

# bridges

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april 2009

LITHUANIAN AMERICAN NEWS JOURNAL



*Letter from the Editor*

*It seems in every issue I start the same way; I don't know where the time is flying. And in every issue I really do mean it. For the last few months I complained about winter and I guess the next complaint will be about the yard work. It must be true when people say we're never satisfied.*

*Congratulations to Father Daniel Staniskis who recently celebrated his Silver Jubilee as a priest. Father is at Our Lady of Mercy in Whippany, NJ. He also celebrates Mass in Lithuanian at Sts. Peter and Paul parish in Elizabeth, NJ. May God continue to grant Father many years of good health and happiness.*

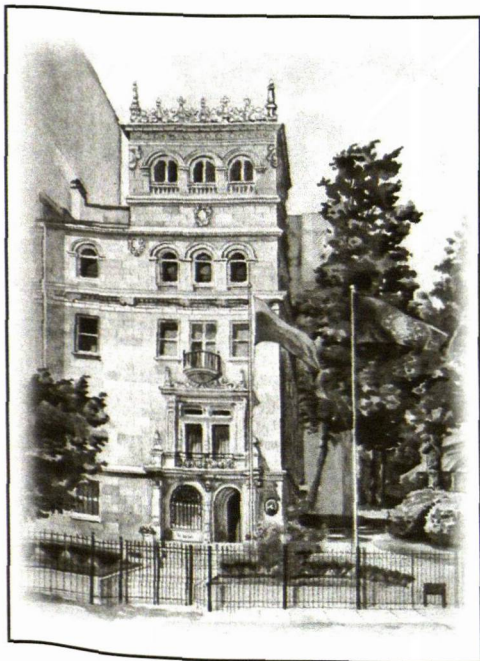
*St. Andrew Lithuanian Parish in Philadelphia, PA is celebrating a triple jubilee.*

*It is the 85th anniversary since the founding of St. Andrew Lithuanian Parish, the 30th anniversary of Father Peter Burkauskas' ordination to the priesthood and the 10th anniversary of his appointment as pastor of St. Andrew Parish. Congratulations to the parish and to Father Burkauskas. Father serves as pastor of St. Andrew and St. Casimir in Philadelphia. May God continue to shower him with His blessings.*

*As always, thank you to all who contributed your time and talents to this issue and to all our readers for sharing their homes with us this month.*

*May each of you have a happy and blessed Easter.*

*Jeanne Shalna Dorr*  
Jeanne Shalna Dorr



On March 10th the Lithuanian Embassy held a celebration on the occasion of Lithuanian Independence Day and the grand opening of the renovated Lithuanian Embassy and in honor of the Minister of Foreign Affairs, His Excellency Vygaudas Usackas.

*Embassy of the Republic of Lithuania  
Washington, DC  
Artist: Gintaras Jocius*

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2715 E. Allegheny Avenue  
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Tel: 800- 625 -1170  
Fax: 856-428-6014

E-mail: Lithuanian USA@yahoo.com

**BRIDGES Consultants**

Jeanne Dorr Editor  
Gema Kreivenas Art Director/Production  
Rimas Gedeika Treasurer  
Lithuanian American Community, Inc., &  
Subscription Manager.

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Address all editorial correspondence to:

**BRIDGES**

Jeanne Dorr  
4 Shrewsbury Yard  
Riverton, NJ 08077-1038

E-Mail: Jeanneshalna@aol.com

For subscription & advertising  
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**LAC, Inc./BRIDGES,**

Rimas Gedeika  
78 Mark Twain Dr.  
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\*Cover: The photo of "Margučiai" Lithuanian decorated Easter Eggs, photographed by Dr. Banga Grigaliūnaitė at "Kaziuko Muge", Vilnius, Lithuania - 2009

\*The art work of the Easter Eggs on the back cover is from the book "TĖVŲ NAMELIAI BRANGŪS".





## “I am the Resurrection and the Life”

Jn. 11:25

The feast of Easter is the ritual proclamation and embodiment of the saving act of Jesus’ resurrection and glorification. Jesus conquered sin and death and gave the human race the promise of eternal life and a union with God, the Father.

The feast of Easter celebrates the passage from death to life. At

Easter the Catholic Church remembers past events and makes them present. God is present through biblical, ecclesial and liturgical signs. “He whom you seek is risen” ( Mt 28: 5-6).

The image of a lamb holding a banner is a sign of the Paschal Mystery- Jesus dying, rising to anew life and returning as He had promised. The word paschal comes from the Jewish feast of the Passover. Passover celebrates God’s great deeds in leading the Israelites out of slavery in Egypt into freedom in the Promised Land.

The symbols of the Easter Vigil are: cross, fire, light, word, water, white garment, oil, bread, wine. These nine dominant liturgical symbols of the Church are all manifest at Easter Vigil. Symbols speak to us of our identity as Catholic Christians. The meaning is expressed in the way they are used, in the Scriptures and ritual prayers that accompany their use, and in the gestures that define them. Through sym-

bols we are able to touch the deep mysteries of our faith in ways that words can never express. The symbol of light is a sign of Christ’s presence.

The Passover is to Jews what the death and resurrection of Jesus is to Christians. It is and has been remembered annually as a living memorial of God’s saving, liberating power. Psalm 30- “I will praise you Lord, for You have rescued me....” Or we can say “As the deer longs for running streams, so my soul longs for You, my God” Psalm 42.

**Let us celebrate Easter with joy the resurrection of our Lord, Jesus Christ. Alleluia, Alleluia!**

Sister Margarita Bareikaitė

*Sister Margarita Bareikaitė belongs to the order of the Sisters of the Immaculate Conception of the Blessed Virgin Mary, a Lithuanian order in Putnam, CT. Sister Margarita is the Chair of the Religious Affairs Council of the Lithuanian American Community and is a regular contributor to Bridges.*

*\*Art work by Odeta Bražėnienė, Utena, Lithuania*

Rev. Kęstutis A. Trimakas



## 100 YEARS SINCE ADELĖ DIRSYTĖ’S BIRTH

Adelė Dirsytė was born April 15, 1909. Some time later, when she was 30 years old, her poem was published (in *Moteris*, 1939, no. 23, p.314). She had a question:

Where do you call us, Lord?

Where do we have to go?  
There are so many roads and pathways.  
Whither, Lord, leads me my way?

Adelė was sensing a direction:  
My strength is in your eye view.  
My joy is in your heart.  
My way, my road leads me,  
O gracious Lord, to you!

That was not a full answer. It was only a direction. Adelė had to wait patiently, very patiently for many years... until September 26, 1955. A long, long way led her all across Siberia for several thousand miles, with many detours. She ended in Chabarovsk, farthest Eastern Siberia, near the shores of the Sea of Japan. At the end the Lord (who secretly escorted her all along her way of the cross) finally waited for her there.

Adelė’s early life was a preparatory path for her final sacrifice. From her childhood she was gathering most important spiritual treasures: deep faith



from her Catholic parents; idealism – while belonging to a Catholic Youth organization “Ateitis”, dedicated to renew all things in Christ; studying in the department of philosophy and theology of the Vytautas Magnus University at Kaunas; dedicating her full efforts to Lithuanian Catholic Women Association – to build up its organization and to educate women in Catholic faith and culture.

Adelė’s freedom ended when she was apprehended by Soviet militia in 1946, tried and condemned to hard-labor concentration camps as a punishment for her underground work with Catholic youth Ateitininkai. She was deported to Siberia. There under most excruciating circumstances she continued her secret apostolic and educational activities among her imprisoned companions, even composing and distributing hand-written prayer books. One such prayer book was secretly smuggled through the Iron Curtain and reached the United States of America, was translated into 15 languages and published, and became a vivid testimony of Christian faith and unconquerable spirit against atheism.

Soviet authorities realized that they would never succeed in “reeducating” her. During the last year of her banishment, incarcerations and tortures were increased and multiplied to the point of completely breaking her health. Official report: she died in Chabarovsk, September 26, 1955. Death circumstances were not given; very likely, inflicted.

At that time Adelė knew what was her earthly path. Martyrdom... Witnessing the power of God in human powerlessness. The last prayer to Jesus in her prayer book ended with a plea:

If you wish a sacrifice,  
Take it from me,  
But give me  
The courage and fortitude  
Of martyrs. Amen.

\* \* \*

One hundred years have gone by since Adelė’s birth, and fifty three – since her death. She lived on this earth for forty seven years, out of which more than nine were spent in Siberia.

This year we are celebrating the anniversary of one hundred years since her birth. Ateitininkai in the United States declared this year of as the anniversary year. Adelė was condemned by the mil-

itary soviet tribunal precisely for her activity in this organization Ateitininkai, which was termed as “counterrevolutionary”, i. e. against communist revolution. This brief article is an attempt to keep her memory alive and to pray for her beatification.

#### *Literature available in English*

Adelė Dirsytė’s prayer book “Mary Save Us”.

Translated by Rev. Kęstutis A. Trimakas.

A new edition in 2005.

Please order: Our Sunday Visitor, Book Sales Dept.  
200 Noll Plaza, Huntington, IN 46750 USA  
(or call 1-800-348-2440).

Rev. Kęstutis A. Trimakas.

A Voice from Siberia:

Adelė Dirsytė’s Struggle against Tyranny.

