

bridges

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april 2011

L I T H U A N I A N A M E R I C A N N E W S J O U R N A L

Letter from the Editor

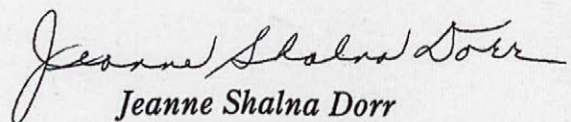
Gema and I were talking about a creative cover for this issue. Actually, she's the creative one while I'm the talkative part of the team. We wanted an Easter theme but there really is only so much we could do that would be different. I was a total blank but knew she would come up with something creative. I started to do some dusting when my eyes landed on the basket of Lithuanian eggs in my dining room. Oh, yes, they need dusting all the time. My eyes hit upon the eggs I brought back from Lithuania in 1994. They were made by my beloved grandmother's niece who was well into her eighties when I finally found her. To all you budding genealogists, keep your chins up. This was like looking for a needle in a haystack. I was actually on the street where she lived and went home without locating her. But that's another story and perhaps I'll write about it in a future article.

Magdalena, my aunt or Teta, a title given to older Lithuanian women as a sign of respect, was by this time a wealth of family information. She had lived through two wars and communism. She didn't have a bitter bone in her body. The house was tiny, with no running water, but neat as a pin. She shared the house and expenses with her dear friend, Maryte. They still sang in the church choir and in their spare time designed the eggs. The time immediately following independence was especially difficult financially for those who could no longer work. So the ten Lithuanian cents they charged for the eggs at the market helped them to keep their own independence as they were reluctant to take any money from their families. You won't find these eggs in the official art books that show designs. Rather, they are the folk art of two elderly women, now both deceased, who thanked God and wanted to express their joy at living to see Lithuania independent again. They had a tremendous love of nature, hence the storks and flowers. When I close my eyes I can still picture the three of us sitting in their garden on a hard green bench, enjoying nature at her best, thanks to both of them working on their hands and knees, despite the fact that they had to help each other stand up. So to Magdalena and Maryte, I honor you with this cover. Hopefully, you're looking down and smiling.

I would like to give special recognition to Gloria Kivytaitė O'Brien for all she contributes to Bridges with her translations. She has enriched our lives as so many of us would not have access to the material if Gloria did not translate the articles and send them to Bridges. My most sincere thanks to Gloria.

As always, thank you to each of the writers who submitted articles to this issue and thank you for sharing your homes with us this month.

Happy Easter to and your families!


Jeanne Shalna Dorr

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***FRONT COVER:** The folk art eggs on the cover were done by a relative from Prienai, Lithuania. Magdalena Ulinauskaite was well into her eighties when she painted the eggs with her good friend Maryte. If you look carefully you will see the Lithuanian flag, women wearing Lithuanian clothing and what the two women perceived as "all things Lithuanian."

My gratitude to Joanne Antanavage of Philadelphia, PA for her time and patience in photographing the eggs.

Jeanne Dorr



Stelmužė Oak

TREES AND PLANTS

The national plant is rue (*rūta*). A bride traditionally wears a little crown made of rue, which is a symbol of maidenhood. During the wedding the crown is burned, symbolizing the loss of careless childhood and entrance into the world of adulthood.

Trees of special significance include oak (*ąžuolas*), birch (*beržas*), linden (*liepa*), and spruce (*eglė*). A veneration of oak trees comes from pagan times, when they were of religious significance. The Stelmužė Oak, thought to be at least 1,500 years old, is the best-known tree in the country. The significance of trees is reflected in the Lithuanian calendar. The month of June is, in Lithuanian, "birch" (*birželio mėnuo*), and the month of July is "linden" (*liepos mėnuo*).

http://en.wikipedia.org/wiki/Symbols_of_Lithuania#Trees_and_plants

The First Lithuanian Mission

By Dennis Wodzinski, Congregational Archivist

Seventy-one years ago from this summer the Sisters of St. Francis of the Providence of God embarked upon a journey unlike any they took before, and unlike any they have taken since. The late 1930s and early 1940s saw Europe increasingly under the control of advancing communist and fascist-backed governmental systems. It also happened that the sisters established a Lithuanian mission in 1935.

Due to international circumstances, this Lithuanian mission was unable to remain long in the Catholic country. As a result of these increasing troubles in 1940, the Sisters closed their Lithuanian mission and journeyed back to the U.S.A., taking copious notes regarding the emotions and realities of European turmoil in times of war. This article will provide a brief look into the accounts of the small band of Whitehall Franciscans who made this journey.

