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-THE KNIGHT-
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VYTIS - the Knight - is the official publication of the Knight of Lithuania. The Knights of Lithuania endeavors to instill in its members an attachment to Lithuania, the land of their ancestors, and a knowledge, appreciation and love of the Lithuanian language, customs and culture.

All correspondence should reach the editor by the **first of the month**, two months in advance of the issue and should be typewritten and double spaced. Except for the information contained in the Official News, the Knights of Lithuania and editors assume no responsibility for the statement or opinions made by the contributors or no obligation to return any material or photos unsolicited. Use of material from VYTIS - The Knight - is permissible only if credit is given to VYTIS - The Knight - its authors, artists or photographers. Lithuanian fonts courtesy of Litnet Typographers.



Editor's Request: Do you like to collect Lithuanian recipes? Do you teach Lithuanian lessons, write prose, poetry, history or Lithuanian culture? Have you and your family taken a trip to Lithuania recently and would like to tell others about it? Or, do you have a favorite legend told to you by your grandparents? Don't keep it a secret forever, write us! We're also looking for a few good writers and photographers to help with the Dayton Convention and beyond. Don't miss your chance to receive blessings and bylines while continuing Lithuanian traditions! Write us at the address on the inside cover.

To Our Fellow Knights:

March is a busy month this year with Easter arriving at its end. This annual reminder of last portion of the life of Christ not only ushers in the long awaited spring, but reminds us how Christ suffered in the process of the Passover from His death on the cross to His glorious Ressurrection.

As many Knights all around America have already discovered, the closing of our Lithuanian Catholic churches is indeed a sad chapter in our history, and being that St. Casimir's of Amsterdam was my own hometown parish, the was especially troubling. Attending the closing Sunday Mass the week before Thanksgiving was like attending a funeral as sorrow and shock filled the church packed with generations of Lithuanian Americans. I sang with Gene Gobis, long time C-100 member and news writer, Lithuanian songs learned as a member of the children's choir many years ago in that same spot. Just like our grandmothers would not believe Lithuania is now free, they would not believe their St. Casimir's church is closed. People may die and buildings may close, but the love for that special church will go on forever.

Happy Easter to all. Sveiki sulaukė šv. Velykų.



Letters to the Editor

SISTERS OF ST. FRANCIS AČIŪ

Dear Editor:

Copies of the November issue of VYTIS have been circulating from Sister to Sister with the injunction, "Read the article on our community." We are pleased that you have seen fit to acquaint recent generations of Lithuanian-Americans with the history of the four different religious congregations founded to serve the needs of Lithuanian immigrants at the turn of the century, including ours.

I am especially pleased that you had chosen one written by our Sister M. Loyola Sebelskas. Sister had written it in 1993 in response for a need for a short history at the time. It's always nice to see one's work in print, though Sister has never sought to be in the limelight. Following her 90th birthday at the end of December, she is still mentally alert though not physically agile.

God's blessing on the work you are doing to foster interest in and love of the land of our parents and grandparents.

Sincerely,

Sister Mary Jaskel, OSF, Archivist

Sisters of St. Francis of the Providence of God,
Pittsburgh, PA

PAPAL FOUNDATION SUPPORT

To the Editor:

We are members of K. of L. Council 63, Lehigh Valley, PA which has contributed \$500.00 annually to the Papal Foundation, solely because of the Pope's interest in a new seminary in Vilnius. A grant of \$100,000. has been set aside (for the 4th year) by the Holy Father for this purpose.

Nowhere in VYTIS have I seen any mention of contributions by any other Council, District or National Convention to the Papal Foundation in support of the Vilnius Seminary. Since this money is going directly to aid religion in Lithuania, I believe it would be in the best interest if K. of L. members were made aware of what the Holy Father is doing through information supplied in VYTIS.

Thanks for this consideration,

Mr. and Mrs. John Lushis

C-63, Lehigh Valley, PA

Thanks for alerting us about the Papal Foundation. Look for a story in an upcoming VYTIS. Members and readers can write to Rev. Msgr. Thomas J. Benestad, 222 North 17th Street, Philadelphia, PA 19103-1299 and ask how they may contribute to the Papal Foundation. But you may also want to sponsor a resolution for the upcoming Convention in Dayton seeking National support from the K. of L.

(☞ to page 26)

A Tribute to St. Casimir's of Amsterdam



*Mirga Kerbelis Bablin, Pres. C-100
photos by Edward Baranauskas*

Main and side altars of St. Casimir's

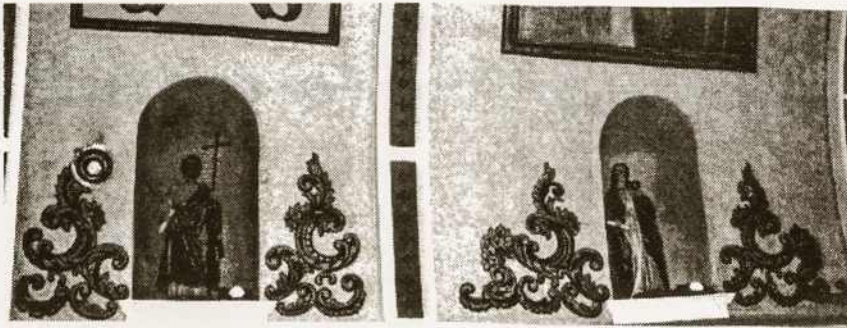
Our beautiful St. Casimir's Church in Amsterdam, NY, the cornerstone and indeed the lifeblood of so many Lithuanian Americans and others, has been closed due to structural defects. The last Holy Sacrifice of Sunday Mass in this magnificent edifice was held on November 24, 1996 with Father Joseph Grabys, pastor, officiating. The church was filled to overflowing with parishioners, their families and guests. Five of my eight children and their families attended the service, some of them traveling a distance.

St. Casimir's has been the rock of all my family's existence for as long as I can remember. There I was baptized, graduated St. Casimir's Grammar School located in a lower floor under the church, was confirmed, and married. We had our eight children baptized and confirmed there, some of them attended the school, and some were married in the Church. I know I reflect the thoughts of many other St. Casimir's parishioners, the Lithuanian American community and others. On my last visit to the church in November, I looked around the colorful murals on the walls and ceiling, tried to imprint the memory of all the

magnificent stained glass windows and numerous statues of apostles and saints and could simply not stop crying. The haunting beauty of the art work alone reminded me of the Sistine Chapel in Rome, visited by my husband and I in 1993.

A visitor entering St. Casimir's for the first time, is soon overcome with awe by the preponderance of majestic and heavenly beauty. The many ceiling murals and large stained glass windows depicting biblical scenes of the life of Christ, the life sized stone-carved stations of the cross, all are priceless treasures. Most impressive of all is the height and beauty of the main altar with its revolving life-sized statues of St. Casimir, St. Joseph and Mary Mother of God in metallic gold located on a turntable above the main altar. Simply by pulling a long heavy cord in the sacristy, one could display another saint.

The modern Catholic churches of today have very little religious art, and what there is, is often done in such an abstract or minimalist style as to be easily overlooked. Thus, as I have read recently, today, a Protestant church and a typical modern Catholic church look much more alike than their counterparts did 50 years ago. The churches in Lithuania which we visited a few years ago, also,



Statues of the Apostles (left) and elaborate ceiling murals (bottom) adorn the interior of St. Casimir's.

for the most part, convey ornate, elaborate religious art work.

How St. Casimir's was founded

As early as 1885, a small number of Lithuanians seeking freedom and a better life in America, settled in Amsterdam, NY. Two of the earliest to arrive were Stanley Gaška and James Čikanavičius. Although these immigrants joined the Polish parish of St. Stanislaus, they yearned to form their own church. On March 19, 1898 they started the St. Casimir Aid Society, encouraged by Rev. Anton Gorski, pastor of St. Stanislaus and by Father Bartholemew Moleikaitis, the only Lithuanian priest in the diocese. In 1904, they learned of the arrival of Fr. Joseph Židanavičius in America, and thereupon petitioned Bishop Thomas Burke to appoint him pastor of the newly emerging St. Casimir's Parish. The request was granted.

Father Židanavičius was truly a remarkable individual. Solidly built of medium height, he was very strong in his determination and principles. He was also tremendously gifted and talented composing about forty stage plays, compiling hymnals and other selections of good literature. He was known in literary circles as "Šeirėjų Juozas" in honor of his birth village, Šeirijai. Later, in 1935 he was to become enlisted in the Order of Vytautas the Great for his Lithuanian activities which included Tikėjimo skydas (Shield of Faith) a 400 page manuscript, other texts, lyrics and melodies for hymnals.

Fr. Židanavičius drew the original design of the church and directed its construction. Parishioners helped with the actual labor after their regular working hours. In 1906, services were held



in the basement of the church, later the site of St. Casimir's School and more recently, the Fr. Robert K. Baltch Social Center. By 1908, the magnificent structure was completed at a cost of \$44,000; it was one of the largest churches in Amsterdam. Perhaps the most remarkable and enduring memory of all, it was built by the sweat and toil of the immigrants themselves.

The original St. Casimir's was filled with statues and figures upwards of 100, and once featured in the famous Robert Ripley cartoon "Believe It or Not" for housing the largest number of such sculptures.

Among the early immigrants who played a role in the early years of St. Casimir's Parish, was my late father, Michael Kerbelis. Having arrived in the early 1900's from Lithuania as a young boy, he

worked at menial jobs and went to school at night. He ultimately started his own business in real estate, insurance and travel. My brothers still operate this business. Dad was active in community affairs and was elected Assessor for our city at one time. Having a working knowledge of many languages, he helped new immigrants with their naturalization procedures and in seeking employment, a right hand man to Father Joe. For this, Father wanted him to host the visiting President of Lithuania, Antanas Smetona, for dinner at our home within walking distance from St. Casimir's on East Main Street in the 1930's.

