Ferment 2 to 3 days at room temperature. Remove foam which forms on top, strain, pour into bottles and cork. Keep in cool place like a cellar. Ready to drink in 2 to 3 days (then keep refrigerated).

General note about ciders. When cider is poured into bottles, at least 1 to 1½ inches must be left at the top because the fermentation process continues and the cider sometimes pops the cork (occasionally, the bottle itself may explode, especially if the cider is kept in a warm place). Glass bottles are the most suitable for cider.

**BLACK BREAD CIDER**

(juodos duonos gira)

- 1 to 1½ lb. dried black rye bread
- 2 gallons boiling water
- 1 lb. honey
- 1 tbsp. fresh yeast (not dried)
- 1 tbsp. flour
- 10 to 12 raisins

Crumble bread, place in bowl and cover with boiling water. Cover tightly. When cooled, strain, add honey, yeast mixed with flour; mix well until honey is dissolved. Keep at room temperature 12 hours. Strain, pour into bottles, add several raisins to each, cork. Ready to drink in 2 to 3 days. Afterwards, keep refrigerated.

Note: The cider is strained through a very fine strainer lined with several thicknesses of cheesecloth. If properly strained, the cider has no sediment, is clean and clear.

HERRING ROLLS

- 2 herrings
- 2 onions (medium size)
- 1 carrot
- 1 tbsp. oil
- 4 cloves
- 2 cups water
- 6 peppercorns
- 2 bay leaves
- 2/3 cup white vinegar
- 2 dill pickles, cut in quarters lengthwise

Soak herring for 48 hours; place in glass bowl, cover with cold water, keep in cool place (not refrigerator) changing water at least once in 12 hours. Fillet and skin herring. Chop vegetables, add seasonings, simmer 15 minutes. Add vinegar and ½ tbsp. sugar, continue simmering for about 5 more minutes, cool thoroughly. Roll each pickle quarter into one herring fillet and secure with toothpick, place herring in a glass dish and pour marinade to cover. Keep cold and covered. May be served in 24 hours.

Other version: herring is not rolled, but cut into small pieces (pickle is not used at all), placed in a glass container and covered with marinade.

STUFFED FISH FILLETS

4 to 5 fillets
 5 tbsp. oil
 ¾ cup mushrooms (canned, fresh or dried)
 1 large onion
 ½ dry white wine
 ½ tbsp. white pepper
 1 tbsp. chopped parsley
 Salt to taste
 ½ cup fish broth
 ¾ cup bread crumbs (dry)

To make fish broth: boil fish bones (head may also be used) with seasonings: onion, parsley, celery, pepper. Strain.

Saute mushrooms and onion in oil until soft, add salt, seasonings and about ½ cup of bread crumbs. Add 3 to 4 tbsps. fish broth, mix well. Place fillets on cutting board or wax paper, spread 1 tbsp. of mixture on each fillet, roll, tie and dredge in remaining bread crumbs. Oil pan, add fish and bake at 325° for 20 to 25 minutes. Before finishing cooking, add wine with remaining fish broth. Cook 10 more minutes at 350°. Cool slightly, carefully remove string and serve while still warm.

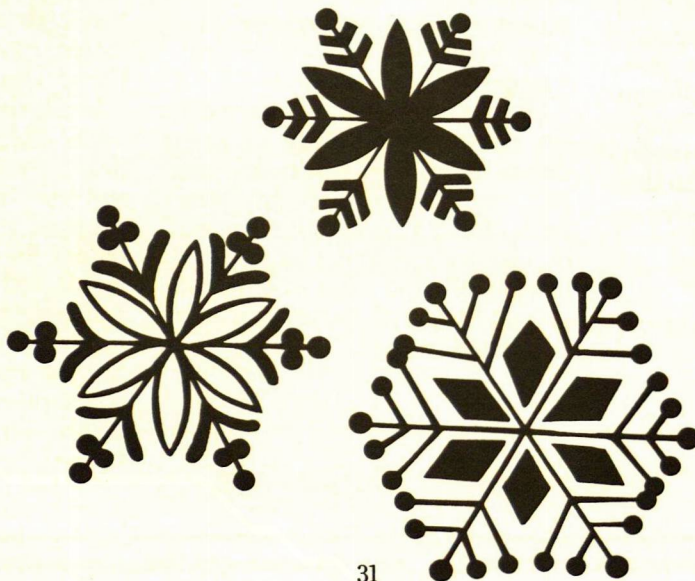
MARINATED MUSHROOMS

About 2 lbs. small white fresh mushrooms
 3 tbsps. lemon juice
 1 tsp. salt (or less, to taste)
 6 cups boiling water
 1 medium onion
 1 clove garlic