By 1939, the small contingent of Whitehall Franciscans in Lithuania numbered five: Sister M. Imelda Tosh and Sister M. Felicia Pieza who arrived in 1935, and Sister M. Christine Ginkiewicz, Sister M. Urban Kolash, and Sister M. Virginia Pask who joined them in 1938. The group of sisters spent most of their time in the Lithuanian cities of Dotnuva and Kaunas learning the language, taking university courses, and administering to a boarding school of young girls, many of whom were orphans.

The Archives Department maintains a collection of the correspondence between this small Lithuanian contingent and the administration in the U.S.A. Letters and telegrams are composed in both English and Lithuanian and provide a good look at not only the Sisters' work in Lithuania at the time, but also a great insight into the emotions swirling around a Europe on the cusp of conflict and violence.

Sister M. Virginia recalled her trip through Berlin en route to Lithuania in 1938 in a letter to Mother M. Aloysia Yurgutis as the city "was bedecked in swastikas and Germans greeted everybody with a salute and 'Heil Hitler'."

In February, 1939, Sister M. Felicia wrote as a postscript in her letter to Whitehall that conflict was most likely imminent: "Oh yes, there are rumors here in Europe that war will begin in Spring. It would be good if we would have money to purchase passage to America for the sisters if the worst would happen."

Sister M. Felicia's timeline was ultimately not correct, but political maneuvering was already having its



Sister M. Virginia (left) and Sister M. Urban (right) in Berlin, 1940. According to the Sisters' account, those pictured in the photo are "Jewish refugees who traveled with us to the U.S."

effect on the country's geographical boundary. In March, 1939, Adolf Hitler's Germany demanded the transfer of Lithuania's Klaipėda region into the Third Reich. Hitler's demand was met, and the ceding of Klaipėda was the leader's last geographical acquisition before violence broke out. Sister M. Urban wrote about the emotions of this land transfer after she encountered a Lithuanian soldier who was previously stationed there: "It was sad, the soldier said, to see the Germans pulling down the Lithuanian flag and hanging Hitler's swastika in its place." All Lithuanian flags were destroyed in Klaipėda.

Despite these political and military moves, the sisters maintained their work and study inside Lithuania. However, when war officially broke out in September 1939, uncertainties concerning the mission and Lithuania itself loomed large on the horizon. Sister M. Felicia wrote to the Motherhouse concerning the situation on the first day of war, September 1, 1939:

War began in Europe. No boats sailing for America. They are held in readiness for war. Lithuania, as yet, remains neutral, so we stay on. I am preparing my final tests at the university. I have not many, but I will need till Christmas. If war breaks out in Lithuania we shall remove ourselves to a safety zone and watch for an opportunity to sail for America. So far there is nothing to fear for it is quiet and peaceful in Lithuania. We already

feel the privations of war- there is no salt or sugar to be had Don't worry about us. We feel safe and sound.

Later that week, the sisters received \$500 from Mother M. Aloysia for their safe passage home. But rising transportation costs due to the European crisis made finding passage home a tough task.

Sister M. Felicia wrote to Sister M. Aloysia on September 12th:

The condition of the war in Lithuania is not dangerous, but if it would be - we will leave for Sweden and there leave for the passage by waiting. If no trains will be available we will go to one of the villages. Sr. M. Christine and I will try to get passage for October 12th. We do hope it becomes possible.... Please pray for us because we are nervous. We could be killed in the warring zones.

Sister M. Virginia also wrote Sister M. Aloysia on September 12th and stated that "On the first day of the war the women began to purchase 3 to 4 kilograms of bread, sugar, salt, and oil. Now everyone is tired of eating dry bread." Sister M. Virginia added, "I'm not afraid of the war at all. Only my mother worries but she should understand that they won't call me to fight in the front line!"

In October, according to Sister M. Virginia's letter, "the American Council gave orders for all Americans to leave without exception ... America's Minister (J.C. Owen Norem) told us we could remain, but in case of danger, he would take care of our safety." They decided to begin their departure: On Oct. 8, 1939 Sister M. Felicia and Christine made passage with thirty other American citizens back to the U.S.A. leaving Sister M. Virginia and Sister M. Urban in Kaunas.

In numerous letters that flowed back and forth in the following months, Sister M. Urban and Sister M. Virginia reassured the Motherhouse that they were safe and would continue in their studies and ministry until the situation changed. They kept in close contact with the American Consulate in Lithuania and heeded warnings that were offered to them. Mr. Norem, the United States Minister to Lithuania, was concerned about their safety and forwarded any warnings he had onto them.