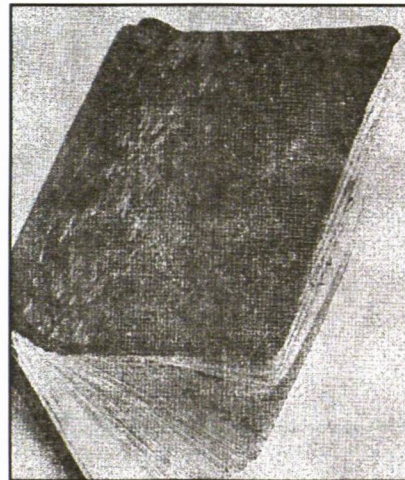
Published by

Lithuanian Catholic Federation Ateitis.

Order from the author: 1-708-562-8948 or  
trimkes@earthlink.net); publication – US \$3.00;  
for shipping by mail – add US\$1.50).

*Rev. Kęstutis A. Trimakas is a priest-psychologist, editor, translator of the Siberian prayer book, author of many books on religion and religious psychology; spiritual moderator of the Catholic Youth and Alumni Association Ateitis; visiting professor of many universities and priests’ seminaries in Lithuania.*

*Marija,  
gelbiki mus*



*Photo of the actual book written and handmade by four Lithuanian girls imprisoned in Siberia. The original book measures 2x3 inches.*



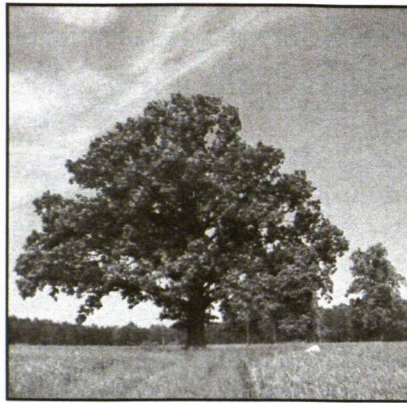
## Auksučiai Foundation's Tenth Anniversary

January 2009 marked the tenth year of the Auksucia Foundation program of technical research and assistance to small scale Lithuanian farmers. Using private funds donated from a broad cross section of people in the Lithuanian community and others interested in helping, the Foundation has made continued progress towards achieving its goals. During this period, working through its in-country counterpart, the Auksuciai Farm and Forestry Center (AUMC), it reclaimed a piece of raw farm land in Northwestern Lithuania, established an on-going program of agricultural research and established an education center on the farm site available to the local community.



Ambassador Mathew Lee of Taiwan, presents a gift to the Auksučiai Farm (AUMC) From left: AUMC Director Darius Malinauskas (Šiauliai) Ambassador of Taiwan Mathew Lee, AUMC project director Lawrence D. Clement (University of California, Davis) Vytautas Sliupas, P.E. President of AUMC (Burlingame, CA)

Last year AUMC was instrumental in



One hundred year old oak tree at the old Auksučiai farmhouse (destroyed during the Soviet occupation). The tree is now the symbol on the Auksučiai Foundation decals and letterheads.

launching a program involving local farmers in the production of asparagus. This vegetable crop, new to the area, shows strong potential for increased profitability on the small plots of land common to the area. In May 2008, AUMC organized and conducted a workshop at the Gudaitis Center at the farm with presenters from AUMC, Lithuanian University of Agriculture, Šiauliai University and the Lithuanian Ministry of Agriculture. The workshop was funded by AUMC, Lithuanian Ministry of Agriculture; the Arthur & Beverly Bridges Foundation and individual donations.

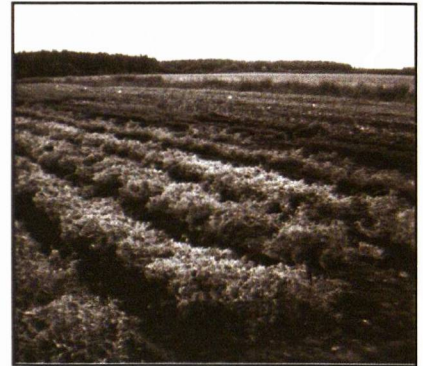


General view of the Auksučiai farm during the new building dedication

The workshop attended by 50 local agriculturalists and farmers included;

Leland H. Ruth (Rutkauskas)

lectures about the growing of asparagus and the history of the plant; field demonstrations on growing asparagus; a cooking demonstration by Martins Ritins from Vincens' Restaurant in Riga, Latvia. The farmers interested in joining a Lithuanian Asparagus Growers Association, being formed by AUMC, were provided 1,000 starter plants free of charge for use on their own farms.



Testing new crops at the farm

This spring AUMC will coordinate an effort to finish forming an Asparagus Growers Association to help facilitate the marketing of the crop. It will also be purchasing and locating on the farm site a 20 foot refrigerated container that will be utilized in holding local farmers production of the asparagus crop prior to marketing. In addition, in mid-March, an AUMC employee will be brought to Michigan and California to receive two weeks training at an ongoing commercial asparagus farming operation. This will be followed by an Asparagus Production Workshop on - site at the farm during the month of July.

The current forecasts are for a slow Lithuanian economic recovery and some are saying

things could get worse before they get better.





*Auksučiai Farm and Forest Center  
Headquarters*

Lithuania is suffering from double digit inflation on top of this weakened economy. Farmers are going to need all the help they can get just to stay in business. Those interested in learning more about the scope of AUMC activities are invited to visit the Auksučiai Foundation website [www.aukfoundation.org](http://www.aukfoundation.org) or contact the Foundation president:

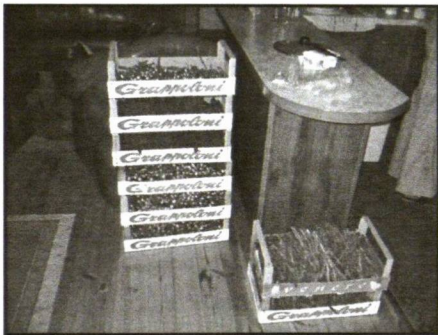
Vytautas J. Sliupas  
2907 Frontera Way  
Burlingame, Ca. 94010

[sliupasvyt@sbcglobal.net](mailto:sliupasvyt@sbcglobal.net)

By: Leland H. Ruth (Rutkauskas),  
Secretary, The Auksučiai Foundation

[Lelandruth@aol.com](mailto:Lelandruth@aol.com)

*\*Photos by Vytautas J. Sliupas*



*Harvested asparagus ready for market*

**Editor's Note:** Congratulations to the Auksučiai Foundation on the occasion of their tenth anniversary. After almost twenty trips to Lithuania I can attest to the necessity of helping the people who farm the land in Lithuania.

*"I know of no pursuit in which more real and important services can be rendered to any country than by improving its agriculture, its breed of useful animals, and other branches of a husbandman's cares."*

*George Washington*

## TEN MOST IMPORTANT EVENTS IN LITHUANIA'S RELIGIOUS HISTORY

*The editor of Bridges asked for an article about ten most important events in Lithuania's religious history. As a fan of Animal Planet's "The most extreme", where one is kept guessing what is better or worse or more interesting than the previous creature, I thought of noting religious trends and questions which may help to reflect on Lithuania's millennial heritage and its significance to the living. The most outstanding events are well-known and frequently repeated in articles, books and speeches. May this summary give food for thought.*

1) Every Lithuanian speaker is aware of the words for the sign of the cross, which begins "Vardan Dievo Tėvo..." – "In the name of God the Father," whereas the more universal version does not have the word "God." The simplest explanation may be that Lithuanians (and Latvians) translated a Germanic formula in very early contacts with Christians. Some historians see Arian roots, where God would refer only to the Father. In any case, the traditional Lithuanian blessing is more ancient than our documents could explain.

Christianity did not reach Lithuania first through rulers and bishops. It spread from family to family and village to village. We celebrate 1000 years since Lithuania was mentioned in the annals about the martyrdom of St. Bruno, who admired St. Ansgar, apostle of the North. Ansgar was in Baltic lands in 853-854, and the first seeds of Western Christianity may have been sown that early in our history.

2) Lithuanians sometimes pride themselves or see their role in history and culture as between East and West. The first substantial numbers of Christians in lands ruled by Lithuania were Orthodox, not Latin (Roman). A German historian suggests Lithuanian rulers, being pagans – of the old Lithuanian faith – were free to rule as they wish, not being directly subject to pressures from the Catholic West or the Orthodox East. The bulk of Lithuania in those early centuries encompassed primarily Orthodox areas, but ultimately the rulers – kings and grand dukes – chose Western Christianity.

Yet the concern for unity of faith left both Church and state restless. Nowhere else but in Lithuania did a substantial integration of the two traditions into one Church take place – at Brest (Lietuvos Brasta - "Lithuanian Ford," Brest Litovsk in Russian) in 1596. Eastern Catholics (mainly Ukrainians), incorrectly called "Uniates," worship in the Basilian church in Vilnius, very near to Aušros Vartai (Our Lady of Dawn).

Sometimes one feels that Eastern (Byzantine) Christianity influenced Lithuanian piety and worship more than has been thoroughly studied.