MARINADE

¾ cup white vinegar
 2/3 cup liquid from cooked mushrooms
 7 crushed black peppers
 1 bay leaf
 1 tsp. sugar
 2 to 3 tbsps. oil (olive)

Bring water to boil, add salt, lemon juice and cleaned mushrooms (if small, leave uncut). Simmer 5 minutes. Drain well. Cut onion crosswise and separate into rings, chop garlic fine. In a glass container, place alternating layers of mushrooms and onion with garlic. Meanwhile, bring 2/3 cup mushroom liquid to boil, add all remaining ingredients, bring to boil and simmer about 5 minutes. Cool liquid and pour over mushrooms. Add oil on top (do not mix with mushrooms and marinade). Keep refrigerated overnight and serve the following day.



MIXED VEGETABLES WINTER SALAD

½ cup each: dried peas (whole); dried beans (small, white); carrots; red beets; fresh cooked cabbage (1 cup raw); dill pickles, chopped fine
2 hard-boiled eggs
Salt to taste
Parsley for garnish
½ cup sour cream

Soak beans and peas in warm water at least 1 hour, place in pot, cover with water and simmer until tender but still whole. Boil whole, unpeeled carrots. Cool, peel and cut into rounds or smaller pieces. Carrots have a stronger "carrot" taste if cooked unpeeled. Cook beets or purchase canned beets. Fresh beets have a better red color and taste, it is best to use them. Boil fresh beets also unpeeled, cool, peel and cut into small cubes.

Chop a small head of fresh cabbage and boil just until crisp tender. Drain. Chop pickles (it is better to chop all vegetables into uniform pieces — the salad looks nicer). Chop 1 egg fine, peel the other and slice into rounds. Cook eggs well before chopping and slicing. Place all vegetables in a bowl and allow to cool thoroughly. Add egg, sour cream and mix well. Add salt to taste. If salt is added to the water used to cook vegetables, do not add more salt to mixture. Refrigerate mixture several hours before serving because this allows the different flavors to blend better. Before serving, mix well for an even color, garnish with egg slices and parsley. Leftovers may be refrigerated for up to 3 days.



SAUERKRAUT

1 lb. sauerkraut
1 small head fresh cabbage, chopped fine (about 1 cup)
5 cups water
2 to 3 tbsps. oil
1 large onion, chopped fine
2 bay leaves
5 white peppercorns
½ lb. fresh mushrooms (or dried, or canned)

Wash sauerkraut well, changing water and draining 3 times. Bring salted water to boil, add chopped cabbage and simmer until tender but still firm. Do not drain. Add sauerkraut and other seasonings. Saute onion in oil until tender but not brown. Add together with the oil to cabbage. Add chopped mushrooms. Cover and simmer 1 hour, stirring occasionally until cabbage and sauerkraut is completely tender. May be prepared in advance and heated before serving. Serve with boiled or baked potatoes.

HERRING IN TOMATO SAUCE

2 herrings
2 onions
½ cup tomato paste
4 tbsps. oil
½ tsp. ground white pepper
1 tsp. sugar
4 tbsps. white vinegar

Prepare herring as in above recipe. For the marinade: place all ingredients in a frying pan or small saucepan, add 1 tbsp. hot water, bring to boil and simmer until onions are tender. Cook marinade completely and pour over herring pieces. Mix well. Serve after marinating overnight.