I vaguely remember this, as a young girl watching from my mother's kitchen as my mother and neighboring Lithuanian ladies joyously served their favorite dishes to our esteemed guest. And so, St. Casimir's Parish was a host to a Lithuanian president, but also to Blessed George Matulaitis.

My late mother was Louise Matulaitis, the second cousin to Archbishop Blessed George. The year he was beatified, my mom had died. I recall her telling me that our Blessed cousin was a visitor to St. Casimir's in 1926. People waited in long lines to see him. Mom said he placed his hand on my forehead and that of my infant brother, Val. We had seen the church being built in his name in Vilnius and my daughter visited the church in Marijampolė where his remains are placed above a side altar.

Of great importance in the early years of St. Casimir's Parish was its school. In 1913, St. Casimir's School was directed by Anne Židanavičiūtė who conducted Lithuanian studies and Margaret Hand who taught English classes. Later, in the 1930's, we were joined by the Sisters of St. Francis of the Providence of God from Pittsburgh, PA. They taught hundreds of children at St. Casimir's and to this day I remember my prayers in Lithuanian due to the efforts of these wonderful nuns. We had two grades in one room and a no frills education. Later, in the 1955, the Sisters of Jesus Crucified of Brockton, MA replaced the Franciscan nuns in teaching a number of my older children. These sisters continued many Lithuanian traditions including a special program of Lithuanian dances and songs held on a Sunday in February to commemorate Lithuanian independence. The primary school was closed in



Fr. Joseph Grabys, Pastor of St. Casimir's

1974, but its school of religion continues to this day.

In 1945, Fr. Židanavičius died and was replaced by Fr. Joseph Raštutis who was pastor until 1967. Next came one of the most notable pastors, Rev. Robert K. Baltch, who enlivened the parish with his grand vocal talents and modernization efforts. His Christmas Eve Midnight Masses were always well attended as he added a special "Happy Birthday, Dear Jesus" to the traditional singing of American and Lithuanian Christmas Carols. He was a popular priest with both the local and Lithuanian communities. Following his death in 1991 after a long illness, Fr. Joseph Grabys became our pastor.

The news of the closing was given to us through diocesan staff. Bishop Howard Hubbard asked that a special letter be read to the parishioners of St. Casimir's on the Nov. 2/3 weekend. Part of the letter reads:

"During the past several months, it was brought to the attention of the Diocese that the roof of St. Casimir's church was in structural disrepair. The trusses that support the roof have cracked over the years creating the potential danger of having the ceiling or the roof collapse. When we learned of this situation, we immediately consulted with the Diocesan Architecture and Building

Commission. The engineers consulted confirmed the questionable stability of the roof. A second firm was contacted and, while they initially felt the repair of the trusses would be minor, after further study they have since reversed their decision. The estimate we have been given for repair of the trusses would cost at least \$200,000.00. What is patently clear at this time is that, with the onset of the winter months and inevitable snowfalls, we must make the difficult and immediate decision to close St. Casimir's Church building for safety reasons."

The beauty and magnificence of St. Casimir's is unequaled in any of our surrounding churches. This is truly a treasured landmark, worth keeping. Perhaps the saving of our beautiful St. Casimir's will require a miracle. Let us invoke our famous patron, St. Casimir, to the cause. The most commonly known miracle attributed to this saint was in 1518 when the Russian army was threatening the city of Polock. To defend it, a small Lithuanian Army seemed powerless against the imposing foe. They had to cross the overflowing Dauguva River and save their fort. St. Casimir appeared as an armored knight on a white horse. He led the Lithuanian army across the river and the fort was defended. The enemy retreated. In 1645, a beautiful church was built on that location.

As a fitting tribute, when I think of St. Casimir's Church and all it has meant to so many of us, I recall the poem, *How Do I Love Thee?* by Elizabeth Barret Browning:

How do I love thee? Let me count the ways
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.

I love thee with a love I seemed to lose
With my lost saints,
I love thee with the breath,
Smiles, tears, of all my life! -
and, if God chooses,
I shall but love thee better after death.



Part of the information for this story was obtained by Fr. William Wolkovich-Valkavicius' new publication Lithuanian Religious Life in America (Vol. 1) which covers the Eastern US including New England, NY, NJ and Baltimore. Vol. 2 is devoted to Pennsylvania and its 40 Lithuanian parishes and Vol. 3 (in preparation) will cover Ohio, Illinois, Michigan, Wisconsin and beyond. For information on obtaining these fascinating books, please write to Fr. Wolkovich at 36 St. George Ave., Norwood, MA 02062-4420



HEAR US, O SAINT CASIMIR

O Prince!
Remount your charger
Flashing white across the
battle-leaden sky,
And ride again into the fry
Unleashed in centuries' wrath
By foes of truth and trust.
Fling back the hordes that march
To sounds of godlessness unabated.
Lead us
We follow you to victory.

Patron
Return with your largess -
We poor stand clamoring at your door again
Hungry and thirsty for justice,



Robbed of rights all men own.
Stretch your your hands once more
And fill us with your strength
Against a world of hatred.
Lead us
We follow you to freedom.

Dear Saint!
Relight our faint faith
To burning fires of hope
and charity.
The way shows clear:

in God our might
Pray for us, O Holy One -
Your crown beneath your feet,
Purity round your heart,
Your only Queen, God's Mother.
Lead us!
We follow you to heaven.

Sister M. Agnesine Dering, S.S.C.

In Memoriam

Anthony Kober
C-109, Great Neck, NY
Feb. 9, 1997

John Norinkavich
C-17, S. Boston, MA
June 9, 1996

Ann Lentini
C-17, S. Boston, MA
Feb. 2, 1997

Frances M. Petreikis
C-17, S. Boston, MA
Jan. 27, 1997

Albert Jonaitis
C-133, Los Angeles, CA
Oct. 22, 1996

Marcelle Augus
C-133, Los Angeles, CA
November 1996

Peter Garbincius
C-12, New York, NY
Dec. 12, 1996

Joseph Knizen
C-112 & 36, Chicago, IL
Oct. 3, 1996

Barbara Klevinsky
C-112, Chicago, IL
Dec. 4, 1996

Joseph Samuelis
C-152, Eastern LI, NY
Dec. 10, 1996



Algird Samas
C-25, Cleveland, OH
Dec. 3, 1996

Charles Milbut
C-144, Anthracite, PA
Dec. 29, 1996

Fred Kondrot
C-96, Dayton, OH
Oct. 31, 1996

Klemensas Bagdonavicius
C-29, Newark, NJ
Dec. 6, 1996

Emily Swailkus
C-29, Newark, NJ
Dec. 31, 1996

Adele Urbanas
C-29, Newark, NJ
Dec. 10, 1996

Joseph Witt
C-116, Worcester, MA
Dec. 21, 1996

Heavenly Father and Creator of all,
We no longer look for Jesus
among the dead, For He is alive and
has become the Lord of life.
From the waters of death
You raise us with Him. Free us from
the passing things in life, that we
may set our hearts on the kingdom
of heaven. Amen.

Dr. Joseph J. Marconis
C-144, Anthracite, PA
Jan. 7, 1996

Anthony Yakstis
C-110, Maspeth, NY
Jan. 2, 1997

Walter Niska
C-152, Eastern LI, NY
Dec. 27, 1996

Walter Grimaila
C-26, Worcester, MA
Jan. 11, 1997

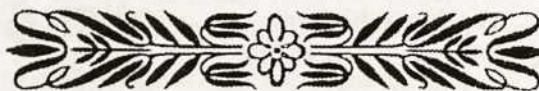
Peter C. Wytinas
C-41, Brooklyn, NY
Sept. 29, 1996

Stanislovas Lukesevich
C-41, Brooklyn, NY
Dec. 17, 1996

Petras Baltrulionis
C-41, Brooklyn, NY
Dec. 19, 1996

Edward Lougal
C-50, New Haven, CT
Dec. 4, 1996

Lithuanian American Activism in the New Millennium



by Vincent B. Boris

We stand at the threshold of the Twenty-first Century, the beginning of the Third Millennium of the Christian Era. It is common at such milestones to stop to evaluate where we have been, inventory where we are and project a plan for where we want to be.

The past century has brought so many dramatic changes; it is difficult to evaluate the overall significance. The turn of the century and the early 1900's saw the largest wave of immigration to the United States from Eastern Europe. This wave included a large number of Lithuanians fleeing the oppression of the Russian Tsar. They came to find a better life and most succeeded. Virtually all became proud and loyal American citizens yet many, in addition, never broke their emotional ties to the "Tevynė." They formed Lithuanian societies, sports clubs, churches and schools where they could pray in their native language and teach their children both the language and other cultural values. Today, a hundred years later, this Lithuanian component of the American "melting pot" is still very visible and active.

When the First Republic of Lithuania was born, the Lithuanians in America took a great pride in the event. With a great outpouring of empathy, they eagerly gave financial assistance, humanitarian aid, and moral support. They had found a home in America and elected to remain here, but were generous in their help. A few left the States to live in free Lithuania, but even most of these returned after recognizing that they had too fully acclimated to the American lifestyle. This Lithuanian-American com-

munity, however, continued (and continues) to take a lively interest in the developments in their ancestral homeland. Their objectives were simply to assist and encourage Lithuania's development as a democratic republic. It should be noted that this American support never took on a role of trying to superimpose American values or lifestyles on Lithuania.

In mid-century there came the great cataclysm of war. In the mid-1940's, World War II was still raging but eventual victory was in sight. We, Lithuanian-Americans, were well aware of the events of the first Soviet occupation (1940-1941), the mass deportations of the Lithuanian intelligentsia and national leadership, the fraudulent election of a puppet seimas and the even more nefarious "petition" for membership in the Soviet Union. Indeed, we suspected that the end of the war would not bring an end to Lithuania's tribulations. The re-establishment of its independent status would not be easily accomplished. Some could foresee a need for an unprecedented amount of political and moral suasion by those who had the freedom to speak out and act. Our self-assumed mission was to keep the name of Lithuania alive and ensure that her martyrdom under communism could not be ignored or suppressed by Soviet propaganda.