After the initial months of war alarms and anxiety, a short calm fell over the city of Kaunas and the sisters hoped to continue their ministries in a time of prolonged peace.

However, in the summer of 1940, the Soviet Union officially began to take control of Lithuania after having a presence of Soviet soldiers there for several months. It was official in June, 1940, when the Soviet Union occupied and annexed Lithuania that it truly ceased to exist as

an independent country.

The sisters wrote the Motherhouse of the June events in a letter dated June 24:

Yesterday there was one grand Communistic demonstration in Kaunas. What radical changes are taking place everyday."

Thinking of their future, the sisters mulled over their departure strategy in this letter as well:

"Everybody advises us to leave and leave quick. All the Americans are leaving and plenty of Lithuanians are trying to leave also. The only route accessible right now is through Siberia to Japan and from there to San Francisco. Communication through France might begin within a week or two (Paris had fallen on June 14). If so we can reach Lisbon where there is still regular communication by boat.

Instead of traveling by way of Siberia, the sisters opted for the latter solution through occupied France. This fact is evident because their next communication comes from Lisbon, Portugal. On the trip from Lithuania they crossed Germany and Switzerland with American Minister Norem, several American seminarians and a Jewish family, all who were looking to make it back to the United States. The sisters noted on their trip through France that they had to travel by bus because of the fact that most railroad bridges were destroyed by German bombers.

Thus they arrived in Lisbon in August and noted that "Portugal is overcrowded with strangers, a 'miniature America', thousands are trying to leave." The two sisters, along with Minister Norem and his wife were fortunate to gain passage on the Italian vessel *Exochorda* on August 22nd. At the end of the month the sisters were back on American soil after several safety drills and noticing numerous armed ships on their horizon.

By the end of 1940, the sisters had departed and Lithuania was gradually sinking into the mire of war-torn Europe and eventual Soviet control. Lithuania would only reemerge from this governmental system in the 1990s. Fittingly, as they were one of the last contingents to see the dying days of the earlier republic (having departed with the American minister there), the sisters would be one of the first to see the country's rebirth as a new mission was established in 1992 when Sister Michele Garas and Sister M. Dolorita Butkus arrived in Utena.

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culture

Keeping with Tradition

Annunciation Parish, Brooklyn, and the Lithuanian Folk Art Institute, New York Chapter, provide a workshop in making the traditional VERBOS (Palms). Parishioners help by drying flowers such as roses, liatris and baby's breath, and bringing them to the workshop. Many dried flowers are used, as well as handmade crepe paper flowers. Other materials come from those who have access to meadows for the golden rod, who have access to a swampy area to get the invasive phragmites used for a base, and donations of other kinds of artificial flowers from parishioners.



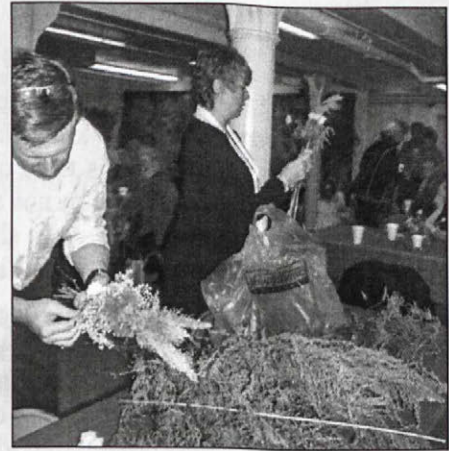
Designing the palms is a family affair at Annunciation Church



These brothers proudly show the dried flowers for their palms.

The verbos are put into a basket and are blessed, along with the palm on Palm Sunday. Lithuanian people carry the VERBOS in the Palm Sunday procession, and then often bring them to the cemetery to mark the graves of loved ones.

Source: Pat Sidas



Laurynas Vismanas, president of the NY chapter of the Lithuanian Folk Art Institute. The Institute co-sponsors the VERBOS (palms), MARGUČIAI (Decorated Easter eggs) and ŠIAUDINUKAI (Straw Christmas ornaments) workshops at Annunciation, and Ramutė Zukaitė, President of the NY Lithuanian American Community Council.

Excerpts from Holy Week and the End of Lent

Bugs and pests can also be eradicated on Good Friday by bringing sand or soil from the cemetery and scattering it where bugs such as crickets and fleas breed. They will immediately vanish.

On Good Friday, people conduct themselves in a serious manner, even children are forbidden to make noise because they will then be restless and loud all year. All forms of house cleaning cease because the dust can get into Jesus' eyes and He is already suffering so much on Good Friday.