3) Tartars and karaims (caraites) are minorities in present-day Lithuania. The Muslim Tartars were living in the Grand Duchy by the early 1300's, prior to Vytautas, who is credited (and honored by the tartars) for being their patron. The Soviets destroyed the mosque in Vilnius (Totorių street



treet remains), but mosques can be found in Kaunas, Kėdainiai and Keturiašdesimt Totorių village near Vilnius.

Karaim families arrived in Lithuania at the end of the 14th cent. to live near the castle of Trakai, Vytautas's headquarters. Their origins are in present-day Iraq, their religion is Old Testament without additional Jewish laws. The houses of worship (called kinesa) are in Vilnius and Trakai, where a visitor can see the Karaim museum.

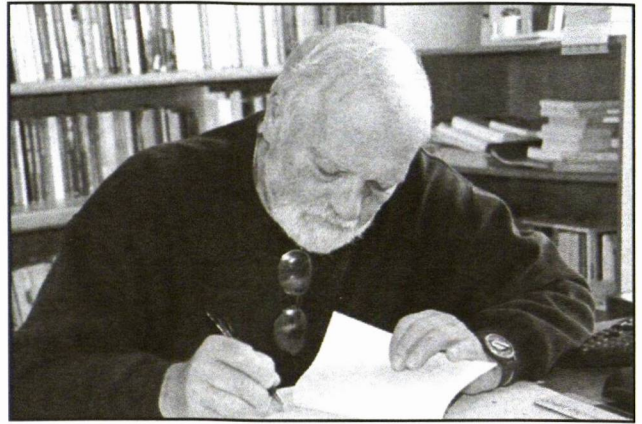
More about these communities can be found in history and guide books. The interesting and engaging part of their story is that they survived openly and freely more than 600 years in a mostly Catholic country. The old Grand Duchy was actively tolerant toward ethnicities and religions, a fine tradition to be emulated today.

4) The Protestant Reformation grew into Reformed and Lutheran churches in Lithuania and Lithuania Minor. Pastor (then a student) Martynas Mažvydas published a catechism, the first book in Lithuanian (1547), pastor Kristijonas Donelaitis (18th cent.) is very important in Lithuanian literature and cultural history. The University of Karaliaučius (Koenigsberg, now Kaliningrad) fostered Lithuanian language and Protestantism for centuries since its founding in 1544. The list of notable graduates of the university and Protestant clergy is a litany of notable Lithuanians and students of Lithuanian.

For all the legal and political conflict in religiously turbulent times, Lithuania was able to treat the changes without violence or social upheaval.

5) The education of an informed citizenry is one of the reasons the University of Vilnius was founded in 1579, the College (today we would say high school) in 1570. In Soviet times Lithuanians were accustomed to saying that this university was the most eastern institute of higher education in Europe and older than Moscow University. For all the reputation assigned the Jesuit founders for being very Catholic, the university had students from Catholic, Reformed, Lutheran and Muslim families, all studying in peace. It was truly an inter-national university. (The astronomical observatory of Vilnius University was the first in the world to describe the Green Flash, no less!).

The Jesuit tradition of service to others, especially the



Fr. Antanas Saulaitis, S.J.

needy, fostered student involvement in civic life. Within the first decades of the university alumni founded two churches with hospitals just outside Vilnius – St. Stephen's (now being restored after Soviet abuse) and St. Joseph of Arimathea and St. Nicodemus (a part of which is incorporated into a residential building).

6) The next "extreme" has to do with faith and life. Father Antanas Strazdas (1763-1833), known as Strazdelis to this day, the author of the beloved hymn "Pulkim ant kelių", impressed his contemporaries and his current admirers with a folksy way of disdaining all the ceremony and opulence of courtly life, both political and religious. The hierarchy did not exactly know what to do with this priest living in a village, working the land, and not very adept at formalities.

Juozapas Kalinauskas (1835-1907), since 1991 Saint Rapolas Kalinauskas, was an engineer exiled to Siberia after the revolt of 1863. When the Lithuanian exiles sang the section of the litany of the saints with the response "save us, O Lord!" to "Through your death and burial..., through your holy resurrection"... they spontaneously added "Through the prayers of Juozapas Kalinauskas, save us, O Lord". He later became a Carmelite priest in Poland, but people saw this layman's holiness in freedom and exile.

7) The failure of the revolt of 1831 against czarist rule in Lithuania (and Poland) did not squelch the thirst for freedom. The insurrection of 1863 resulted in even more emigration to Western Europe and the United States as the czar crushed the revolutionaries and exiled thousands to Siberia. Rev. Antanas Mackevicius was ultimately hanged, refusing to leave the side of his oppressed people.



He is portrayed by author Vincas Mykolaitis Putinas (in "Sukilimas" – Revolt, 1956) as having a larger task than resisting the czar's armies firing power with scythes and home-made spears. Mackevičius's hardest mission was to convince his countrymen that they have rights, can be free to live and worship, to decide their own future - and need to do their utmost to attain these goals for themselves and others.

8) Žemaičiai (Samogitians) are accused of being very stubborn, but this could be a Lithuanian trait in general. Some years ago a study of language use in U.S. churches of all denominations over the past 100 years showed that the founding language persisted longest in Armenian, Greek and Ukrainian parishes. Of the 44 nationalities Lithuanians came fourth, where the congregation even insisted on having the Gospel read in Lithuanian at Mass, even though no one spoke Lithuanian any more. Note, please, that the first three ethnic communities are primarily Orthodox and have their own rite. Lithuanians outlast all Protestants and Catholics.

The same determination is evident in the history of many of U. S. Catholic parishes. Some were even founded by the original immigrants just off the boat, purchasing land for a church before finding a priest and obtaining the bishop's approval. Far from their homes, exiles in Siberia conducted religious services as best they could without a priest, baptizing, marrying and burying their own until a priest was able to celebrate clandestine Masses in Soviet gulag camps, on the average, every five to seven years.

9) Much of the community spirit and practice of these Lithuanian immigrants is due to the tradition fostered by bishop Motiejus Valančius (first of Varniai, then of Kaunas, d. 1875). Valančius insisted on parish choirs, which were more than liturgical singers, but a true small community and the nucleus of involvement in parish life. Very often the choir members participated in folk theaters and dramatic performances, another fruit of cultural and community spirit both in Lithuania and among Lithuanians abroad.

Valančius countered czarist oppression by having religious books printed in East Prussia, on Lithuania's western border. In solidarity with their homeland, Lithuanians in Plymouth, PA and elsewhere published untold thousands of books for shipment to the underground book railroad. Many people in the late 19th

century learned to read from prayer books. Books on agriculture, history and other "secular" topics helped to educate Lithuanians to whom schools were closed under Moscow's repressive regime. The same solidarity is so apparent in the world-wide scandal of the massacre at Kražiai (1893), which would have been unknown were it not for Lithuanians in the U.S.

10) During Soviet occupation, even in the middle 1980's, a woman would bring her child to be baptized in the church quickly and in the dark of night; two weeks later, the father would bring the same child to the same priest for baptism: Eloquent testimony to the efficacy of the Soviet rule of fear.

On the other hand, the clandestine "Chronicle of the Catholic Church of Lithuania" (1972-1989), many petitions with signatures, public manifestations at the arrest or murder of priests or other activists brought together those who would not relent to fight for human rights and religious freedom. The very favorable confluence of anniversaries even the Soviets could not deny helped to strengthen bonds and give voice to Lithuanians – 400 years of Vilnius University (1979), 500 years since St. Casimir's death (1984), 600 years of Lithuania's evangelization (1987), 1000 years of Christianity in Russia (1988). These jubilees had to be public, and the faithful made good use of them to pry open the door to the future.

*Fr. Antanas Saulaitis, S.J.*

*Fr. Antanas Saulaitis, S.J. is presently the chaplain of Blessed Jurgis Matulaitis Mission in Lemont, Illinois. From 1997-2006 he rebuilt and expanded the Jesuit High School in Vilnius while at the same time providing pastoral care at St John's Church in Vilnius.*

*Fr. Saulaitis loves young people. He continuously participated in various youth organizations (his special love was the scouts) and worked tirelessly to better nurture their spiritual growth. In 1977 he was the chaplain of the Lithuanian Youth Center in Chicago.*

*Bishop Paulius Baltakis, OFM, who was the spiritual leader of all the Lithuanians outside Lithuania included Fr. Saulaitis as his primary counsel.*

*Bonds of friendship keep Fr. Saulaitis connected with South America's Lithuanians. From 1970-1977 he was stationed in Sao Paulo, Brazil. Here he was instrumental in the vibrant growth of the Lithuanian parish.*

*He was also elected as the Provincial of all the Lithuanian Jesuits. He frequently writes for the Lithuanian newspaper and magazines and has also written numerous books.*



## Palm Sunday

Verba could be simple: Bunches of juniper and pussy willows; sometimes quite elaborate, plaited from dried plants, flowers, and best grass (Vilnius “verba”). It was considered a disgrace to arrive at church without a verba. It was said that the devil himself gives such a person his tail to hold all through the services.

If someone strikes you with a verba you must not show anger or complain (of course, nobody “beats” very hard). You must be happy because this will insure good health and youthful look all year.

After bringing home the blest verba from church, parents use them to lightly strike their children so they grow well and obedient all year.