The Lithuanian American Council was formed in the early 1940's. All the existing Lithuanian-American organizations were brought together under the umbrella of a coordinating committee. The Lithuanian American Council enabled the community of

Lithuanians in America to speak with one loud, forceful and effective voice.

A new wave of immigration brought a significant number of Lithuanian professionals, teachers, doctors, lawyers, etc. who had fled from the advancing Red Army which was reoccupying territory the Nazis had held for four years. This influx brought new energies that strengthened existing efforts. It also added a new dimension to the political efforts. This new element in the Lithuanian-American community spoke out in support of the Lithuanian cause primarily so that with the return of independence they could return home.

Strategies were mapped out and a broad spectrum of political actions; were implemented. All the specific actions need not be recounted here. Suffice it to say that Lithuania was not forgotten, neither by those of Lithuanian ancestry or by the general American public. Lithuanian pride in the past and hope for the future were reflected for 50 years in the halls of Congress through a special observance each February 16; commemorative statements written into the Congressional Record;

Proclamations were issued by Governors and Mayors across the country. Anti-Soviet demonstrations were mounted during June in major cities and Washington D.C. to remind American citizens and leaders of the communist-effected genocide. In all these activities there was but one thought and objective - Lithuania must be free and independent once more.

In 1990, Independence and freedom were reestablished in Lithuania. It seemed that the people, almost for the first time, realized the great power they held when operating in concert. Words that for 50 years had not been

voiced were now shouted from the housetops. The world had never seen anything like the "Singing Revolution" and probably never will again. The determined and brave people of Lithuania brought the Russian bear to its knees and then escaped from its clutches with barely a shot having been fired. We, Lithuanians in America, though not fully cognizant of the fervor of the independence movement, were greatly surprised, but enthusiastic in support.

Ad Hoc groups were formed in virtually every Lithuanian-American enclave to pressure our government for early diplomatic recognition and generous aid for reconstruction.

We stand on the threshold of the Twenty-first century. Lithuania is free and independent though still in the midst of its reconstruction and

transition to a market economy. We, Lithuanian-Americans, find ourselves in a sort of dilemma. The cause, that sustained our interest and efforts for these past fifty years is accomplished. We could conceivably rest on our laurels with periodic tourist visits to our ancestral homeland; exchange correspondence, and holiday greetings with relatives; and, enjoy periodic arts and craft displays or performances. No doubt many of us will follow this course as our roots in America deepen into the third and fourth generation.

On the other hand, there are those of us who have an abiding love of our heritage. We have a compulsion to know the culture of our ancestral homeland. To be Lithuanian means also to have a deep appreciation for history; and we have learned how fragile freedom and independence are and how vulnerable Lithuania is due to its size and geopolitical position. Vigilance against those forces that would usurp power is a constant requirement. Fortunately,

...we have learned how fragile freedom and independence are and how vulnerable Lithuania is due to its size and geo-political position.

we live in and are citizens of the most powerful and influential country on this planet and one that is truly democratic. We citizens have the power to draw attention to and promulgate counteractions to subversive activity or threats. There can be no doubt that a real and significant task lies ahead. It will be much different then that of the last 50 years and vastly more difficult. We don't have the simple and emotional appeal of "Free Lithuania Now!" Rather, we are involved in the difficult and murky world of "Reelpolitik" where seldom are things clearly right or wrong.

We have to broaden our vision and concerns - What happens in Chechnya today could presage similar activity elsewhere. Lithuania is not an isolated island. Certainly what happens in Latvia and Estonia in their relations with our common eastern neighbor have equal significance for us. It is not simply, military posturing that is of concern, but also economic, political and social pressures. We know that the old propaganda / disinformation production facilities of the KGB have not been dismantled. Disruptive and unsettling pressures can come in many shapes and from many directions. A prestigious think tank like RAND Corporation recently suggested in a serious formal study that, as an alternative to NATO, the Baltics might combine to reach parity with Russia in conventional weaponry. One can only wonder at the source of their inspiration. Yet many of our legislators respect RAND and accept their findings.

There is another change as well. For 50 years our activity was self-assumed and self-directed. Now, Lithuania is guardian of her own destiny. We no longer can go off on our own and do our own thing, We are not and

should not become agents for Lithuanian interests. Yet, we must ensure that our pursuits and positions are compatible with Lithuanian national objectives. For example, if Lithuania had opted not to pursue NATO membership, it would be foolish and futile for us to pursue expansion of NATO. The fact is, Lithuania was the first to request NATO membership and we are employing all our resources to support and encourage this action. After all it is in our (U.S.) national interest that NATO encompass all of Europe.

Lithuania was the first to request NATO membership and we are employing all our resources to support and encourage this action.

Thus, we must keep aware of what is being said and done on the worldwide scene. And be, ready to react - quickly and decisively. This is our future task. Are we prepared? Sadly, I think not and the reasons for this are twofold.

First, look around at our organizations. We are all aware and have frequently spoken about the problems of the aging membership; but, the situation remains unchanged. Grandparents talk to your grandchildren, give them subscriptions to publications such as Lithuanian Heritage, Vytis, Observer or Bridges.

Secondly, funding of political action is becoming a serious problem. Our communities have been most generous in the past when the goal was independence. Since 1990, the people have responded to the need for economic and humanitarian aid with even greater generosity. But political activism has been left in the dust and is facing a serious crisis. Joining with the other two Baltic countries in forming the joint Baltic American National Committee (JBANC) some thirty-five years ago enabled us to maintain a presence in Washington. Maintaining this effort is critical.





*K. of L.
Foundation
Essay Contest
Winner*

**Lithuania still
needs the
K. of L.**

*Honorable
mention
Walter D. Svekla
C-3, Philadelphia*

For over 50 years, the K. of L. worked for and towards Lithuania's independence. Now that Lithuania is free, should we abandon her? No, we as an organization should blend our goals to accommodate the new situation in Lithuania. Our motto "For God and Country" need not be changed. We still must show the world that we are good and moral Lithuanian Americans who love our God and Country, America. Yet our love and concern for Lithuania should occupy a major part of the activities of the Knights of Lithuania. As an independent state among the nations of the world, Lithuania demands the respect of the U.S.A. But Lithuania is still "on the ropes" and needs the support of many other nations relative to trade, commerce and friendly import-export laws. She also needs the support of her "children and her children's children" - the "Lithuanians" of other countries. Here in the United States of America, that means the Knights of Lithuania.

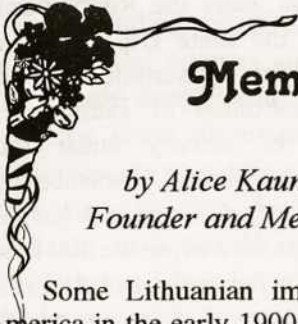
The focus of K. of L. activity still should be one of total support for the Lithuanian nation and the Lithuanian people, many of whom are our closest relatives and friends. True, this support should not be the type of support that we offered

Lithuania when she was under the Russian yoke. Then we "bombarded" the State Department and other agencies of the federal government with the fact of the illegal annexation of Lithuania by Russia. Our K. of L. activity under those circumstances was mainly political. Remember how the K. of L. Lithuanian Affairs Committee gave out plaques to those members who wrote the 100 letters a year? Now the need for political support (and the letters) is gone (unless some Russians decide that the USSR should be resurrected again.)

Our focus now should be primarily humanitarian. In fact the K. of L. should consider the replacement of the Lithuanian Affairs Committee (which has done a tremendous amount of good for Lithuania) with another committee aimed at increasing the standard of living in Lithuania. Our highly successful Aid to Lithuania program has proven to the Bendruomene and our own members that we can be a caring organization.

Many, many K. of L.'ers have been to Lithuania since she attained her freedom and are fully aware of her needs. A possible suggestion might be to utilize the practices and communication skills of the Lithuanian Affairs Committee to form a new K. of L. Lithuanian Humanitarian Committee to publicize the needs and wants of our sister country Lithuania to American businesses, educators, political and religious groups, charitable organizations and anyone else who may be in a position to increase the standard of living and education level of the average Lithuanian. I feel Aid to Lithuania should be continued and even strengthened but also that the K. of L. should explore other venues for improving the plight of Lithuania. We all know the financial resources of the Knights of Lithuania are only a minuscule drop in the pot of financial security needed by Lithuania but our Lithuanian heritage and expertise, our communication skills, and our lobbying capability should be directed toward Lithuania's needs. We may not have the financial backing to help Lithuanians directly, but indirectly we can, and should be the means to the end which is true Lithuanian independence - no only politically but also financially.





Memories of Lent and Easter in Our Home

by *Alice Kauneckas Graff*
Founder and Member of C-152

Some Lithuanian immigrants who came to America in the early 1900's settled in Long Island, NY and made strong bonds among pockets of Lithuanians since they had few or no relatives.

Preparation for Lent depended on the calendar date for Easter. This major event meant that consistent with prevailing circumstances, meat was only to be eaten on a very limited basis, thus much of the recently slaughtered pigs meat was to be sealed and saved with a heavy coating of fat rendered from these pigs.

We live within the rural communities of Long Island of which the Lithuanian families were but a small number. These immigrant Lithuanians in our area had access to a Lithuanian priest only once a year, either during Lent or within the Easter Season. The priest would come out from Brooklyn, give a mission and hear confessions in order that the people could fulfill at least their minimum requirement to the Church. This was the practice until 1936, after which confession was heard in English in the Irish parishes.