Next summer's weather can be predicted on Holy Saturday. If the wind blows from the west, the summer will be rainy; a southern breeze means a warm summer; wind from the east brings a good harvest, while a north wind forecasts a cold, unpleasant summer.

People go to church on Holy Saturday to obtain blest fire and water. It is said that lighting a twig with blest fire and carrying it around the house will cause all the snakes to depart from the vicinity. The water was kept as protection against evil spirits, storms and fire.

Homemakers prepared the food for Easter on Holy Saturday, and later the entire family colored Easter eggs.

*Lithuanian Customs and Traditions
Danutė Brazytė Binkdokienė
Lithuanian World Community, Inc.,
Chicago, IL - 1989*



An Interview with Daiva Markelis

Jeanne Dorr

1. I just finished reading *White Field, Black Sheep* and I found it difficult to put the book down. I'm sure you wrote about what others of your generation felt but could not or would not express.

Were there specific reasons you wrote this book?

Seven years ago my mother died. Although she was almost eighty-five and had lived a long and interesting life, I mourned her loss very deeply. I'd been writing essays and stories for years about growing up Lithuanian-American in Cicero, Illinois. I decided to take the material and add sections about my mother's life and the year before her death. The book is dedicated to her memory.

I also wanted to leave a record of a time and place that no longer exist – the world of Lithuanian immigrants in the United States during the 1960s and 70s. Although my memoir takes place mostly in Cicero, Illinois, many of my experiences were similar to those of others of my age in Detroit, Cleveland, Boston, and Toronto.

2. Was it very difficult to write about the painful times in your life and do you think the rebellious times of the 60's and 70's played a hand in these times?

I find writing therapeutic. In fact, some studies show that writing about painful experiences is more beneficial to the immune system than writing about happy ones!

As for the rebellious times, yes, I'm sure that the 60s and 70s had something to do with the way many of us acted – a lot of people I know were into drinking and partying. On the other hand, when I look at my college students today, they seem to go through similar phases.

I don't really regret most of what I did, however. I learned a lot from those experiences. I don't know if I'd be the same (fairly) normal and (mostly) balanced person I am today without them.

3. For those who have yet to read the book, can you tell us about your childhood?

I had an interesting, complex, but mostly happy childhood. My father, like many Lithuanian dads in the neighborhood, drank too much, and my mother was prone to severe migraines. As immigrants, especially in the early years, my parents didn't have much money, but they made sure my sister and I were not only fed and clothed, but had piano lessons, ballet lessons, and plenty of books to read. Cicero is a working-class suburb just west of Chicago; some of its areas are pretty seedy. But we played in the streets at night and drove our bikes all over the place. Most of my memories are very positive.

At home we spoke only Lithuanian. My parents knew that my sister and I would eventually learn English; they were more worried that we'd forget our native tongue. We went to Saturday School, which I wasn't crazy about at the time. We attended scout camp at Rakas Stovykla. Even the nuns who taught us at St. Anthony's School were of Lithuanian descent, sisters of the Order of St. Casimir. It was a very Lithuanian atmosphere.

4. You have a wonderful way of expressing your feelings and emotions in the book. Are you an emotional person?

My husband claims I have a fiery temperament – I laugh and cry easily – so, yes, I would probably have to say I'm emotional. Lithuanians in general can be a bit emotional, especially when they've had a few. And a strong streak of nostalgia runs through Lithuanian culture, I think. If you listen to the words of Lithuanian folk songs, they're often very poetic and melancholy – very lyrical.

5. You are an associate professor of English at Eastern Illinois University. Why did you choose the field of education?

I've always loved books. I was lucky to have a mother who read me stories when I was a little girl and who encouraged my reading habit. I also come from a long line of teachers, so it was natural that I'd want to combine the two, teaching and literature.

For the most part, I love teaching, especially creative writing. I love that moment when a student realizes he or she has a talent for writing. I also teach rhetoric, literature, and myth and culture. I love almost everything

meet the author

about my job except for grading papers and trying to teach students who don't take any responsibility for their education.