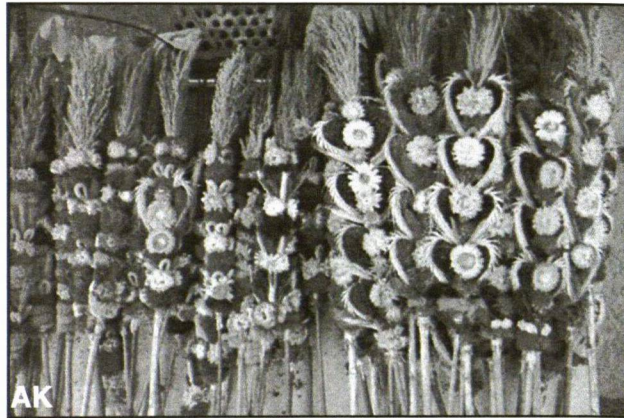
*Excerpts from  
“Palm Sunday”  
from the book  
Lithuanian  
Customs and  
Traditions by  
Danute Brazyte  
Bindokiene.*



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*Photos are by  
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Vilnius, Lithuania  
Algirdas Kazla  
Kaunas, Lithuania*



# SYMBOLISM AND MYTHS



The hatching of a live chicken from an apparently inanimate egg is a source of wonderment for us today, but it was even more so to the ancients. It came to symbolize creation, fertility, and life. The ancient Egyptians, more than three thousand years ago, recorded on their papyrus scrolls their belief that the egg was a gift from their most powerful deity, the sun. Ancient Assyrians, Greeks and Romans also ascribed divine origins to the life-giving egg. The epic Kalevala of the Finns even claims that the egg was central to the creation of the world.

## DECORATED EGGS

The oldest known decorated eggs, two colored goose eggs with decorative scratches, were found in a 4th century grave of a young girl near Worms, Germany. By the 12th century, decorated eggs are blessed in churches during Easter ceremonies and the tradition to decorate eggs at Easter is widespread in Saxony, Bohemia, Poland, Ukraine, Romania, and Hungary. By the 13th century egg decoration is also known in Lithuania: archaeological digs at the base of Gediminas Hill in Vilnius uncovered decorated artificial eggs made of stone, clay, and bone. In 1549, **Martynas Mažvydas**, the author of the first Lithuanian book - a catechism, mentions the tradition of giving decorated eggs as gifts, and it is believed that by this time the tradition of decorating eggs during Lent was wide-spread in all parts of Lithuania.

## MYSTICAL POWERS OF DECORATED EGGS

People in the countryside, even in recent times, believed that decorations added to the already existing mystical powers of the egg. A decorated egg afforded its owner protection from life's disasters and brought luck and fortune. The head of the household would bury a decorated egg at the threshold of the front door to his home as a way of protecting his family and home. Decorated eggs were also buried in the stable to protect the animals, in the fields to assure a plentiful harvest, and in the orchard to make the trees fruitful. It is no wonder that decorated eggs were welcomed gifts and prized possessions.

## CHOOSING AND PREPARING THE EGGS

The eggs to be used for decoration should not be fresh. They should be at least four days old or, preferably, two weeks old. Medium sized, white and rounder eggs are best.

To get the most uniform color during the dyeing process, the eggs must be thoroughly cleaned before being boiled. After boiling they must be carefully handled to avoid leaving oily fingerprints on the shell.

## NATURAL DYES

Traditionally, dyes were derived from plants: yellow was obtained using dried birch leaves, yellow green - using birch leaves from young shoots, light brown - using onion peels, and grey - using oak bark. A variety of other light colors were obtained from dried flowers. Soaking and boiling a mixture of alder bark and rust produced a black dye. The colors

*Continued on page 14*







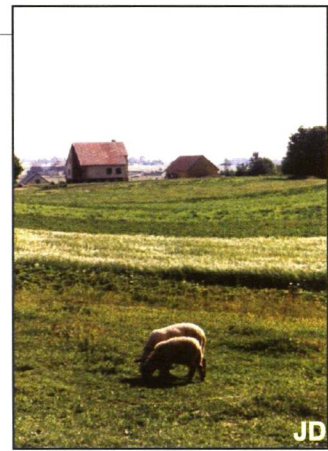
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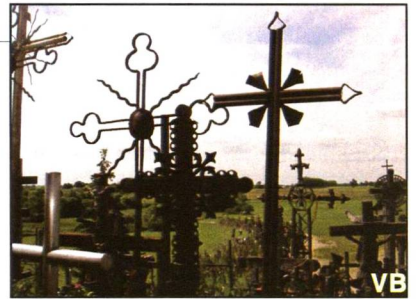
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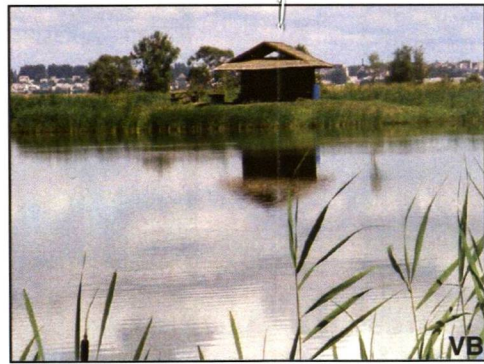
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Photo Album of  
Lithuania's  
Countryside



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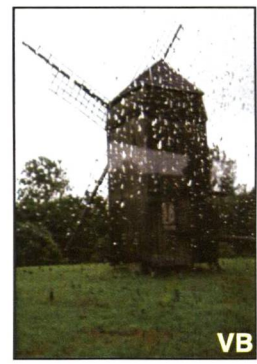
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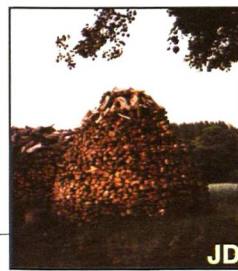
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## SUMBOLISM and MYTHS

were strengthened by adding vinegar or alum to the dyes. Table salt in the dye made colors less likely to rub off.

### DYEING PROCESS

The dye solution should be hot, but not boiling. The egg should be warm and dry before it goes into the dye bath. The greater the difference in temperature between the egg and the dye solution, the greater the chances for the shell to crack. Eggs can be kept warm by keeping them in warm water, but they must be carefully dried off prior to dyeing. The length of time in the dye solution determines the saturation of the resulting color.

To give the surface of the dyed egg a shiny appearance, it was dried and then rubbed with unsalted pork fat right after it came out of the dye. After cooling, it was polished with a piece of woolen cloth.

### SCRATCH-CARVE METHOD FOR DECORATING EGGS

In Lithuania, two methods for decorating eggs were commonly used. One was based on producing designs on dyed eggs by scratching or carving the surface of the shell. This is a very simple method, requiring very simple tools - any sharp pointy tool can be employed. Short, straight, and white scratch lines are the basic elements of design for this method.

### WAX-RESIST METHOD FOR DECORATING EGGS

Creating patterns with wax is the second method commonly

used by Lithuanians for decorating eggs. Hot wax is applied with a pin, a small nail, a fishbone or a wooden splinter. The basic elements for creating decorative patterns with this method are dots and "tailed" dots. A dot is produced by dipping the tip of your tool into hot wax and setting it momentarily on the egg's surface. A "tailed" dot results when the tool is moved on the egg's surface.

After patterning the egg with wax, the egg is dyed in a solution that is cooler than the melting temperature of the wax. After dyeing, the wax is removed by heating the egg in an oven, rolling it on a hot towel, or any number of other ways. The removed wax reveals a white pattern. Multi-colored patterns can be obtained by repeated cycles of wax application and dyeing.

### ACKNOWLEDGEMENT

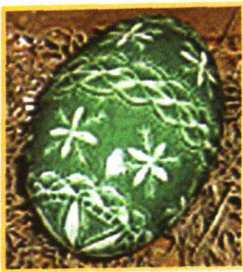
*This page on Lithuanian Easter eggs came about through the efforts of Ona Adomaitis, Audrone Bartytė, Gilanda and Casimir Matonis, Rimā and Vytautas Reklaitis, Aldona and Rimantas Vaitkus.*

[www.lithaz.org](http://www.lithaz.org):

Internet home of Arizona Chapter of Lithuanian-American Community, Inc.

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**\*The beautiful eggs decorated by using scratch-carve and wax-resist methods by Juozas Jasiūnas, Jadvyga Penčyliienė and Zunė Zilevičienė using the scratch-carve method**





# News and Views

## **Strategic investor to erect new nuclear power plant**

Vilnius - Not LEO LT, a company established specially to erect the new nuclear power plant, will erect it, but a strategic investor, chosen in a competition. This may be a Western company, which has experience in the area of erection and nuclear reactors production.

It is planned that a preparation consultant for the strategic investor and a business plan, in line with which the nuclear power plant erection work will be performed, will be selected this year. This was announced by Energy Minister Arvydas Sekmokas at a news conference on Thursday.

"I do not think that they (LEO LT. - ELTA) will erect and that they have enough knowledge and capacity. A strategic investor, selected in a competition, will have to take up the election of the nuclear power plant," the minister said.

According to him, there is interest in the project on the erection of the nuclear power plant, because "the ceilings of famous nuclear power plant builders have become lower" in the light of the world economic crisis and our project is becoming more attractive to them.

## **Japanese company Kowa to be represented by Lithuanians in Baltic States**

Vilnius -The Japanese optics producer Kowa has chosen the Lithuanian company IDD its representative in the Baltic States. This company will be the only authorized representative and distributor of Kowa's products in the Baltic States.