The Tuesday before Ash Wednesday, Shrove Tuesday, was a very busy day in the kitchen, the last day before the start of the solemn and lean period of Lent. Although not a day of abstinence, the main meal was often meatless. In our farming community, the main meal was dinner at noon but on Shrove Tuesday this meal was in the evening. Sometimes we used to go to a gathering of Lithuanians where there would be much eating of rich foods, singing and stories on Shrove Tuesday as it was observed in Lithuania; this would end before midnight. Foods for this day would vary from year to year, pancakes of either flour or potatoes, sauerkraut, dešros (sausage), rye bread, kugelis, sweet bread, doughnuts, homemade beer, cider or wine.

Ash Wednesday was the beginning of the solemn lifestyle. Although not decreed by the Church, tradition decreed that entertainment in any

form was "OUT". The principle foods were potatoes, eggs, home canned tomatoes and mushrooms, herring, cabbage, oatmeal, and homemade cheese. The phonograph was now silent, nor was there any dancing around the kitchen as the meals were prepared. With the advent of electricity, we had the radio which also during the season of Lent was silent. If there was to be a wedding solemnized it was done in the rectory parlor.

The Palms given at Mass on Palm Sunday would be taken home as part of the blessing of the home. Palms were not available in Lithuania, thus improvisations was in order. We were taught to make the Verba. Verba are plant branches such as juniper and pussy willows and were brought to the service, not given like palms are in America. Lithuanian legend says it is a disgrace to arrive without the verba on Palm Sunday and "the devil himself would bestow his tail to hold throughout the services to one who brought no verba."

This day also denoted a visit to family and/or friends in the cemetery. Most everyone had a child that had died or another dear one they wanted to pray for. A portion of the palm was left at the gravesite. As Lent was drawing to a close, Palm Sunday set the agenda for Holy Week. Preparations for Easter began at full speed. Since Holy Thursday, Good Friday and Holy Saturday were filled with special church events necessitating chores had to begin on Monday, the house had to be spic-and-span for Easter. Eggs were to be decorated with special designs, and dyed in onion skin solutions. There was also the preparing of a variety of sausages, the grating of horse-radish (wow, the tears), pickled beets, and special sweets. And this was only a partial list of things that had to be done. Somewhere time had to be found to go shopping, if new shoes, hats, gloves, etc. were needed for Easter.

Holy Thursday was very special. Mass was to start at 7:00 a.m. It was so wonderful to be able to be in the procession, to be able to don our veils and white dresses. The girls of the First Communion

class were privileged to strew flowers before the priest as he carried the Blessed Sacrament to the Altar of Repose. The solemn prayers, the majestic display of flowers, the beautiful music. The day remained special throughout. The solemnity of Good Friday called for work only of the barest necessity, all work ceased from 12:00 to 3:00, a time for the rosary, bible reading and prayers.

Holy Saturday was devoted to the preparation of all special food that could not be made days in advance, all which would be set before us on Easter Sunday following our attendance at Mass. My family attended what is known as the Irish Church. Because the practice of the blessing of samples of food that would be eaten at the Easter breakfast was not a custom among the Irish, we took our basket to the Polish Church, or one of our two Polish neighbors would take our basket for us.

The Mass on Easter Sunday was so glorious! The music, the beautiful Easter lilies, the special robes of the priest and the parishioners all dressed in their finest. Home: Rarely was there any cooking done on Easter, but in spite of this fact, the table abounded with food! Mom would peel the blessed egg, each would be given a slice and a portion of the blessed foods. But before we were allowed to partake, Pop would say a special prayer. Needless to say, we savored this blessed food, we knew it was the most tasteful. The food was left on the table all day, we filled ourselves to make up for the lean meals of Lent, but also, it was there for any family and company that might stop by.

Eggs that had been dyed with onion skins were the first to be eaten. One of the "games" of the Easter season was to select an egg, test it on our teeth for strength, then, egg cupped in hand, attack or be attacked. Whose egg would survive the battle? What was the reward? We were following tradition, a simple game; the knowledge that you had selected the egg with the hardest shell was the reward. During the Easter Season which extended until the Feast of Pentecost, friends would be visiting friends and this egg "battle" would be a mainstay throughout. We would also show off our decorated eggs, sometimes exchange them for new ideas in design or color.

Now parties would be in full swing. Plans were made to meet at one home or another for either Saturday evening or Sunday afternoon. The ladies would bring a dish of their choice. The

Saturday party would herald the men chipping in for the purchase of a keg of beer. The Sunday party beverage would be homemade beer, cider or wine. The ladies could avail themselves to homemade soda, tea or coffee; they rarely drank the "hard stuff".

There was much merriment within this entire "family". The rug was rolled up, there were, like my father, the button accordion player, the harmonica, the violin, but always the records on the phonograph which would be wound up to full sound and singing and dancing would begin. Most of the men of all ages did not dance so the ladies and girls would dance among themselves.

Lent, Easter, the eating, singing and stories about their homeland are among the wonders of the Easter Season memories I hold dear to this day.



Make Your Own **Onion-dyed Easter Eggs - Marguciai**

Place skins of eight or more onions in a pot and pour cold water over them. Then place uncooked eggs and add more cold water to cover them adequately. Bring to a boil and after 15 minutes, remove a few eggs. Let other eggs remain longer and remove more of them at various intervals. In this way, eggs will have various shades from yellow to tan to darker brown.

After eggs are colored, designs can then be scratched on them with a fine pointed knife or razor blade.

JUNIORS RAISING JUNIORS

by Fran Petkus and Elinor Sluzas

In Dayton, we look forward to sharing with you the "fruits of our love and labor" OUR Juniors! As you can see we are Third generation deep and looking forward to reaching Fourth generation not too far 'down the road.

Year						
'39-40's	<u>*Eleanor Petkus Mantz</u> (Joseph E.)				<u>*Michael P. Petkus, (HM dec'd)</u> (Frances, HM)	
'60-70's	<u>*Barbara</u> Goecke	<u>*Cathy</u> Roberts	<u>Susan</u>	<u>*Christine</u> Fletcher (Joseph)	<u>Joseph</u>	<u>*Michael F.</u> (Norma) <u>Thomas P.</u>
'80-90	<u>*Julie</u>	<u>Dara</u>		<u>Alex (Jr.)</u>	<u>Robert</u>	<u>Erin (Jrs.)</u>

The names with an * in front are those who were Juniors and have moved into the regular council. Chairing activities for the 84th National Convention are former Junior Knights - Annamarie Sluzas Berger, the Closing Banquet; Michael F. Petkus, Junior Activities along with Christine Mantz Fletcher, Julie Goecke, James Pacovsky and Norma Petkus; Elaine Lucas Pacovsky, the Thursday Night Get-together; Loretta Omlor Pant, Registration and Hotel; Robert Pant (C#96 President) the Pre-convention Activities with Elena Mikalauskas (MCD President).

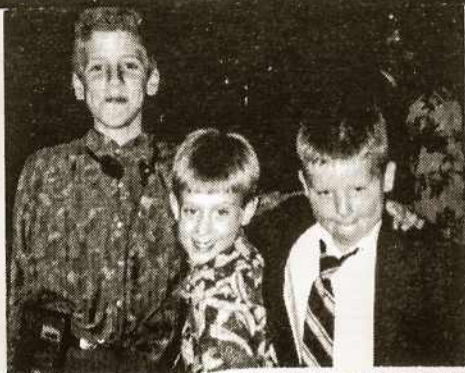
You will meet many other former Juniors who are helping with this major undertaking. We are so proud to have these energetic, young people experience the running of a national convention. What a wonderful opportunity for them to meet Knights from the many councils in our organization.

You will also meet our present day Juniors! These young people will be working for the convention along with the regular members. One and all, we are ready to greet you as you arrive in Dayton!!! August 7 - 10, 1997!!!

Year		
'39-40's	<u>*Elinor Ambrose Sluzas (HM)</u>	
'60-70's	<u>Edward</u>	<u>*Annamarie</u> Berger (Mark)
'80-90's	<u>Joseph (Jr. Knight)</u>	



Year										
'50's	<u>*Elaine Lucas Pacousky</u> (Larry)		<u>*Lauretta Omlor Pant</u> (Henry)		<u>*John A. Beczelly</u> (Joyce)					
'80-'90's	<u>*James</u>	<u>*Timothy</u>	<u>*Bill</u>	<u>*Michael</u>	<u>*Robert</u>	<u>*Amy</u>	<u>Tony</u>	<u>Andrew</u> (Jr. Knights)		



WE LOOK AT OUR BROTHERS

(pg. 14) Joseph Berger, Alex Fletcher and guest at Ann Scott's house; (top left) At a national convention, Joseph Berger in the middle; (top right) The Pants - Bill, Michael, Henry, Lauretta and Robert; (left opposite) The Beczelly's - Tony, Joyce, John A., Andrew and Amy; (bottom) 1955 photo of the newly reorganized Junior Knights of Dayton with Rev. Vaclavas Katarskis (dec'd) and Jr. Advisor, Mary Lucas, HM (dec'd)



PAVASARĒLIS JAU PAS MUS ATĒJO

*Pavasariš jau pas mus atējo,
Žolelēs, gēlelēs, viskas sužydējo.*

Moderato

The musical score is written for piano in 2/4 time with a key signature of two sharps (D major). It consists of three systems of two staves each (treble and bass clef). The tempo is marked 'Moderato'. The first system includes fingering numbers 4, 2, 4, and 2 above the treble staff. The second system includes fingering numbers 1, 3, and 4 above the treble staff. The third system includes a dynamic marking 'p' (piano) in the bass staff and a fingering number 1 above the treble staff. The music features a simple melody in the treble clef and a rhythmic accompaniment in the bass clef.

Pavasarielis jau atkeliavo

Pavasarielis jau atkeliavo,
Seną ir jauną džiaugsmas pagavo.
O drylia lala, o drylia lala.
Seną ir jauną džiaugsmas pagavo.

Gėlėlės žydi, medžiai žaliuoja,
Tiktai gegutė čia nekukuoja.
O drylia lala...