6. You taught in Saudi Arabia. Why did you go there and can you tell us what it was like?

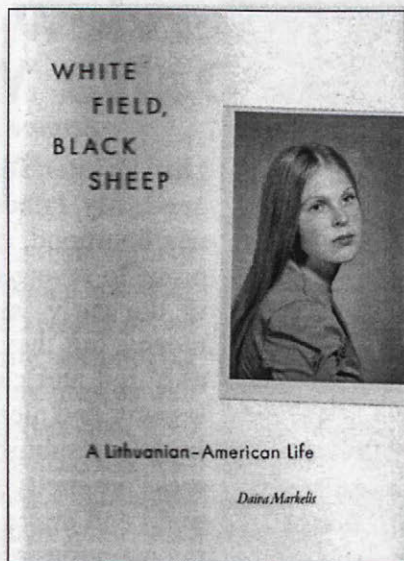
I went there because my first husband, a Canadian-Lithuanian, got a job there. At first I was pretty miserable; I couldn't drive, couldn't walk outside on my own, had to wear a long black robe in public. Once I got a job teaching English at King Saud University in Riyadh, things changed. My students were all young Saudi women. They wanted to get out of the house as badly as I did! Some of them would come up to me and want to touch my hair: "You have golden hair, missus," they'd say and smile.

The weather was wretched, for the most part. Sometime there were windstorms – the sand would rise up and swirl about so much that it was impossible to see anything. I loved the desert, though, on cooler winter afternoons. We'd see Bedouins herding their camels, and the cliffs surrounding Riyadh would glow red from the sun.

7. The book briefly touched on your grandmother in Kaunas sheltering a Jewish mother and her son. Could you let the readers know more about that as well as Dr. Berenstein's silver?

During the Nazi occupation of Kaunas, a young Jewish woman stopped my grandmother in a back alley and asked whether she'd help hide her son. My grandmother agreed, and soon both mother and son were living in the maid's quarters of the house. My mother remembers sewing up extra heavy curtains. We don't know what happened to the mother and son. We think they survived when the Russians invaded Lithuania the second time around. I asked my grandmother once why she didn't want some recognition for her bravery. "Why should I get a medal for being a human being?" she answered.

My grandparents also lived in Klaipeda for some time, where their family physician was a Dr. Berenstein. He knew the Nazis were coming and left his silver for safe keeping with my grandparents. The Berensteins were probably killed in the Holocaust. My mother showed



me the silver when I was a young girl. Every spoon, knife, and fork had a beautiful letter B inscribed on it. After my mother died, I came upon the silverware again. I'm thinking of sending it to the Jewish Museum in Vilnius.

8. What do you enjoy doing in your spare time?

I love to read, mostly novels and memoirs. I like to play Scrabble, both online and in Scrabble clubs and tournaments. I love crafts: Knitting, scrapbooking, decoupage. And I'm a huge baseball fan. I root for the White Sox, not that other Chicago

team that gets all of the attention.

9. You mention that your next book will be dedicated to you husband. Have you started the book yet?

My husband is a top-ranked Scrabble expert, one of the best in the country. I play, too, but at a much lower level. Marty is somewhat of an obsessive-compulsive person, while I tend towards gloominess; somehow, we get along very well, except when we play Scrabble. The book is going to be called *Love and Scrabble* and will deal with marriage, competition, and the role of games in everyday life. I've written a chapter, which will soon be published in the literary journal *Pank*. I'm also working on a follow-up to *White Field*. There are many themes and events I didn't cover in that book, such as my experiences acting in a Lithuanian theater group, my years as an *ateitininkė*, and my trips to Lithuania.

10. How and where can people order *White Field, Black Sheep*?

Many Barnes and Noble's bookstores carry it; at the very least they'll order it for you. It's also available on Amazon. Their website is <http://www.amazon.com/>. Just click on Books and then type in *White Field, Black Sheep*. The University of Chicago Press, the publisher of the book, also has a website from which the book can be ordered: <http://www.press.uchicago.edu/books.html>.

Daiva Markelis is associate professor of English at Eastern Illinois University. Her writings have appeared in the Chicago Tribune Magazine, Chicago Reader, and American Literary Review, among others.

Lithuania's Ambassadors of Good Will

Rimas Gedeika



Vytas Maciunas, president of LAC, presents flowers to Kamile on scoring 1,000 points. Drexel University's coach Denise Dillon watches.

"Lithuania's athletes are diamonds in the rough. They are her ambassadors of good will."

The 2010-2011 college basketball season was full of many surprising and interesting developments. For starters, none of the Top 25 teams were so overwhelmingly superior that they could not be beaten by any team on any given day (this occurred quite frequently). It was a continuous roller coaster ride-teams going up and down.

This parity of teams was even more apparent within each conference. In many conferences there never was a clear cut favorite and no one could predict which team would "show up" that week. Here, the lowest ranked teams would knock off the higher ranked teams and, quite often, by a surprisingly wide margin. Such unexpected occurrences made the 2010 - 2011 season very enjoyable for the fans and the sportswriters but a little disconcerting for the forecasters.

The season was of even greater interest to the Lithuanian fans. Many years have passed since any Lithuanian American basketball players have attracted so much attention as have Tim Abromaitis and John Shurna. They have shown that they can play with the best of them.