IDD, provider of astronomic and sci-

entific equipment, is the largest company of this type in the Baltic States and the only company producing optical devices for professional and amateurs in Lithuania. The company represents Celestron, Nikon, Vixen, Swarovski Optik.

Kowa produces medical equipment and monitoring devices.

## **French airlines invited to TVOU**

Vilnius - Vilnius International Airport (TVOU) would create favorable conditions if French airlines expressed wish to hold direct flights between Vilnius and Paris, claimed the transport minister to the French ambassador to Lithuania.

Lithuanian Transport Minister Eligijus Masiulis met with French Ambassador to Lithuania Franeois Laumonier on Friday morning to discuss the situation of Vilnius Airport and negotiated on the cooperation with the French airports.

The French ambassador proposed to mediate in the establishment of relations between the Lithuanian Transport Ministry and the organization Aeroports de Paris, which provides engineering and consultation services to airports on the international scale.

According to the ambassador, this is a novelty and creativity driven organization, the experts of which help to find effective solutions. It was agreed that the French Embassy would help to organize the visit of the Lithuanian transport minister and specialists to the bureau of this organization in Paris in the nearest future.

Minister Masiulis assured that Vilnius Airport would offer attractive conditions if the French air companies expressed wish to perform direct flights between Vilnius and Paris.

## **Adoption of Euro**

A hasty adoption of the euro prior to implementing reforms in healthcare and pensions systems as well as in the

area of pricing would cause a shock and contribute to the increase in the problems of vulnerable social layers, thinks economist Eugenijus Maldeikis, member of the European Parliament. His Lithuanian colleagues also note that the adoption of the euro cannot undermine the reliability of the common currency of the European Union (EU). According to the MEP, the adoption of the euro would lead to a change in the price ratio in the goods and services. Prices would automatically rise to the European level; therefore, people of low income would face a "euroshock." VAKARO ZINIOS

Residents of Lithuania, which has its own oil refinery plant, used to pay more for fuel than the residents of the neighboring countries, but recently the gap between fuel prices has widened even more. Despite the lower volumes of fuel sales and decreasing revenues from excise duties collected by the state budget, the Ministry of Finance announced on Monday that it would not propose to lower these taxes. After the Lithuanian Association of Enterprises Trading in Oil Products started reporting worriedly that the consumption of oil products significantly went down due to increased excise duties, the Ministry of Finance explained that it was the sellers of fuel to be blamed for higher fuel prices in Lithuania than in the neighboring countries. A month ago, when assessing the tendencies of January, the association forecasted that the state budget would not receive about 162 million litas (47.14 million euros) from excise duties and about 30 million litas (8.73 million euros) from the value added tax (VAT) due to decreased consumption of diesel fuel this year. It is stated that forecasts related to the decrease in consumption become the reality.

VAKARU EKSPRESAS

Information Center for Homecoming Lithuanians



## Gintas Abarius and “Baltic Avenue”

*Gintas Abarius and “Baltic Avenue” extends Lithuania all the way to North Carolina.*

*I am sure some of you heard of the well known Lithuanian musician and composer Gintas Abarius, who for the past eight years has lived in the United States on the East Coast. While in North Carolina he and some of his American friends created a jazz group “Baltic Avenue” ([www.balticavenue.net](http://www.balticavenue.net)). Gintas is not only a wonderful musician, he is a very nice person and is extremely fortunate. He is grateful to God not only for what he is doing in his life, but also for the second chance to live alongside his loving family. A bit over a year ago Gintas was diagnosed with throat cancer; but he was blessed with a cure.*

Gintas was born in Vilnius (Lithuania) in 1959. His father, Lionginas Abarius, was a well known composer and conductor. He started his fortepiano lessons at the age of five. In 1977 he graduated from the M.K. Ciurlionis Arts gymnasium, and that’s when he fell in love with jazz. In 1980 his colleague saxophonist docent A. Fedotov and Gintas founded a group and the same year they won the Grand Prix at the first Birštonas (Lithuania) jazz festival. In 1983 he studied fortepiano and composition at the Lithuanian Music Academy. While studying at the academy Gintas arranged a number of recitals of classical music and participated in different festivals.

When Lithuania was still a part of the Soviet Union Gintas won an award in Moscow (Russia) which enabled him the opportunity to travel to the West to record his music. By then Gintas Abarius was not just playing, but also writing his own music. Before coming to the United States he held numerous concerts in different countries of the world.

At the end of 1990 Gintas’s life changed: He became an active Christian. His family decided to follow Christ and they joined the new and charismatic church “The Word of Faith”, where they remained members until 1998. During that time his creative work became sacral-evangelical. He creat-



Gintas Abarius

ed psalms, anthems and chants combined with modern music styles. Most people found this style shocking, but it existed earlier in the West and was known as “Contemporary Christian”. Gintas was performing in different establishments; concert halls, plazas, stadiums, churches and confinement institutions in Lithuania as well as in other countries. The more he read the Bible and listened to modern Christian music,

the more he thought that jazz was a successor of “Spiritual and Black gospel”. He had a dream to perform with black musicians.

In 1998 Gintas received an invitation to volunteer as a musician in the United States and the following year he and his family came to America. For the first nine months they lived in Seattle (Washington), where they became closely affiliated with the Lithuanian Community. In 2000 they moved to North Carolina so that he could serve as the music director at the “Higher Call Christian Church” in Raleigh. They began studying English, as well as the culture and traditions of America.

In those early days life was difficult, but it was also an exciting period in the lives of the Abarius family. Gintas worked with music for the next six years. He was in charge of forty musicians. They were busy with rehearsals, events, missions and so on. He was always surrounded by music.

This year Gintas and his wife Violeta celebrated their “silver wedding” anniversary. Gintas is very grateful to his spouse for being his best friend, she stood by him not only when he was on top but also when he was in the deepest black hole. “She is God’s gift to me” – says Gintas. Together they raised a daughter, Silvija, who is twenty three. She is a college student and works for a real estate agency. Their son is a high school student and he is thirteen. He plays the drums with Gintas at the church, he is also a good basketball player and plays for the Raleigh “Hawks” youth “home schooler” team. Dovydas also attends pantomime classes and studies the Japanese language.

Even though Gintas is a very talented person, he never considered himself a celebrity in the United States.



His group “Baltic Avenue” was formed fourteen years ago. He met his colleagues at the church – guitarist Jeff Coppedge and drummer Steve Bowen. They wanted to create a musical project that would be interesting to society. You would think that Gintas was responsible for the name of this group, but the one who came up with the name was an American member of his group. It has dual meaning. First - “Baltic Avenue”- is the name of one of the stations in the “Monopoly” game, which is very inexpensive at the beginning of the game, but later it might be needed to win the game. Small beginnings always lead us to bigger things. And the second was their vision to build a musical bridge between North Carolina and the Baltic States. When they play together they try to combine everything that is unique in each of them with the different styles, looking for new sounds that take their listeners to the unforgettable and unpredictable journey. The “Baltic Avenue” group has performed concerts in the United States and their music is played by radio stations. Last summer Gintas returned to Lithuania where he recorded his CD “Gates of Joy”. He also performs in concerts sponsored by different chapters of the Lithuanian Community. Gintas enjoys spending time with his countrymen.

Since childhood Gintas knew that music was his designated path through life. However, music is not his only thing, but it is the way to talk to the heart of the audience. It is hope, comfort, forgiveness, unity and joy – everything that is mentioned in the Prayer of St. Francis. For Gintas it doesn’t matter what the genre or style of the music is, the sound itself is not only the way of perfection, it is what is usually said between the lines – life and death. Gintas writes his music spontaneously, often in such places as the car, store, kitchen and even at the gas station. Sometimes an idea comes to him while having breakfast or at midnight. “I could compare music writing with fishing – sometimes you just have to wait patiently, sometimes fish just jump out of the water in front of you, trying to get into your boat. W.A. Mozart was right saying the biggest pain is to pray for the theme. Everything else is just a technical thing” – said Gintas. The Lithuanian composer not only writes music, but he also likes to cook. He is interested in international culinary food dishes. While living in Lithuania he hosted a number of culinary shows on TV. Here in the United

States he likes to watch the “Food TV” channel. Whenever he has time he likes to cook Greek, Italian, or South American foods. However, when he invites his American friends to dinner he cooks Lithuanian dishes for them.

Gintas is a very optimistic person. As previously mentioned, he had a battle with a very terrible illness. Nevertheless, he wasn’t in a hurry to arrange his own funeral, instead, with the help of his family and friends he began planning his future. As an old Ugandan proverb says that the most dangerous African animal is not a lion, but a lion that was injured and licked his wounds. After recovering from fourth stage cancer Gintas definitely became stronger, especially in his mind. He had no doubt that he would win this battle. Even though there were days when he looked and felt more like a vegetable than a human being, he never gave up. Gintas felt he was loved more than ever. It wasn’t an end for him. It was just a beginning to a new chapter in his life. His wife, children, son-in-law, church associates and friends around the world were encouraging him and praying for his cure. After chemotherapy the tumor in his throat was reduced 98 %, even his doctor couldn’t believe this miracle. “I became stronger and calmer inside. After such an emotional storm other problems seem trivial, they come and go. I was given a second chance to live and that is very inspiring. I always believed in the eternal rock of Jesus Christ and it didn’t quake. That was what helped me to walk through the valley of death. Every day for me is a blessing. I value everything more than I used to. I understood what invaluable gifts I was given by God - my family, they are more important to me than any possible career or recognition. I saw that friendship and fidelity are stronger than a loud and famous life style. It is very hard to express my feelings with words, but I hope my music does it better” – says Gintas: “Cure starts from inside. That’s why I call on everyone who is battling with any illness to believe. As I believed in God and I believe that’s helped me...”