FRESH CRANBERRY PUDDING (*spanguolių kisielis*)

3 cups cranberries (bottled cranberry juice may also be used. Preparation is identical, but for cooking cranberries)
2 cloves
4 cups water
1 cup sugar (less, according to taste)
3 tbsps. potato starch

Pick over cranberries, cover with cold water (reserve about ¼ cup of water for dissolving the potato starch) and simmer until berries burst. Force cooked berries through strainer, place in saucepan, add sugar and cloves. Dissolve potato starch in cold water and slowly add to boiling liquid, stirring constantly. Boil 2 to 3 minutes until pudding thickens. Serve cold. May be garnished with whipped cream.

MARINATED HERRING WITH MUSHROOMS

2 herrings
2 onions
8 oz. can mushrooms drained
¼ cup oil
2 to 3 bay leaves
½ tsp. ground white pepper
1 tbsp. lemon juice

Soak herring 48 hours in cold water, changing water at least three times. Wash, skin, remove bones and cut into small pieces. Saute chopped onion in oil only until tender, do not brown. When onion is soft, add mushrooms, seasonings and bring to simmer. Cook well and mix with herring pieces. Allow the herring and mushroom mixture to stand several hours in refrigerator before using (may be prepared a day before).



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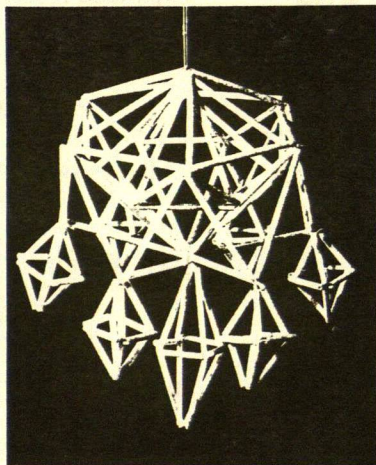
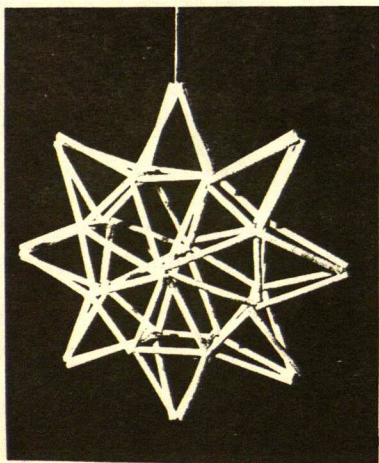
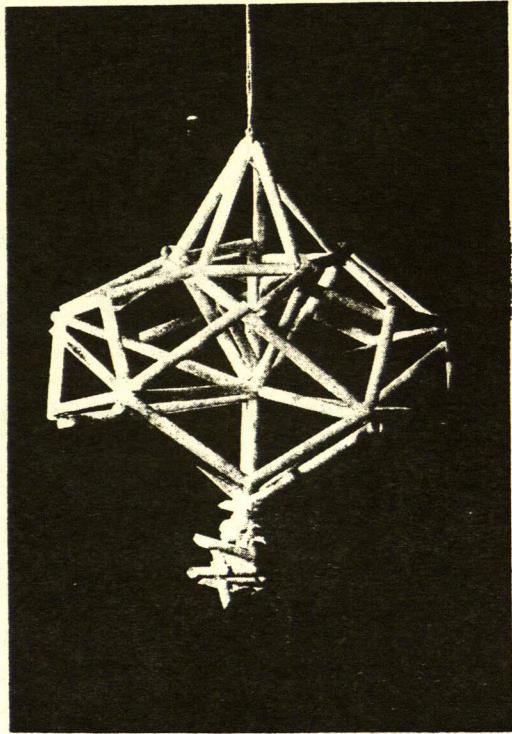
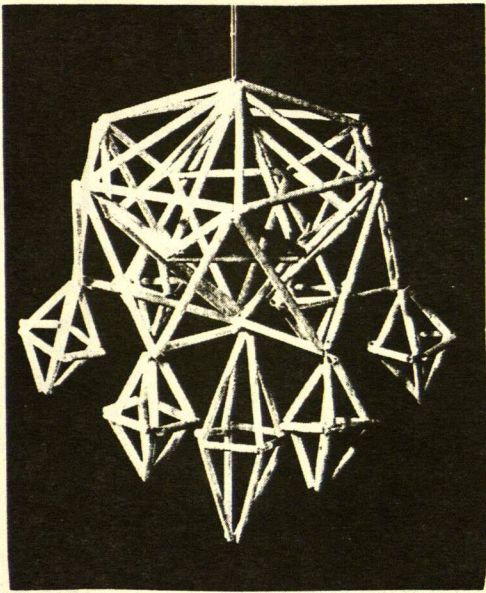
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In Search Of The Pope's Lithuanian Roots