Lithuanian American Basketball Players

Tim Abromaitis, a 6'8" forward is Notre Dame's second leading scorer averaging 15.3 points per game; shooting 87.9% foul shoots. He is one of the

nation's top perimeter shooters who can score from any spot on the floor. His three point shots have won many a game for the Fighting Irish. (In one game he made nine consecutive three point shots.)

Abromaitis is not only a talented basketball player, but he is also an exceptional student. He completed his undergraduate studies in three years and is currently enrolled in an intensive one year MBA program. His eight semester grade point average is 3.72.

This season, for the second consecutive year, Tim Abromaitis received the BIG EAST Scholar Athlete of the Year Award. Thus, becoming only the third player to win this award back-to-back. The other two are: Okafer (U. of Connecticut) and Arturas Karnishovas, the first Lithuanian to play on an American college basketball team (Seton Hall) as well as being one of Lithuania's great basketball players. Abromaitis also, for the second year in a row, was named to the BIG EAST'S First Academic Team. Finally, he was named to the third all conference team.

Another Lithuanian American who gained considerable attention was Northwestern's Junior forward, John Shurna. He is the Wildcat's leading scorer averaging 16.8 points per game and its second leading rebounder. John Shurna was selected to the All Big Ten Conference Third Team.

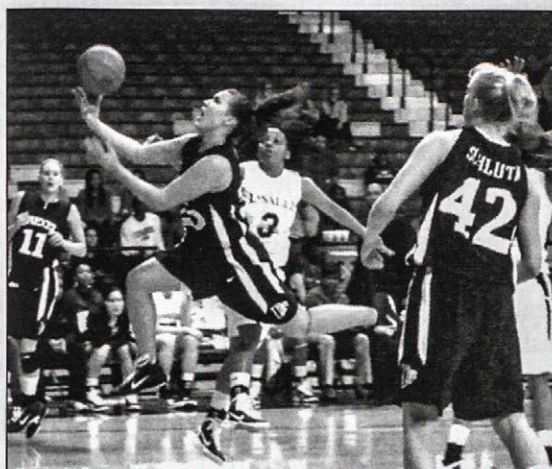
Basketball Players from Lithuania

To the fans following the Lithuanian basketball players playing at American colleges, this season was especially surprising. Ever since the Lithuanian basketball players started to play basketball in America - almost 20 years ago, the leader of this group was always a male, e.g., Arturas Karnishovas,

(Seton Hall), Kestutis Marciulionis (U. of Delaware), Darius Songaila (Wake Forest), Rimas Kaukenas (Seton Hall) and Sarunas Jasikevicius (U of Maryland) This year, however, things took quite an unexpected turn. This year this honor went to a woman - Kamile Nacickaite. Let's meet her.



Kamile: Another beautiful two pointer.



Kamile flying through the air with the greatest of ease!!

Kamile Nacickaite - Drexel University

Kamile Nacickaite, a 5'11" Junior from Šauliai, is playing at Drexel U.

sports

(Philadelphia). She leads the team in scoring, 17.9 points per game, in rebounding, 6.3 rebounds per game, in steals, in blocked shots, and in the minutes played-33.5 minutes per game and is second in foul throwing percentage (86.2%).

In her Conference, the Colonial Athletic Association (CAA), Kamile is the third leading scorer. In the NCAA she is the third highest three point percentage shooter.

This season Kamile became the 19th player in Drexel's history to score 1,000 points. She was the first Lithuanian player to achieve this within her first three years,

Kamile capped off her great season by being selected to the CAA Second All Star Team. This is the highest conference all star team award attained by a basketball player from Lithuania.

Kamile Nacickaite is not only a very talented shooting guard but she is also the team's leader, its heart and soul. Offensively she plays aggressively, fearlessly driving straight to the hoop against taller, stronger players. Defensively she plays in like manner guarding taller players, battling them for rebounds.

In addition to scoring well in the paint, Kamile has an excellent eye from the three point range. This causes many defensive problems for her opponents. Often times she is guarded by the opponent's best defender and at times - by two.

When the team is losing by a point or two and there are only few seconds left, her teammates are confident that Kamile will come through in the clutch. Hence, they always try to find her to pass the ball to her for "the shot." Kamile is not afraid to take that shot - the shot that wins or loses the game. (Twice this season Kamile took a three point shot at the buzzer; twice the ball cleanly through the hoop, twice a Drexel victory.)

In Lithuania Kamile has played on all the National age group teams. Last year she played on the women's national team.