*Eugenija Misevicius*

*Eugenija Misevicius is a graduate of the University of Bridgeport, Bridgeport, CT. She serves as the secretary of the Lithuanian Journalist Association. Her passion is reading, traveling and participation in amateur sports such as martial arts. She and her husband, Laurynas, participate in many Lithuanian events.*



## Volunteering in a Lithuanian Orphanage

*Daiva Ragaitė first shared her experiences as a volunteer in a Lithuanian orphanage with the attendees of the XIV World Lithuanian Science and Arts Symposium held in Lemont, IL last fall.*

### Personal Experience: why so impacting?

During the summer of 2007, before my freshman year of college, I had an invaluable opportunity to work in an orphanage in Vilnius that housed children from infancy through four years of age. I also spent time in a hospital setting taking care of two sick infants who had been abandoned by their mothers. These experiences opened my eyes to many harsh realities in our world, and they sparked my interest in social justice and global human rights.

Throughout my first year of college, the experience I had that summer in Lithuania, and its impact on my world outlook, remained engrained in my mind as a pivotal point in my life. Almost a year after my trip to Lithuania to work with children, I realized what I really wanted to do – work on a global level for children's rights and specifically in the field of international adoption.

### What I Learned

Though my time spent working in the orphanage was brief, it was an incredibly valuable experience. I acquired basic knowledge about some pressing social issues in Lithuania that I had not known before, and I learned provoking things about adoption and the number of children placed in state care in Lithuania.

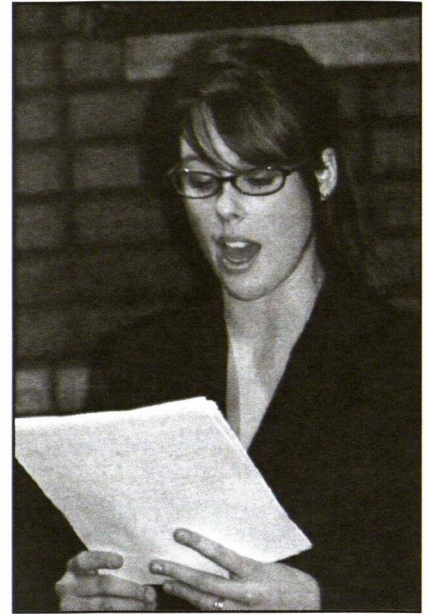
When children are orphaned or abandoned by their families, or when parental rights are legally denied and no other family members remain eligible to provide care, children are usually placed in state care. During my experience I learned that the system of child protection in Lithuania developed from the system it inherited from the former Soviet Union. I noticed a lack of focus on children as recipients of social service in Lithuania. I was also surprised by many people's attitudes about adoption – there seems to be a great lack of desire in Lithuania to adopt someone else's child.

### Statistics

According to UNICEF, Lithuania has one of the highest proportions of children placed in state care, and that number continues to grow each year. In 2005, there were 13,000 children in state child care institutions in Lithuania and the number of children in social risk families was 40,000. In 2007, 137 children were adopted by Lithuanian citizens and 148 children were adopted by foreigners. I sensed that the desire to adopt is generally greater among foreigners than among Lithuanian nationals. The most inter-country adoptions in Lithuania occur with France and Italy, and the United States follows with the third most adoptions.

### Aspects of my experience that stood out

Several aspects of my experience were negative and others were positive. I often felt like I was distrusted because I was a foreigner and especially because I was an American. This distrust was especially apparent when I visited the hospital and when I worked in the orphanage. Looking back, I understand now that the distrust the nurses at the hospital and



*Daiva Ragaitė*

the administrators and caretakers at the orphanage felt towards me was completely natural. They knew almost nothing about me and didn't really understand why I wanted to sacrifice my own time to take care of abandoned children. I was an outsider and one of the biggest obstacles was proving to people who worked at the orphanage that I was trustworthy and that my intentions were good.

Another obstacle I faced was that sometimes they didn't want our help at all. It seems as if the caretakers at the orphanage fear that if outsiders come to volunteer their time to take care of the children that they will be left without jobs. Because they felt threatened by our presence there it was very important to show that we had no intention of replacing them or taking their jobs away. It was also important to convey to them that our work was temporary, and that we only wanted to observe what they do, to help them care for the children, and to learn from them.

A challenge which stands out to me



was struggling with the lack of organization of my working experience. I was very often not formally introduced to the people I was working with or to the administrators who worked above me. I was not provided with any sort of orientation experience when I began working. Often, I was not told of all the institution's rules or was not informed of important things that would have been helpful to me and that would have made my adjustment easier. This was a great challenge, and was even more difficult because of cultural differences and communication barriers. I was often assigned a task that I did not know how to complete because the task was never explained to me and it was not something I had ever done in the United States either. So I sometimes did not know how to properly complete the task according to how the administrators wanted it to be done.

Additionally, I sometimes felt that the people I worked with underestimated my aptitude and competence because I was not a Lithuanian citizen. I felt that they gave me less work than I could handle or work that was significantly below my ability level. These misconceptions and misunderstandings significantly contributed to communication barriers.

#### **How living, working, and traveling on my own helped my life skills**

On the positive side, my experience working in Lithuania served for me as a transition from adolescence to adulthood. Having the opportunity to travel, live, and work by myself in Lithuania really fostered in me a greater sense of independence and helped me develop some very valuable life skills. I became accustomed to living in a different country, and became very familiar with the area where I lived and worked.

Although I stayed with people I knew, I basically lived independently. I had to learn how to manage all the freedom I had been given and had to be constantly aware of all of my responsibilities. I had to buy all my own food and other necessities.

In addition I had to learn how to effectively communicate with the people I worked with and professionals. I had to be very attentive to differences between the U.S culture and Lithuanian culture, so that I would not offend or disrespect anyone. Culture shock is inevitable when you are living and working in a different country for a significant period of time. Since I was in a work setting, I was exposed to unfamiliar ideas, practices, and language. It is so important to avoid ethnocentrism - to avoid judging cultural practices that are different to us. We must view each culture by its own standards, and respect and embrace that culture and its particularities.

Working on my own in Lithuania required not only responsibility, but also a great amount of hard work and patience. Though I grew up speaking Lithuanian fluently, I sometimes struggled with it. Obviously, some things are just easier for an American born Lithuanian to communicate in English. I felt that the people I was ineffectively communicating with perceived me as incompetent. As more time went by, my Lithuanian became stronger and I was able to communicate with others.

I think that there will always be a language barrier because most American-Lithuanian students my age grew up learning the traditional Lithuanian language that their grandparents taught them. Modern times have brought inevitable changes in languages in all cultures. It would be very useful for intern students travel-

ing to Lithuania to familiarize themselves with modern terminology, phrases, and even slang terms before they begin their internship experiences.

#### **Suggestions for professionals providing students with internships**

In order to provide students with internships I feel that there are several measures that could be taken in order to make the experience more meaningful and less stressful. I would really like to see an orientation program put into place for every internship that encompasses several days for each intern student to become familiar with people and the environment of their workplaces. It may be useful for the internship administrators to provide the student with important information or background materials about the internship program and area of work before the student arrives in Lithuania. The intern may also benefit from collecting his or her own informal research, both general and specific to Lithuania, about the field he or she will be observing and working in. The more prepared a student is, the more successful, meaningful, and less stressful the experience will be.

I think it is very important for the intern student to establish a personal relationship with his or her boss or colleagues even before the internship work itself officially begins. I strongly suggest that students have weekly meetings with their internship administrators or colleagues during the internship program to discuss progress, concerns, suggestions, and other important issues. Communication is essential to a successful internship program. Consistent efforts must be made to establish and maintain comfortable relationships

*Continued on page 21*



## KAIP MĖNULIS ŽVAIGŽDEI LENKĖSI

### *How the Moon Bowed to a Star*

From "Nemuno Šalies Pasakos"  
 "Tales From the Land of the Nemunas"

Compiled by Petras Cvirka  
 Published in 1999 by "Aušra" - Kaunas, Lithuania  
 Translated from Lithuanian by Gloria O'Brien

\*\*\*\*\*

There once lived a wealthy nobleman and his servant, Juozas. One night, the man dreamt that the moon bowed to a star. No one was able to explain the meaning of this dream, and it occurred to him to put the question to his servant, who answered, "That means, my lord, that someday you will bow to me."

The nobleman, infuriated by this response, grabbed an axe and swung it with all his might at Juozas. He missed, and the axe stuck in the wall; Juozas ran away, and spent the night hiding in the barn.

The next morning, as she milked the cows, an old crone began to complain:

"Only one good person in the place, and he has been driven away!"

He heard her, and answered:

"Here I am, Granny, don't lament. There will come a time, when the moon will bow to a star!"