Pavasarielio mes susilaukė,
Linksmą dainelę visi užtrauksim.

O drylia lala...

Šalta žiemužė jau iškeliavo,
Žmonės iš džiaugsmo dainas dainavo.
O drylia lala...

Kur nepažiūri - širdį vilioja,
Seną ir jauną meilę globoja.
O drylia lala...

*Music and words courtesy of Nijolė Bogutaitė
Dėdinienė, Šaltinėlis, Lithuanian Folk Songs for
Piano ©1995*



Užgavėnės ir Gavėnia SHROVETIDE AND LENT

Lent in Lithuania was very "dry" before World War I. No meat and no dairy products could be eaten at all during Lent. People usually ate only herring, fish, oil, potatoes, and bread. The oil was made from linseed, not from animal fat. Poppy seeds were used to make milk. Cow's milk was not allowed to be drunk. The poppy seed was ground and sweetened, and water was poured over it. After World War I, people could drink milk and eat some meat on Sundays. However, the custom of **Shrovetide** still remained.

Since Lent was a very serious and strict time, Shrovetide was a time for fun. Shrovetide (**Užgavėnės**) began with "Fat Thursday" before Ash Wednesday (**Riebusis Ketvirtadienis prieš Pelenų Dieną**). People ate potato pancakes, doughnuts, and other potato and meat dishes. Likewise, the Sunday before Lent they ate well. Remember, once Lent started, nothing could be made or eaten with fat. On Shrove Tuesday (**Užgavėnių Dieną**), few people worked on their farms. After noon, hardly anyone worked. They had to eat meat seven times that day. The oldest traditional dish

was "**Šiupinys**", a stew of peas, groats, and meat. That day, people visited friends and relatives, riding in sleds with bells jingling. In the evening, they sang, danced, ate, and drank.



Lithuanian Horse Lovers

The history of Lithuanian horse breeding goes back seven hundred years when the Žemaitukas horse was used as a charger for the regiments of Grand Duke Vytautas. This breed is short, its height is only 4 1/2 feet, but was extremely strong and tough. It was later used for farm work and cross bred with heavy horses and trotters creating the big and small Žemaitukas horses. The first sport competition started in 1929-1930 in Kaunas and has grown steadily. Today, plowhorses can still be seen in Lithuania, but the younger farmer does not want to use his horse for plowing since the tractor does a better job. Although demand for this Lithuanian breed has diminished from before the wars, foreign countries are quite satisfied with them. The future looks excellent for this industry since the Lithuanian Horse Breeders Association has joined the world Arabian Horse Breeders Organization. *Lith. Weekly ©1996 - Courtesy of Bruno Rutkunas C-110.*

Lithuanians in the News



Update on St. Clare's of Utena

Lithuania isn't out of the woods yet. The parish in which St. Clare's Hospice in Utena, Lithuania, is located has four funerals a day and even some on Sundays. Sr. Dolorita Butkus is fighting the good fight: "They say one thing and next day its changed. It's still communistic behavior and tactics!"

Her story about the hospice told about some of the terminally ill patients such as a 40 year old woman, named Zita, with a brain tumor; and Vlada, a teacher and catechist who says her faith sustained her through the sufferings under the communists. Most interesting was Leonè, who works as a guard and washes clothing by hand at St. Clare's. Her cat, Reinis, leads the way to the chapel in the morning, bends his two front paws, and takes his place of the altar step while Leonè says her prayers.

Medical Missionary News, Fall '96

Submitted by HM Loretta Stukas, C-29

Strong ties to Lithuania

Fr. Samuel Russell, O.S.B., CSC was appointed vice rector and dean of students as assistant to the Benedictine Sisters in Lithuania by the Vatican's Congregation for Institutes of Consecrated Life this past Sept. Fr. Russell,

Bishop Baltakis Officiates

Bishop Paul Baltakis, OFM, recently administered the Sacrament of Confirmation to 23 young people at St. George Lithuanian Parish in Norwood, MA. Photo at left (l to r) Dr. Thomas A. Michalski, Administrative Assistant to the Pastor, Most Rev. Bishop Paulius Baltakis, OFM and Father William L. Wolkovich, Pastor of St. George and Spiritual Director of K. of L. Council 27, Norwood, MA.

who is third generation Lithuanian American, will hold the position for three years acting as a liaison between the Apostolic See and the Benedictine Sisters, helping to provide spiritual and material assistance as the Sisters re-establish their common life and work following years of Soviet suppression.

Nine Conception Seminary College seminarians will also participate in a Volunteer program in Lithuania this summer, being coordinated with the National Council of Catholic Bishop's Office to Aid the Catholic Church in Eastern Europe. The seminarians will be in Lithuania for several weeks and conclude their program by participating in the World Youth Day with Pope John Paul II in France on August 19, '97.

Tower Topics, Conception, MO, Winter 1996

Doctor Brings New Methods

Dr. Robert E. Kellan, of Methuen, MA, compared his visit to a medical clinic in Vilnius last fall to walking into a time warp.

Nurses wore tall starched caps reminiscent of the early 1900's while doctors treated patients with minimal, outdated equipment.



Tree of Lights Celebrated

Chicago, IL. - Illinois First Lady, Brenda Edgar hosted the "Tree of Lights" celebrated at the Chicago Children's Museum on Navy Pier during the past holiday season. Children dressed in traditional ethnic costumes and presented ornaments to Mrs. Edgar for the tree. Hanukkah and Kwanzaa were also honored, and Mrs. Edgar concluded the program by reading a story to the children. Pictured on left is Joey Sidrys, of the Lithuanian community with Mrs. Edgar and Jaydeh Sleh of the Liberian community.

Modern medicine for eye surgery, according to Dr. Kellan, was not known yet.

"People only go to the hospital to die," said the 59 year old ophthalmologist.

But he hopes to help change the situation. He will start to train Lithuanian eye surgeons to perform a minimally invasive cataract operation called facoemulsion, common in the U.S. since 1990, but unheard of in Lithuania.

"The situation is even worse in Belarus, Latvia, Estonia and the Ukraine," wrote Dr. Saulius Spokevicius, one of the directors of the Baltic-American Medical and Surgical Clinic of Vilnius, which opened in 1994 as a privately owned venture by an American podiatrist and two Lithuanian doctors.

Dr. Kellan was asked to join as American director of the eye clinic. His voluntary role is to select the surgeons who will perform cataract surgery, train them in the U. S. and oversee their first operation in Vilnius before returning home. He also began soliciting \$200,000 in medical equipment from companies for whom he designed eye surgery products. And he is also training eye doctors from Lithuania in Boston and Chicago.

- *Methuen Eagle Tribune, MA, 10/9/96*

Lithuanian Entrepreneur

February '97's *Inc.* magazine contained a letter to the editor from a young student on International Studies, Mindaugas Savickas, from Kaunas University of Technology in Lithuania who seeks advise on how to start a business.

"I'm 18 and would like to start my own business. When you take a business into your own hands, you are controlling your own life. Is it possible to start a business in Lithuania? What type should I develop? How can I get the best ideas from case studies?...if you could please help me (answer these questions) maybe you could help me stand on my own feet."

Business owners and entrepreneurs may want to correspond with this young man through e-mail: m10msa01@vm2.ktu.lt

Lithuanian Beer Introduced

The February 1997 issue of *Beer and Tavern Chronicle* featured an article on the taste of Lithuanian beers. This nationwide publication, that reports on beers of the world and homebrewing, gave Lithuania's brew good marks. Look for it.



AID TO LITHUANIA

Donations for the period 7/1/96 to 12/31/96

\$1,000.00 and Over

Golf Day - Silent Auction & Raffles - Detroit, MI \$ 4,784.00

Anonymous \$ 4,500.00

K of L Council # 110 Maspeth, NY \$ 1,000.00

K of L Council # 144 Anthracite, PA \$ 1,000.00

Anonymous \$ 1,000.00

Robert Boris (Lith. World Catholic Award) \$ 1,000.00

\$500.00 to \$999.00

Mark J. Antakli, Bloomfield Hills, MI • Casey K Ambrose, Walled Lake, MI • Mrs Adele Bagdon, Livonia, MI • Richard P Baks, Grosse Pointe, MI • C. A. Spalding-Bensalem, Inc., Philadelphia, PA • Aldona J. Kirstuk, St. Petersburg, FL • K of L Council # 90, Kearny, NJ • K of L Supreme Council • K of L Mid-America District • Medical Network One, Rochester, MI • Mr & Mrs Ray Petrauskas, Davison, MI • Reynolds International Service Company, Southfield MI • Mrs Joseph Sims, Blairstown, NJ • Mr & Mrs John Uznis, Dearborn, MI •

\$250.00 to \$499.00

William J. Adams, Detroit, MI • Vincent Boris, Columbia, MD • Franco Public Relations Group, Detroit, MI • Marilyn Yanich Gaetano, Naples, Italy • K of L Council # 102, Hospice Fund, Detroit, MI • K of L Council # 143, Pittston, PA • K of L Council # 63, Lehigh Valley, PA • Rev. J. Walter Stanievich, Farmington Hills, MI • David Wujczyk, West Bloomfield, MI •

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Official News

Notice to all Council Ritual Chairs and Committees

All applications for Fourth Degree must be received by the Supreme Council Ritual Chair, along with the proper fee of \$8.00 per application, no later than May 1, 1997. This will allow enough time to review the applications and to notify the Councils of the status of the applicant before the Convention.

All applications received by the National Ritual Chairman after May 1st will be returned to the Council. The Council will then have to resubmit these applications to the new Ritual Chair after the 1997 Convention to be considered for the 1998 Convention.

Your cooperation and understanding in this matter will be appreciated by the Supreme Council Ritual Committee.