Gilvydas Biruta - Rutgers University

Although this season no Lithuanian male basketball player emerged as the leader of this group (Lithuanian); nevertheless, looking on the horizon, we can see that there are several young male basketball players who have the potential to assume this position. One such player is Gilvydas Biruta.

Gilvydas Biruta, a 6' 8" from Jonova is the starting center on Rutgers University's basketball team. Although power forward is his natural position; nevertheless, because Rutgers did not have a good center, he had to play as center. It took Gilvydas a few games to become comfortable with the position's subtle requirements. As soon as he reached his comfort zone, Gilvydas started to make the BIG EAST'S centers earn their worth.

Many experts regard the BIG EAST as the most physical, the toughest conference in the nation. Gilvydas has shown that he has the strength, the endurance, and the intestinal fortitude to go against the conferences biggest players. His moves to the basket are quick; his dunks are thunderous !!

Not playing his natural position, Gilvydas has had very little opportunity to display all his basketball skills - one of them - a deadly three point shot. This should change next season when he goes back to playing the power forward position.

In this, his rookie season, Gilvydas was the team's fourth leading scorer, 10 points per game, and its third best rebounder, 6.3 rebounds per game. Among the BIG EAST'S rookies, he was first in free-throw shooting percentage, second in field goal percentage, and third in rebounding. He was also selected to the BIG EAST'S "All Rookie Team."

In Lithuania, he, like Kamile Nacickaite, played on all the National age groups teams. In 2008 he played on the U18 National team, which won the silver medal in the European Champi-



Gilvydas---oh, no you don't !!

onships. For his play Gilvydas was selected as the best U18 player in Europe. This year, he will play on the U20 National Team.

A Surprise

I have been following Lithuanian athletes playing in America for nearly 20 years. Have sat in various stadiums, seen thousands of fans, seen thousands of Lithuanian flags waving in the seats, seen fans wearing various Lithuanian shirts, thrilled to the shouts of "Lietuva," "Lietuva" - all Lithuanian fans!!

While attending one of Rutgers' games early in the season, I noticed that



A thunderous dunk by the "Lithuanian Thunder," Gilvydas Biruta.

in the stands there were three groups of fans waving the Lithuanian flag. Naturally, I immediately assumed that they were all Lithuanians. And, of course, I had to meet them.

My wife, Danute, being more of a "go-getter," immediately, after the whistle had sounded ending the game - "flew" to meet one of the groups. Within a few minutes she came back with four young people waving the Lithuanian flag, carrying a poster bearing - "Lithuanian Thunder-Gilvydas Biruta." There was no doubt in my mind that they were Lithuanian fans!!

But, boy, oh, boy, was I surprised to learn that they were Rutgers University students who were not Lithuanian, who did not have a single drop of Lithuanian blood in them, and who had never met Gilvydas in person. I was amazed!! I had to find out what prompted them to do this.

To my question, why did they wave the Lithuanian flag, why did they create the "Lithuanian Thunder" poster, they responded by stating that right from the start of the season, they became very impressed with Gilvydas' enthusiastic, aggressive style of play and decided to support him. To do this they wanted to learn as much as possible about his native country, Lithuania. Being students, they immediately turned to the computer. Here they not only found information about Lithuania but also how to obtain the Lithuanian flag.

Now, every time they come to the game, they wave the Lithuanian flag, raise the poster and root mightily for Gilvydas. And, when asked by the fans around them, what is the flag and why are they waving it, they would proceed to enlighten them about Gilvydas and about Lithuania. Thus, they unwittingly have become Lithuania's energetic

ambassadors

Driving home, I began to reminisce about the evening's happenings. Isn't it interesting how one, very talented basketball player, can unknowingly influence people to go out on their own, obtain information about Lithuania and pass it along to their contemporaries. Thus making Lithuania known to a more diversified group of people.

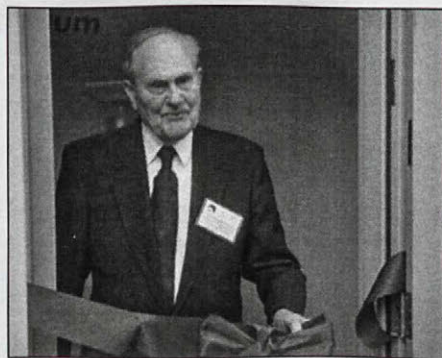
I was convinced twenty years ago and I am convinced today that Lithuania's athletes are diamonds in the rough. They are her ambassadors of good will. Lithuania should be more cognizant of their achievements, be more supportive of their efforts.