The old woman answered, "Run, my child, don't stay a moment longer: If he finds you, the lord will kill you!"

And so he left the estate. He traveled long, and after several days he met a man who ran with a log tied beneath each foot.

"Why do you run in that way?" He asked the fellow.

"I run out of joy, and I have tied these logs to my feet so that I do not run too fast or too far".

"Well, let's travel together", suggested the servant, and the man agreed.

An hour later, they saw a man gnawing on a birch tree. "What are you doing?" They both asked. "Oh, I felt a little hungry, and so I decided to have a little snack."

"Why don't you come along with us, and I'll give you something better to eat." And so he did.

A little further on, they came upon a man lying at the edge of a lake, and as they watched, the lake's waters became lower and lower.

"What are you doing here?" The three asked him. "Well, I felt a little thirsty, so I'm having a little drink. This little lake will not be enough for me - I will have to find another."

"Let us all travel together!" And he agreed. As the four went along, they added one to their group who had been aiming over a hundred-mile journey, to shoot at a mosquito; a second fellow who had an ear pressed to the ground, the better to hear

the grass growing; and a third, who held his thumb in his mouth because if he let go, he would be covered in frost and cold.

Eventually the group of travelers reached a large city, ruled by a stern and wrathful king, who had recently announced that all foreigners who crossed his Kingdom's borders would be given three difficult tasks. Those unable to complete the tasks would perish at the hands of the king's guard.

As soon as Juozas and his group of friends entered the city, they were seized by the royal guards. Brought before the king, Juozas and his group agreed to perform three tasks.

First, the king decreed they must compete in a footrace with the royal runners, who entered the track area showing off their swiftness, seeming as fast as the deer. But then, he who had logs tied to his feet, appeared as the representative of the group. The city's people all asked him, why he had logs tied to his feet. "This way is better for me!" He answered, and when he started to run, he left all the king's runners behind and was first to reach the designated finish line.

The second task set by the king, was to report the time shown on a clock one hundred miles away. Juozas drew his group together and explained their task in great detail. One had seen the clock, and the second had heard it, both quietly whispered their answers to him.

So Juozas the servant told the king: "The clock shows ten, and now strikes twelve." It was the correct answer, as the king had arranged it thus.

The third task was to consume all the food in the castle over one night. Juozas and the birch-gnawing fellow entered the castle's pantries and storerooms. The fellow told Juozas, "Hurry now, brother, if you want a snack, take it now, because once I get started, not even a bone will be left." And so it was - not even a plate was left.

The three tasks had been carried out, but the wrathful king begrudged to let the group go. He insisted that they must complete a fourth task to earn their liberty. Over one night, they had to drink up all the wine in the castle's cellars.

They entered the wine cellars, which were filled with wine casks and bottles in shelves up to the ceilings. And he who had been drinking the lake, licking his lips, said, "Drink now, my friends, because when I start, not a drop will be left." And so it was - and even that was not enough for him - when he had drained the cellars, he went outside and drank up the fish-pond, silt and all.

Still the king was unwilling to let them go. Unable to devise another impossible task for them, he invited them to a large chamber and there imprisoned them. After a while, they noticed that the floor of the chamber began to get warmer and warmer. The king had put them in a room with a metal



Continued from page 19

### Volunteering in a Lithuanian Orphanage

between administrators and workers and among co-workers.

I also feel that living with other students who are going through a similar internship program will make the experience less stressful. A community living situation will provide students with a social support group which they could come home to every night to talk about their days, to receive advice, or just to relax with. I also learned from others by hearing about their experiences and observations.

#### Conclusion

Without this experience I may not ever have developed an interest in international adoption or even a passion for social justice and human

rights. Naturally, as a young American female student working in Lithuania, I came across obstacles that made some days difficult or even frustrating. However, these challenges helped me grow as a person and were an essential part of the learning experience.

Traveling, living, and working on my own in another country taught me many valuable life lessons and helped me become more independent. My informal work experience provided me with valuable skills and information that will help me as a lawyer for international adoption and human rights.

I feel that an organized internship program for U.S. students in Lithuania will be very beneficial for all parties involved. Creating an

internship program for American students will provide them with an invaluable global experience which will allow them to connect their academic studies to their Lithuanian heritage through observation of their field of interest in Lithuania. It will help them improve their Lithuanian fluency and increase their general knowledge about contemporary culture, current events, and social issues in Lithuania. While working in Lithuania, they have great potential to contribute to the betterment of Lithuanian society through their service to an institution such as an orphanage, hospital, legal office, government office, etc. This internship program, if well organized and adequately funded, will help the U.S. and Lithuania strengthen their professional, academic, and cultural ties.

#### Folk tale continued

floor and had a fire built underneath. But the last one who joined their group displayed his own usefulness by letting his thumb fall from his mouth. The room immediately grew cold. The following morning, the king arrived to see if his captives were all roasted. As soon as he opened the door, his nose was frozen solid.

Seeing that his efforts were all unsuccessful, the king gave up and asked Juozas and his friends, what sort of gifts they would require from him. Juozas answered that he wanted a royal carriage and horses. And the king fulfilled his wish.

It happened, later, that Juozas was driving through his former lord's fields, and the lord came outside to see a royal carriage passing by.

All the field workers bowed as the carriage passed, and the lord bowed lowest. Juozas recognized the nobleman, and stepped out of the carriage to say, "See, my lord, you wanted to kill me when I correctly interpreted your dream, and now, you have bowed before me."

Gloria Kivytaitė O'Brien

Gloria Kivytaitė O'Brien is a frequent contributor to *Bridges*.

She grew up in Brooklyn, Annunciation Parish. Gloria can be contacted at [Senaboba@aol.com](mailto:Senaboba@aol.com).

*When you think about it everything  
comes to an end,  
she couldn't stop what was coming,  
sitting under the linden tree  
watching the new guy,  
on his knees cloaked in prayer;  
and wondered why her hands didn't shake:  
and, he might be too humble for the job.*

*How the Land over all the Seas  
and the Underwater Kingdom might change  
were rocks thrown at her mind,  
Perkūnas knew but wasn't talking:  
and Aukščiausiasis was far removed.*

*Soldiers gathered round a bag of coin.*

*Laima felt old, looked it too,  
only Giltinė was older,  
even older than the wild owl  
roosting on her shoulder:  
sacredness dwindling.*

*Judas led the throng.*

poetry

Michael Lucas

Michael Lucas is a PGA Professional & member of the Poetry Society of South Carolina. His grandparents on his father's side emigrated from Kaunas & Alytus, Lithuania.



# Calendar of Events for April, June and July/Aug 2009

Please verify all events as places & times are subject to change.

## APRIL

**April 5, 2009 - Palm Sunday Celebration**  
Event With The Latvian Community  
Easter Egg coloring, straw decoration workshops & sharing of pancake recipes. Bring your grill and set it up outside if you wish to share your pancake recipes with others. 11:30 am (after the Palm Sunday mass) Latvian Community Center  
10705 W. Virginia Ave., Lakewood, CO  
Info: Romas Zableckas or Raita (Tita) Jergensen  
Sponsor: Colorado Chapter of the LAC

**April 14, 2009 - 7 to 9 pm**  
**Lithuanian Amber Roots Heritage Club**  
Lithuanian Music Hall, Culture Center  
2715 E. Allegheny Ave., Phila. Pa. Please use left side door.  
Info: Millie Heit 610-497-5469 or  
milliemarks@aol.com

**April 18, 2009 - 9:30 am**  
**Mass for the beatification of Mother Maria**  
69th anniversary of Mother Maria's death  
Sisters of St. Casimir's Motherhouse Chapel  
2601 W. Marquette Rd., Chicago, IL

**April 18, 2009 - Spring Concert**  
"LAISVE" Choir of Philadelphia, PA  
Beginning with a cocktail hour at 6 pm  
Lithuanian Music Hall  
2715 E. Allegheny Ave., Philadelphia, PA 19134  
Tickets & Info: Gabe Mironas 215-619-0769

**April 19, 2009 - 2:00 pm. Easter Mass**  
St. Ann's Catholic Church  
4905 Roswell Rd., Marietta, GA 30062.  
The Mass will be celebrated by a visiting Lithuanian priest, Fr. Gintaras Jonikas. At 1:15 pm the priest will listen to confessions. Parents, if you would like to baptize your children, please e-mail Auste  
austute@yahoo.com  
After the Mass, join us for a cup of coffee at LaSalette Hall. We courteously ask you to bring a snack or a sweet treat for a buffet table. Bring Easter willows, budding twigs or spring plants which will be blessed during the Mass. Also, don't forget the Easter eggs, so your little ones can search for them in the meadow.

**April 24-26, 2009 - ANNUAL WOMEN'S WEEKEND**  
Dr. Kristina Maciunas and Kerry Secrest once again invite Neringa's women to camp for spiritual renewal. For a number of years this team has prepared a meaningful program where women's low down & take a fresh look at the world. Visit - [www.neringa.org](http://www.neringa.org) for info. & the registration form.