John K. Mickunas, Chair
Supreme Council Ritual Committee



Part II -

The Legend of "Saint" Barbara

by Vincent B. Boris

Barbara Umestauskaitė was entombed in a cellar crypt on an estate neighboring her home in Žagarė. Serfs from her father's estate, remembering her kindness and ministrations, brought fresh flowers to place at her tomb and prayed for the repose of her soul. Soon, however, several of the visitors began to speak of miraculous occurrences, healings or other benefits received during or after visiting her tomb. More and more peasants came out to the crypt to visit "their Barbara." The owners of the estate, on which the crypt was located, complained of their difficulties and fears arising from the ever increasing stream of peasants coming onto their property to visit Barbara's tomb. Her body was removed from the crypt and interred in a public cemetery nearer to Žagarė. The people continued to come and pray at Barbara's gravesite. The reports of granted favors, miraculous cures and other manifestations that their invocations to Barbara were being answered continued and increased. With the passage of time, the people had come to regard Barbara as a "Saint" and a true cult of devotees had developed in the area. The official church, while not encouraging the devotion did not discourage or forbid it. Perhaps in some way they viewed

Local Lithuanian Saints

BARBORA ŽAGARETĖ

(Barbara of Žagarė)

this devotion as an antidote to the spread of Reformation thought.

Eventually, the local people, who began to refer to her as "Saint Barbara," "Blessed Barbara" or simply "our Barbara" began to petition the local pastor to move her remains into the church crypt as a more fitting place. Reluctantly the Church and civil authorities approved exhumation of the grave and the transfer of the body to the church cellar crypt. To the amazement of all attending the opening of the grave, they found Barbara's body completely intact and uncorrupted although the wooden coffin, itself was already well decayed. A new hardwood casket was constructed; the body transferred and enshrined in the cellar crypt below the main altar of the church in Žagarė.

Barbara's fame as a miracle-worker spread throughout the area and many people in Northern Lithuania and Samogitia made pilgrimages to Žagarė in order to pray at her tomb.

In the early 18th Century, Žagarė was once more caught up in warfare as the Swedish King, having a dream of empire embarked on a campaign to capture northern Europe and bring it into his domain. The Great Northern War began in 1701 with initial Swedish victories as the Swedes swept down across the Baltic coastal area into Poland. Žagarė found itself under Swedish occupation. In the course of time, the Swedes were unable to contend with warfare from the eastern front with the Russian army and a head-on fight against the Polish Lithuanian forces. The supply lines extending across the Baltic lands were harassed and cut continuously. After a major defeat, the Swedish king escaped to Hungary while the

troops ignominiously wended their way home.

In one last act of brutality, the Swedish soldiers in Žagarė decided to burn down the church. They first removed all the coffins from the church crypt and stacked them in a pile in front of the church door. They set fire to these then set fire to the church. After the soldiers departed, the townspeople began to repair and rebuild the burnt church. When clearing the ashes and debris from in front of the church, they found Barbara's body, again wholly intact with only a few patches of singed hair on the arms to indicate the effect of the fire, which had totally consumed her casket as well as those others that had been kept in the crypt. Once more, the people were astonished by this miraculous preservation. They constructed a new hardwood casket, this time with a glass cover and replaced it in the crypt. Now each visitor could view the lifelike remains of "Saint" Barbara. Now more than ever, the deeply religious people flocked to Žagarė and the cult of Barbara kept increasing.

The Great Northern War had unfortunately required an alliance with the Tsar, who retained an involvement in Lithuanian affairs long after the Swedes had departed. In 1795, this involvement led the Tsar's collusion with the Austrian and Prussian emperors to effect the third and final partition of Lithuania-Poland and apportionment of the land to the three rulers. Most of the Lithuanian territory came under Tsarist rule. With Tsarist rule came also the ascendancy of Russian Orthodoxy inasmuch as the concept of a division between Church and State was not operative at that time.

Recognizing that the devotion to Barbara served as a strong bond between the people and the Roman Catholic church, in 1796 during the first year of Russian occupation, action was taken to suppress this devotion. The vice-governor of the Kaunas district,



Side view of church in Old Žagarė in 1990.

Rishkov, demanded that the Bishop of Samogitia, Aleksander Beresnevičius, order the closure of the crypt containing the remains of Barbara and the termination of public devotions. For fear of further and more serious persecution, the Bishop complied with the order. He sent a Deacon Tamkevičius from Šiauliai to supervise the closure. The cellar was closed off and the door sealed. The people were not dissuaded. The local Tsarist-appointed policeman, named Barauskis, subsequently wrote several reports that the people would gather outside the church at the cellar window to pay their respects to Barbara and pray. An additional order was given that the window too should be sealed.

These actions left the cellar dark and damp without any air circulation. As a result with the passage of time, the brick wall began to crack and the wooden support beams began to rot. It became apparent that there was a danger that the floor would give way causing the large main altar to fall into the cellar. The pastor requested authority to make necessary repairs and install additional ventilators in the cellar. Surprisingly, permission was secured and the cellar reopened for the reconstruction work. Quietly and with circumspection, the local people began to visit their popular saint. In

1897, the Tsar issued a decree of religious tolerance, and the people could once more freely visit "Saint" Barbara. Once again her crypt became a center of religious devotion and numerous miraculous occurrences were reported.

On February 20, 1937, the people of Žagarė awakened to an unbelievable horror. Some unknown vandals had broken into the church and removed Barbara's remains from her coffin. They left the empty coffin upstairs on the main altar, while its cover was cast aside outside the church. The body had been dismembered; the pieces scattered through the town. The dismay, indignation, anger and sorrow of the townsfolk was indescribable. Despite their horror, they gathered up the pieces brought them together in an effort to reassemble the body. The culprits were never identified and apprehended.

Devotion to "Saint" Barbara continued

through World War II and into Soviet times. In 1963, the church was closed as a house of worship and converted into a warehouse. Despite Soviet action to suppress the cult of "Saint" Barbara, the people found a way to secretly enter the church and crypt to continue their devotions. One night, a local woman returning home late saw lights and a lot of activity around the church building. She went over to find out what was happening only to discover that there were several soldiers working to again seal the crypt. She pleaded for time to call neighbors so that they might come retrieve Barbara's body and give it a decent burial. She was told, "It's too late!"

The story of Barbora Žagaretė is based primarily on an anonymous monograph published circa 1986 in Kaunas. It was translated into English by Dr. Virginia Vaitekoniš-Obando.

Next month : Conclusion - Part III - The Legacy of Barbora Žagaretė.

LETTERS (☞ cont. from pg. 2)

ANOTHER VIEWPOINT

Dear Editor,

Bravo for printing Agnes Mickunas' cliché-ridden and rambling letter. As the old Lithuanian saying goes: nereikį žvakė rastį kvailai!

I like the new VYTIS. It is good to receive the Christmas issue at Christmas time and not sometime in the spring when the old editors, whom Agnes likes, ran the show.

Contrary to Agnes' diatribe, you should not consider only her way of being, as she puts it, "a credit". Do not avoid controversy, encourage it for lively reading! We need more, not less varied opinions.

Keep up the good work.

Sincerely,

Walter Devanas, Fairfield, CT

P.S. The architecture of the Vilnius Cathedral is Classical, not Romanesque, as Vincent Boris erroneously writes in the Jan. 97 issue on pg. 4.

OOPS! MEA CULPA, ED and C-79

Dear Editor,

I was honored when you published my picture in the January issue of VYTIS, but an error was made in that it was my 75th, not 80th birthday!

Perhaps you can keep my photo for five years when I hope to reach that milestone in my life as I don't drink, smoke, watch my salt and calorie intake, go for annual checkups and lead a quiet, boring Christian life.

Vytiškai,

Edward Baranauskas, Schenectady, NY



Special Easter Greetings from C-79, Southfield, Michigan to all Knights.

(Sorry for the Christmas error.)



Lithuanian Chefs

Lithuanian Breads

Bread is one of the foods traditionally blessed for Easter. It reminds us of Jesus, the risen Lord, who in the Eucharist is the food of our earthly journey and the true bread of everlasting life. Thanks to C-144 for these recipes.

Rye Bread - Ruginė Duona *Petrona Patrickonis*

2 lbs. dark rye flour
1/4 cup vinegar
1 - 3 tsp. salt
1 - 3 tsp. caraway seed
3/4 cake yeast
1 cup lukewarm water
1/2 cup sugar
all purpose flour

Dough should be mixed in a wooden pail or bucket (oak, if possible). Season a new pail by rubbing it with salt, finely cut onions and caraway seeds. If pail is used rarely for mixing dough, season it freshly. When freshly seasoned pail is used, decrease amount of salt and caraway seeds for dough.

Dilute vinegar with equal amount of boiling water. Stir into rye flour. Add enough boiled water to make a thin paste. Add salt and caraway seed. Let cool. Dissolve 1/2 cake yeast and sugar in 1 cup

lukewarm water. Stir into rye mixture while slightly warm. Cover with a cloth. Let stand overnight in warm, even temperature. In the morning, add 1/4 cake of yeast, which has been dissolved in a little lukewarm water. Stir in enough all purpose flour to make a stiff dough. Stir vigorously. Let rise one hour. Divide dough in half and place in large bread pans which have been greased and sprinkled.

Easter Boba Bread Velyku Boba Pyragis *E. Prep*

3/4 cup hot milk
2 cups flour
1 yeast cake
1 Tbsp. warm water
2 Tbsp. soft butter
1/3 cup sugar
1/2 tsp. salt
2 egg yolks
1/2 tsp. ground cardamom
raisins, nuts, cherries (chopped)
optional

Scald milk, stir 1/2 cup flour into hot milk. Stir to make smooth and cool and add yeast softened in 1 Tbsp. warm water with 1 tsp. sugar. Set aside to raise (sponge method).

Then add egg yolks, butter, sugar and cardamom to sponge

batter. Beat very well. Slowly add 1 1/2 cup flour. Knead 10 minutes or when no longer sticks to hands. Cover, let rise to double in bulk. Punch down and put in greased pan and let rise again. Bake 30 minutes in 350 degree oven.