(Edited, condensed and translated from Popiežaus lietuviškos kilmės ieškant, Teviskės Ziburiai, 1990 VIII. 21, Nr. 33-34 (2112-13) p. 3. by Dr. Thomas A. Michalski, Ph.D.)

Ever since his installation as pope, there have been rumors that John Paul II, sometimes described as "the Polish pope" is partially of Lithuanian origin. In an illustrated biography of the pope, entitled *John Paul II*, by Peter Hebblethwaite and Ludwig Kaufman, S.J., we find the following:

"On 10 February 1906, Karol Wojtyła, a non-commissioned administrative officer in the Austro-Hungarian army, married Emilia Kaczowska (Kačarauskaite a relative of Father Vytautas Bagdanavičius) a young Silesian of Lithuanian origin.

For their second son, Karol junior, the family history was a symbolic reminder of Polish-Lithuanian unity in rebellion against Russia in the nineteenth century.

As pope, Wojtyła addressed a particularly warm greeting to the Lithuanians."

The Hebblethwaite, Jaufman biography was published in New York and San Francisco, by McGraw Hill, a most reputable publisher.

When asked about his relationship with the pope, Rev. Vytautas Bagdanavicius, MIC wrote the following in a letter dated June 27, 1990, in reply to an inquiry from A. Girnius, that "Elena Kacarauskaite, his cousin was a teacher in high school . . . there is a distant relationship between the pope and myself. My mother's sister Miss Marija Bucyte married Kacarauskas, who most likely was the pope's mother's brother."

A. Girnius who resides in the U.S.A. had the following to add. "On October 16, 1978, the Cardinal of Krakow, Karol Wojtyła born on May 18, 1920 in the village of Wadowice was elected pope. His parents were Karol Wojtyła and Emilia Kaczowska." Almost immediately after his election the *New York Times* described his mother as "a sturdy Lithuanian." In a biography of John Paul it was written that John Paul's mother was a Silesian of Lithuanian origin.

There are several branches of the Kacarauskas family in Lithuania. One branch stems from Birzai, another from Vilnius and another from Ploksčiai. The Kacarauski include an engineer from Vilnius and Rev. Ambraziejus Pranciškus Kasarauskis who lived in Žemaitija in the nineteenth century. His father was Mikalojus Kasarauskis also known as Kossarzewski in the Polish language. There were also a number of other Kačarauskai in Lithuania. From the brief information listed above, there can be no doubt of John Paul's Lithuanian roots on his mother's side. Further research must be conducted. It is not known whether John Paul's attachment to Lithuania based on his mother's ancestry is ethnic or geographical. She was an early Lithuanian immigrant to Silesia which was industrializing in the nineteenth century. She may have been of ethnic Lithuanian lineage, of a polonized Lithuanian gentry family or of Polish ethnic background albeit residing in Lithuania.

A Fanciful Geneology

According to Rev. Václav Šarka, the papal lineage is of Lithuanian origin on both sides of the family. Rev. Šarka maintained albeit perhaps tongue-in-cheek, that the pope is descended from a member of Jogaila's retinue. His Lithuanian name would be Vaidila, written as Wojtyła in Polish. His town of origin near Krakow is Wadowice a polonization of the Lithuanian "Vadovyčiai" or "Knights of the Ruler." In pre-Christian Lithuania, a *vaidila* was a pagan priest or bard. So, it may well be that John Paul II is indeed not only a descendant of a Lithuanian immigrant to Silesia on his mother's side, but may also be a descendant of the pre-Christian Lithuanian clergy. Whatever the reasons for his affection for Lithuania, it is without a doubt, that John Paul II is the only pope in history with Lithuanian roots, however unclear they may be at this time.

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