**April 26, 2009 - TRIPLE JUBILEE**  
St. Andrew Lithuanian RC parish will celebrate 930 Wallace St., Philadelphia, PA  
85 years - founding of St. Andrew Lithuanian Parish,  
30 year anniversary of Fr. Peter Burkauskas' ordination to the priesthood,  
10 year anniversary of Fr. Peter Burkauskas' appointment as pastor of St. Andrew Parish.  
Info: Jonas Dumsa [jonasvytautas@verizon.net](mailto:jonasvytautas@verizon.net)

**April 26, 2009 - District, Spring Convention**  
Knights of Lithuania, New England  
10 am Mass at St. Casimir's Church,  
41 Providence Street, Worcester, MA. Dinner at noon  
Convention sessions 1-4 pm Hosted by Council 26 of Worcester, MA. Contact: [mociuteviv@aol.com](mailto:mociuteviv@aol.com)

## MAY

**May 2, 2009 - 9am-2pm - 3rd Annual Flea Market**  
St. Andrew Lithuanian RC Church  
1930 Wallace St., Phila., PA  
Time to do Spring Cleaning & contribute unused items to support the parish  
Info: Roma at [rkroma@aol.com](mailto:rkroma@aol.com)

**May 3, 2009 - 3:00 pm - Mother's Day Celebration & Pancake Supper**  
Fraternal Order of Eagles Hall  
1151 S. Galena St., Denver, CO 80247  
(just west of Mississippi & Havana)  
For info: Romas Zableckas.  
Sponsor: Colorado Chapter of the LAC

**May 10, 2009 - Mother's Day Celebration**  
Following 9:00 am Mass  
Holy Trinity parish hall, 53 Capitol Ave., Hartford, CT  
Sponsor: Hartford LAC Chapter  
Info: Viktoras Kogelis, Chair [danuteg@juno.com](mailto:danuteg@juno.com)

**May 15-16, 2009 - JBANC 8th Baltic Conference**  
The Joint Baltic American National Committee, Inc. (JBANC) will hold its eighth conference in Washington, DC. Focus on Baltic security issues. The President of Latvia Valdis Zatlers has been invited to give the keynote address at the conference on **Saturday, May 16**. The main conference venue will be the Renaissance M St. Hotel in Washington, DC located at 1143 New Hampshire Ave.  
A briefing & reception with the U.S. Congress or Administration is also planned for **Friday, May 15**. Additional info. about the conference, including registration info., will be available shortly on JBANC's website: <http://jbanc.org>. For any questions related to the conference, contact JBANC [jbanc@jbanc.org](mailto:jbanc@jbanc.org) (tel.) 301-908-2579

**May 19, 2009 - 7 to 9 pm**  
**Lithuanian Amber Roots Heritage Club**  
Lithuanian Music Hall, Culture Center  
2715 E. Allegheny Ave., Phila. Pa. Please use left side door.  
Info: Millie Heit 610-497-5469 or  
milliemarks@aol.com

**May 30-31, 2009 - 11 am- 6 pm**  
**37th Annual Lithuanian Festival**  
Catonville Armory,  
130 Mellor Ave., Catonsville, MD  
Theme - One Thousand Years of Culture Local ethnic dance groups & entertainment, jewelry, arts & crafts. Historical exhibits, Delicious Lithuanian food.  
Admission: \$4 per person, children under 12 free  
Info: Maryte Patlaba 410-646-0261

## JUNE

**June 5, 2009 - ANNUAL TALKA WORK WEEKEND**  
roll up your sleeves & help get Neringa in shape for the coming camp season. Please inform [vida@neringa.org](http://vida@neringa.org) if you will be able to attend.

**June 7, 2009 - 1 pm - 3 pm - Annual Meeting**  
The LAC Cape Cod Chapter will hold elections for the current year's chapter board. All members are urged to attend. Please allow time to eat lunch before the meeting. Old Country Buffet, Festival Hall,  
Route 132, Hyannis, MA 02601  
Sponsor: Cape Cod Chapter of the LAC

**June 7, 2009 - 12:30 pm - Annual "Indoor Picnic"**  
Maironis Park,  
52 So. Quinsigamond Ave., Shrewsbury, MA.  
Lithuanian dinner starting Free admission. Everyone is welcome. Knights of Lithuania, Council 26  
Contact: [mociuteviv@aol.com](mailto:mociuteviv@aol.com)

**June 12, 13, 14, 2009 - Knights of Lithuania, New England District. Annual Retreat** at the Franciscan Monastery,  
28 Beach Ave., Kennebunkport Maine.  
With Rev. Msgr. Albert Contons as Retreat Master.  
Reserve early. Info: [mociuteviv@aol.com](mailto:mociuteviv@aol.com)

**June 13, 2009**  
Roslyn Lithuanian Cemetery Monument Dedication. All day event in the City of Roslyn WA. The program will start with the Reenacting of an actual 1906 Lithuanian Coal Miner's funeral. Placing of wreaths at the two new Lithuanian Monuments, Blessing by the Clergy, Dedication speech with short introduction of descendants who are present, Folk dancing, tours of the Coal mine & Lithuanian life. Banquet with Lithuanian folk songs. Power point show and introductions to the Local Lithuanian History from 1900's

who arrived in Washington State. Ending the evening will be a Dance Lithuanian style. Lithuanian/English language Mass is also being planned. Over night accommodations at local Hotels will be reserved & announce in the near future. The entire event will be filmed by one if not more different groups. Prior to this event will be a Talka (Barn raising) actually it will be a fence raising for the Lithuanian Cemetery in Roslyn, to prepare the Lithuanian Cemetery for the June 13th Dedication. Volunteers from the Portland and Seattle Lithuanian communities will be joined by descendants of the Lithuanian Cemetery. Work, food & song will be allowed!

**June 14, 2009 - Holy Mass 10:30 am**  
**Day Of Hope & Sorrow**  
Our Lady of the Assumption church,  
76 Wianno Avenue, Osterville, MA 02655  
Let us come & pray for those Lithuanians who have died in the Soviet Gulags.  
Sponsor: Cape Cod Chapter of the LAC

**June 14, 2009 - Sunday**  
**Commemoration of the Deportations**  
After the 9:00 am Mass  
Holy Trinity parish hall, Hartford, CT  
Sponsor: Hartford LAC Chapter  
Info: Viktoras Kogelis, Chair

**June 16, 2009 - 7 to 9 pm**  
**Lithuanian Amber Roots Heritage Club**  
Lithuanian Music Hall, Culture Center  
2715 E. Allegheny Ave., Phila., PA Please use left side door.  
Info: Millie Heit 610-497-5469 milliemarks@aol.com

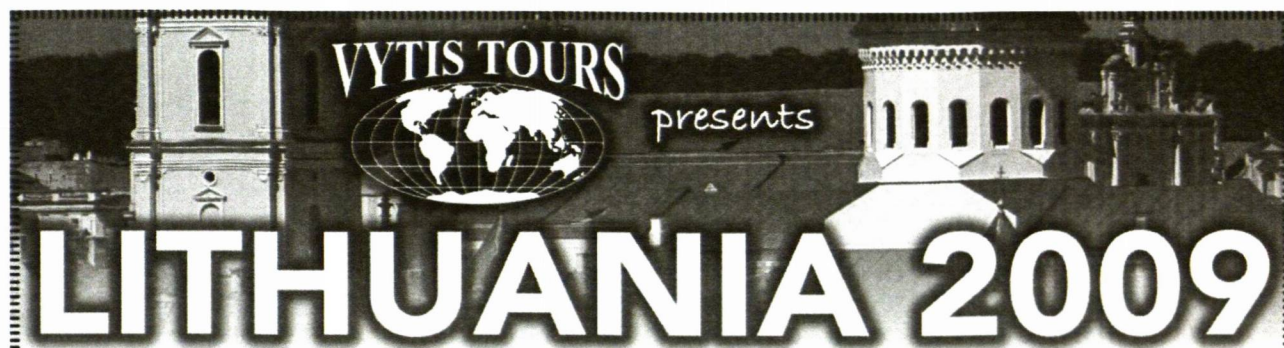
**June 20-27, 2009 - Lithuanian Language Courses**  
Camp Dainava, Manchester, MI  
One week intensive courses under the auspices of the Lithuanian Educational Council of the USA. Designed for beginners, intermediate & advanced students or those wishing to refresh their language skills. Taught by experienced instructors in vacation like surroundings. No limitations regarding age or formal education. Info: Ausrele Sakalaite,  
1388 Overton Dr., Lemont, IL 60439  
**630-243-6302 E-mail [Ausreles@comcast.net](mailto:Ausreles@comcast.net)**

## JULY

**July 3 - 4, 2009 - NERINGA TURNS 40**  
Neringa's on-site birthday celebration (aside from celebrating at every camp). See the 40th birthday party information at [www.neringa.org](http://www.neringa.org) for a registration form and details on the program as they become available. If you can't make it to Vermont, be sure to join in the celebration at Putnam during the annual picnic.

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**CONTACT INFORMATION:  
WEBSITE**

**WWW.LITHUANIAN-AMERICAN.ORG**

**TELEPHONE**

**800-625-1170**

**LAC, Inc. NATIONAL ELECTIONS  
May 9-10 and 16-17, 2009**

For more information, contact your local LAC chapter or  
the national election commission by email at  
**tarybosrinkimai2009@gmail.com**

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Rimas Gedeika  
78 Mark Twain Dr.  
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PERIODICALS  
POSTAGE



*April 12- Happy Easter!  
Linksmu Šv. Velyku!*