Nut Bread - Riesutu Ragaisis *Diane Macknis*

1 cup chopped fresh nuts
(walnuts or filberts)
1/2 cup poppy seeds
1/2 cup cooking oil
2 cakes yeast
2 Tbsp. sugar
4 cups (or more) flour
1 Tbsp. salt
3 cups lukewarm water

Rinse poppy seeds in hot water. Dissolve yeast in 1 cup of the lukewarm water, stir in 1 cup sifted flour. Set in warm place to rise. Mix in nuts, poppy seeds, sugar, salt and oil. Alternately and gradually add remaining sifted flour and water. Knead until smooth. Form into loaves. Place in loaf pans, let rise again. Bake at 375 degrees for about an hour.

Beer Bread

3 cups self rising flour
3 Tbsp. sugar
12 oz. can beer, room temperature
1 egg, well beaten

Preheat oven to 350 degrees. Combine flour and sugar in a bowl. Pour beer over mix, stir until well blended.

Turn mixture into greased loaf pan. Bake for 45 minutes. Brush top with beaten egg and bake for 15 minutes more.

COUNCIL NEWS

C-3, Philadelphia, PA

Daina Kapochus

Labas from C-3, Philadelphia. Our 12th annual Kucios was held on December 14 at St. Georges Parish in Philadelphia. It was a successful evening full of good food, fun and Lithuanian traditions due to many members who offered their time, talent and expertise. A big round of applause to co-chairs Irene Ozalis and Victor Stepalovitch who worked so hard to make this evening a success. Aciu for giving so much of your time and effort so that so many friends and family could experience part of Lithuanian culture.

C-3 members gathered together for their Christmas dinner party on December 8 at Mimis restaurant in Philadelphia.

C-3 decided to continue sponsoring ten year old Evelina Baranauskaite through Lithuanian Orphan Care. A Christmas package was sent to her full of various items given by C-3 members. It will be interesting to hear if she was excited to receive a package from America. After seeing what most children do not have in Lithuania during our council-sponsored trip this summer, as compared to most children in the U.S., I am sure it will be a welcome surprise.

Now that the busy rush of the holiday season has slowed down, we at C-3 look forward to what the pleasant thoughts of Spring hold in store for us. We will be

attending read council meetings, preparing for St. Casimir's Day, remembering our special valentine, looking into Spring excursions, and hoping the groundhog gives us reason to celebrate.

C-7, Waterbury, CT

Arlene Stiklius

Council 7 enjoyed a festive occasion at our December meeting with plenty of food and even a visit from Santa Claus. January 10, 1997, Edward and Tofti White will be married 55 years. Ed White has been a member of the K of L now 64 years and Toni White 54 years. Congratulations to both of you.

Many thanks to the Lithuanian Community on the excellent Kucios held at St. Joseph School Hall on December 22, 1996. Everyone enjoyed the food, and entertainment as well. On January 6, 1997 the Connecticut Lithuanian Catholics held their annual Christmas celebration at St. Andrew's Church in New Britain, Ct. Rev. John Rikteraitis provided everyone with terrific food and pastries. Council 7 would like to wish all the other councils a "Happy 1997".

C - 12, New York, NY

Dalia Bulvičius for Irene Senken

1996 ended on a happy note for C - 12! Not only did we have a great Christmas party with Santa Claus (Joe Sleder) but also

a wedding. Our newest member Adam Nepsie and Ursula Pasnycuk were married in November. Our spiritual advisor Father Eugene Savicki officiated. After the ceremony, John Lostys was the host for a wedding reception in the church hall. Adolfas Kasperaitis and Dalia Bulvičius welcomed the newlyweds with bread, salt and wine. We had a sing-along in English, Polish and Lithuanian. Ilgiausią metų to two lovely persons!

In February we had our meeting and a short commemoration of Vasario 16. President Jovita Sleder presented John Lostys the MC of the program. After singing the American national anthem, Aldona Zaunius recited three poems in Lithuanian. A short speech was given by John. He spoke about a lieutenant Samuel J. Harris, who came to Lithuania from the United States and fought for her independence and died in Kaunas on February 24th, 1920. He is buried at Arlington National Cemetery. On his gravestone the American Eagle and the Vytis are engraved with the words "died for the freedom of Lithuania". Afterwards, member Father Daniel Staniškis gave a talk about that Sunday's Gospel. The program ended with the singing of the Lithuanian national anthem.

Our council's photographer Vinnie Cuprewich is ill but slowly recovering. Get well Vinnie, we are all rooting for



C-12 Spiritual Advisor, Fr. Eugene Sawicki is presented a plaque and Lithuanian linen by J. Sleder (l) and Aldona Zaunius (r) for his 10th Anniversary

you!

Our beautiful organ went on strike. We guess it needs a rest after all these years. We are all hoping to win the lottery and help out. Hey, you never know!

C - 12 Longevity chart:

Glancing at our membership list we were eager to find out who belonged the longest to our organization. There were many candidates, among them: Irene Senken - 1963, Helen Yurkus - 1963, Edward Senken - 1958, Ann Montvidas - 1951, Vincent Cuprewich - 1950, Betty Waskiewitz - 1948, Helen Cuprewich - 1946, John and Evelyn Bell - 1946, Joseph Kscenaitis - 1944, Jovita Sleder - 1943, Steve Montvidas - 1940, Albert and Emily Yatkaukas - 1939.

Now for our champ - Joe Sleder - 1935! Past president and jack of all trades, never refuses any job, especially playing Santa Claus. He and his wife (since 1947 - congratulations you two!) Jovita are an invaluable part of C-12. Ilgiausią Metų!

C - 74 Scranton, PA
Marie Laske

At our meeting before Christmas, Marie Laske gave a demonstration on Christmas ornaments made from paper straws. Even Mr. Casimir Yanish

made a straw garland. Members took extra straws to teach their children.

The Nigerian Missions are in dire need of rosaries. Our K. of L, sent 600 rosaries and will continue every year. Anyone interested contact: Sister Carole Marie Troskovski, Superior General, Parish Visitors of Mary Immaculate, Marycrest Convent, Box 658, Monroe, NY 10950-0658.

Ruth Yanish read an article about Lithuania now run by non-communists. In Lithuania, life is still very hard, but her people are very determined to succeed and stay free.

The annual Pro-Life Rosary was held at St. Peter's Cathedral, Scranton. So many K. of L'ers were there and it certainly was beautiful.

Our Kučios this year was the best ever. It was predicted we'd have 5 to 6 inches of snow, but instead we had a beautiful sunny day. We had a great turn out. Margaret Clegg and Helen Churi were chairpersons. Lee Bozenko took care of the prizes. Nathan Stebbens and Frankie Shimkus III were the runners. Peg Romanauskas made the punch which was served in a beautiful silver punch bowl. Marie Laske made the Vytis this year due to Edward Romanauskas passing on to his heavenly reward. The



C-12's Joe and Jovita Sleder, K. of L.'ers since 1935.

Laske's daughter Susan Stebbins helped with the serving again this year. John Ramoska and Richard Laske were the ticket chairpersons. Already we have received many reservations for next year.

Happy Birthday to Ann Patelunas, who celebrated her 88th birthday. Congratulations! A warm Lithuanian welcome to our new members, Mary and Doug Reisch, Marie Laskie's niece who lives in Morristown, NJ.

Our condolences goes out to Nellie Bayoras on the death of her brother, Joseph Tuncavage. Amžina atilsį - Rest in peace!

C - 110, Maspeth, NY
Helen Yakaitis

Our meeting in January started with a prayer for our



(left) Our C-74 Kučios Workers included: Marie and Richard Laske, Helen Churi, Peg Romanauskas, Stanley and Lee Bozenko, Margaret Clegg and John Ramoska; (bottom left) Fr. Lasky with young Nathan Stebbens and Msgr. Michael Ozalas at the Lithuanian Rosary at St. Peters, Oct. 1996; (bottom right) John Ramoska's sisters - Sr. Phillip Ramoska and Sr. Lourdine Ramoska, who celebrated her Golden Jubilee with emcee Richard and Marie Lasky.



C-74's Recent Family Events

members. Also, we prayed for a speedy recovery for Msgr. Bulovas, our spiritual advisor. The minutes were read by our secretary Helen Matulonis and were approved. We took care of some old business. Especially memorable was our Kūčios affair. More than 150 guests attended.

Ann Morrissey reported that a shipment of clothing was sent to Lithuania on January 25th. Another shipment will be sent on February 15 which will reach Lithuania before Easter. We thank Ann and her helpers, all dedicated workers. We thank those who contributed the clothing and money.

Romas Kezys, our guest from

C-41, who has a Lithuanian radio program every Sunday in the New York area, received information that it is a possibility that Lithuania may not be invited to join NATO in the near future. Situations change and perhaps Lithuania's entrance into NATO will come to fruition. Let's all write to our senators and representatives concerning this matter.

Final plans were made for the MAD Convention on March 9th to be hosted by C-136, Hudson -Mohawk in Schenectady, NY. We are planning a bus trip.

Our annual Spring Dinner and Dance which will be held at Transfiguration church hall on April 27th. More plans will be

discussed at the next meeting.

Our Marytė Abbott, who is Editor of VYTIS and a council member, spoke about the Bernadine Complex, a proposed Lithuanian Heritage Center to be built, restoring a convent and church located in Old Town, Vilnius. Already \$50,000 has been donated. Sister Margaret Kelly of St. John's University, our Friend of Lithuania Award winner of 1996, and other members of that university are very enthusiastic about this project and trying hard to bring it to fruition. More investments are needed and hopefully someone reading this may be instrumental to get investments for Lithuania.

C-140, Syracuse, NY***Pusbrolis***

John Stanley, a charter member of C-140, died on April 12, 1996 after a long bout with cancer. John was a retired union consultant for the Electrical Workers union and the former business agent of Local 320. He was involved in much of what went on in the General Electric Company and some sessions became very heated.

John was very proud of his Lithuanian nationality. When he contacted this writer in the 1960's to have some work done at his house, he quickly let it be known that he was 100% Lithuanian and his wife Cassie was likewise. He and Cassie soon joined with us and they brought other relatives into the fold. Over the years they participated in all of our functions and when he attended our meetings, our meetings were never dull. Rest in peace Big John--we miss you.

Shortly before his death, John wrote this piece which I would like to share with you. "The howling winds raked the mountain top trees while the stillness of death filled the valley below. A fallen soldier had returned home. But let's shed no tears, for sooner or later the bugle blows for everyone. Instead, let us try to remember the true meaning of life.

Thank you for the opportunity of having served you. And when you know the true meaning of brotherly love, you will truly know the meaning of life." Farewell.

Frank and Irene Petrauskas

took the Aid to Lithuania tour to Estonia, Latvia, and Lithuania last summer, and report having a wonderful time. They enjoyed seeing our neighboring countries and seeing how our neighbors live. It's an experience that they would recommend for all Lithuanians.

Their greatest enjoyment was visiting Lithuania with all of the points of interest and all of the delicious food and drink. It was good to visit the land of our parents' birth. While in Vilnius, Frank received a nice award from the Lithuanian Government for all of the medicines he has sent through Aid to Lithuania and LCRA. The amount is estimated between one half million and one million dollars worth of medicines.

The Brockton convention received good accolades from those who attended. The chairpeople and their committees worked very hard to accommodate their guests. The warmth and friendliness was very much evident.

C-140 meetings and activities started again in September. We want to welcome David and Mary Wilton and Gerard Zutant who joined recently. They are fitting in nicely and are a good addition to our council. Council elections returned the same people back to office except for Cassie Stanley who accepted the Trustee position which her late husband John held. We know she will do a good job.

Our Christmas Brunch was held on December 8 at The Ramada Inn with a nice group in attendance. We started the day by attending Mass at St. Stephen's Church.

Bits and pieces. Jack and Catherine Brandt are retired but busy with the Seabee organization on the state and national level. Veronica Sutkus has become quite an accomplished Bingo player. Katherine Cravetts is still climbing the ladder to decorate her house at Christmas. Helen Mikelonis, our Florida member, visited with us recently. Dawn Rudd will spend the winter in Florida. Norman Klimas went camping outdoors in the cold of December. Dan Petrick, Gerry Zutant and Frank Petrauskas are looking forward to spring and a golf date. Please keep in your prayers Joe and Della Marcaitis and Mary Zutant who are ill. Della has been placed in a nursing home. Others who are unable to attend our doings but are always in our minds and prayers are Vic and Helen Johnson, Walter and Anne Guenterts and Chester and Mary Nowak. A healthy and happy New Year to all.

C -141, Bridgeport, CT***Aldona Marcavage***

December 8th was special to our St. George parish family. Bishop Egan presided at the bilingual Mass, assisted by Msgr. Francis Pranckus, and Father Jose.

Our Kucios on Dec. 15th. was a solemn yet a happy event. Marie Brilvitch acted as M/C and Bob Marcavage as Toast Master. Accordionist Armundas Zakarauskas was missed especially at carol singing time. He was enjoying sunny Florida, as were Richard Haux and Lee Marcinka.



C-141 Bridgeport members at the Milford Senior Center. Sr. Igne ICC, of Putnam, CT (center) was our guest speaker for Aid to Lithuania. Deacon John Rigely on left.

Our major donation to "Aid to Lithuania" was a complete mamography unit obtained through the efforts of Alan Strudas. Packing and shipping expenses were covered by generous contributions of C-141 members and friends. Our council has an ongoing project of collecting used postage stamps, children's needs and clothing for Sister Helen in Brockton; and clothing and medical needs for Lithuania via the Sisters in Putnam.

A very pleasant surprise was Father Long's visit to our last meeting. He is currently at St. Ambrose Church in Bridgeport, CT. He is a graduate of St. Casimir's Pontifical College in Rome--and was a classmate of Msgr. Bartkus.

Welcome to new member Larry Misevičius, inducted at the January meeting.

January birthdays Stefa Armonas and Jonas Balčius received a beautiful cake together with the birthday song. On our recent "Get Well" list is Stella Witkavich, Al Trainis and

Ben Dirgins.

So many from our midst have recently been called Home by our Heavenly Father. Marie Brilvitch lost her mother; Helen Simanis lost her brother, Joseph; Victor Miller lost his brother, Frank; Stephen Wilcinskas lost his brother, Leonard; Edward Yokstas and Stella Witkavich lost their brother, John Yokstas. May the joys of Heaven be theirs, and our condolences to the bereaved.

The most recently deceased member of our council was Deacon John Rigely at St. Mary's church in Milford. Deacon John devoted his life to service. He set an unparalleled example of charity, love, and commitment to serving God. As Chaplain and counselor, he was always there for the frail and the elderly in his community. He also found time to promote *Aid to Lithuania* in the Milford Senior Center. An estimated \$30,000. worth of medical aids were shipped to Lithuania's hospitals. Deacon Rigely was waked in St. Mary's Church.

C-141 members, wearing Lithuanian sashes, performed the K of L wake ritual led by Msgr. Prackus, and president Clemencine Miller. The funeral day saw the huge church filled to capacity. What a splendid send-off he received! There were 22 priests and a Bishop; hundreds of religious, deacons, Eucharistic Ministers (all in white), staff and members of the Senior Center including Kathi McDonnell Bissell, (executive Director of Elderly services) Milford Mayor Fred Lisman, St. Mary school children and teachers; St. Mary's Funeral Choir with opera star Mary Lyn Mulvey, soloist; members of C-141, and friends and representatives of the various organizations to which he belonged. Unforgettable were his last words on earth--spoken to the teacher's prayer group--"go in peace-God loves you". Our sympathies to his wife, Jean-and two sons, John, Jr. and Robert.

Bridgeport is looking forward to hosting the NED spring convention on April 27th. Iki pasimatymo!!

C-147, St. Petersburg, FL ***Dolores Jonaitis***

Get well wishes for Elena Vilnis, Eugenia Satraitis, Father Gasiunas and Victoria Kleiva. We wish all of you good health always and a quick recovery.

Our January meeting was brought to order by our president Anthony Gudonis. Our opening and closing prayers were said by Father Cyvas, our Spiritual Advisor. We were pleased to see Victor and Lucy Sanders at our meeting, who are from Venice

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Florida, about an hour's drive. Victor has been ill and unable to attend our meetings. We're glad you're doing better. The same for Victoria Kleiva, our recording secretary, who attended our meeting, but declined recording the minutes. Irena Diktanas was the acting secretary, who is doing a wonderful job. Thanks Irena.

Eugenia Satraitis, who was elected Financial Secretary, was taken ill and sent in a letter of resignation due to her health. Violet Kraujalis has agreed to stay on as Financial Secretary. Thanks Violet.

Father Steponas Ropolas OFM was awarded his 2nd degree by Dr. Aldona Valis, our Ritual Chairman. It was voted to send Rasai Gervickaitei, globojamai naslaitei, in Lithuania, \$150.00 for another year. Maria Gelazius passed around her First Communion picture.

St Casimir's Day will be celebrated on March 9, 1997 at the 1 o'clock Mass at Holy Name Church in Gulfport. Dinner will follow at the Lithuanian club in

the small hall. January 16th was Anthony Gudonis's birthday and January 23rd is Brone Urboniene's birthday. Brone baked a large torte, beautifully decorated for the occasion. We all sang "Ilgiausiu Metu". Other members who donated were K. Arlauskas, Irena Diktanas, Elena Jurkynas, Lucy Sanders, Petre Kasparaviciute and D. Jonaitis.

C-152, E. Long Island, NY *Tom Tarmey*

Despite weather which was itself quite unappetizing, our Council held its annual Christmas Party on Sunday, December 1 at Polish Hall in Riverhead, NY. Braving the inclement weather, some 82 Knights and guests quickly discovered that, once inside, they had all the ingredients of a thoroughly enjoyable afternoon: delicious and abundant food, a beautifully decorated dining room, and as "icing on the cake", a program of dance music expertly crafted by our favorite maestro, Joe Thomas, who is by now a household name to Lithuanian Americans every-

where.

This is now the season when the appeal of Florida and points South are strongest to us Northern snowbirds, and a number of our Knights will be succumbing to the lure of the Sunny South: Bertha Laukaitis, Joe Bealis, Muriel Lekstutis, Doris and John Marcinka, Edith and Frank LoPiccolo have all heard the siren call. Mary and Pete I Petrowski have slipped their Northern moorings entirely, and have relocated permanently in Venice, FL.

Antoinette Sakal is still adjusting to the real world after a late Fall minivacation in Las Vegas with her sister and the other highrollers.

Fred Lucka, who has been corresponding with two elderly uncles in Lithuania, has learned the interesting aspects of life there: people lucky enough to live on farms are far better off than city dwellers in that, for them, at least, there is ample food and, secondly, there is a hunger among Lithuanians for news of how life is lived by their American friends and relatives.

Our Council has been saddened by the recent loss of three good people: our two brother Knights Joseph A. Samuolis (on December 10, 1996) and Walter Niksa (on December 28, 1996) and Edward Zorskis, son of our dear Knights, Felix and Charlene Zorskis, on December 27, 1996. Please spare a prayer for them!

Finally, it gives us great joy to welcome the birth, on January 10, 1997, of Elizabeth Annette Dumblis, the spanking new daughter of our Knight, John P. Dumblis and his wife, Beth.

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 of Faith and Love and Service
 that Christ Our Lord asks of us.
 Amen.**

Fr. Anthony A. Jurgelaitis, O.P.