Rimas Gedeika lives in New Jersey and is a member of the National Executive Committee of the Lithuanian American Community serving as Vice-President for Special Projects. He is also active in the Lithuanian Sports Community and is the administrator of Bridges.

* Photos by Rimas Gedeika

St. Charles man has NIU building named in his honor

Kane County Chronicle



Dean Emeritus Romualdas Kasuba.
(Provided photo)
Kane County Chronicle Photos

DeKALB - Sixteen years after the building opened, the home of Northern Illinois University's College of Engineering and Engineering Technology has been named in honor of a St. Charles man.

Dean Emeritus Romualdas Kasuba helped design the building, which was named the Dean Romualdas Kasuba Auditorium last month, according to a news release from NIU. The honor was part of a series of events honoring the 25th anniversary of the founding of CEET.

"Dean Kasuba is a man of tremen-

dous character and integrity," said Promod Vohra, the current CEET dean. "He laid the foundations for the college and set the standards for professionalism and excellence that have allowed the college to excel during its first quarter century."

Kasuba arrived at NIU in June of 1986, just a few months after the college had been officially established on paper. The college had some aspects of an engineering school, but was far from a full-fledged institution. Kasuba assembled a faculty and staff, and within four years the school had attained full accreditation.

"The college was launched into initial orbit in record time," Kasuba said, referencing his professional experiences in aerospace engineering, which included work on the Saturn rocket program, development of the Lunar Excursion Module and unmanned flight projects.

Building that character was a demanding task, recalled Kasuba's wife, Nijole. "He didn't take a vacation

those first two years. He had a vision and was a hard worker. It was a challenging time, but fun."

Since his retirement in 2003, Kasuba has continued to conduct research on international engineering education, collaborating with colleagues in Lithuania and at NIU. He also is currently a member of the promotion and post tenure committee at Kaunas University of Technology in northern Europe, and has ongoing relationships with other universities in the United States, Europe and Japan. Kasuba also served on a parliamentary commission at the Parliament of the Republic of Lithuania, from 2006 until 2009.

While his travels take him far and wide, Kasuba said that NIU never is far from his thoughts.

"I always felt that I belonged here at NIU, and the College of Engineering and Engineering Technology is my home," Kasuba said.

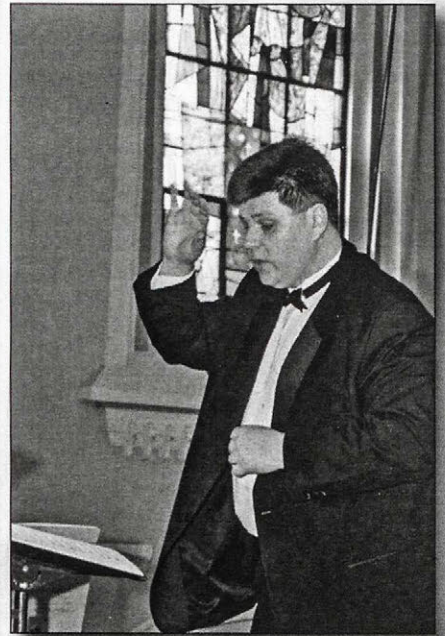
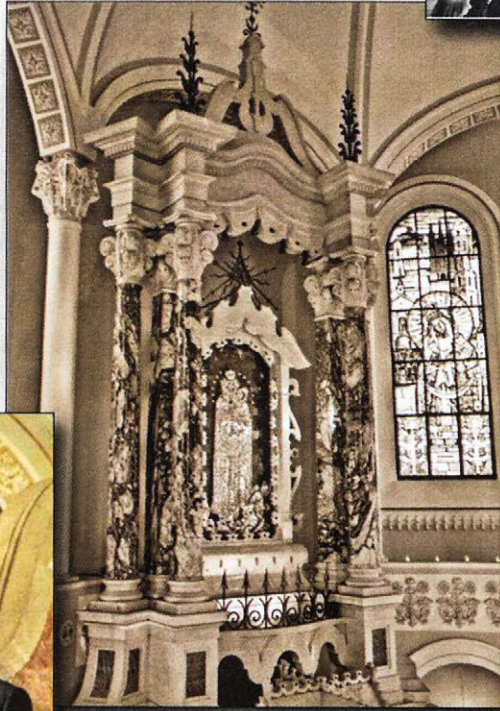
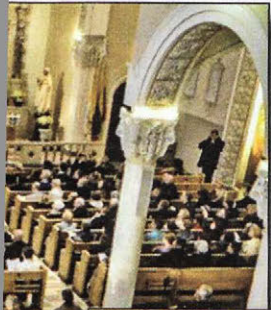
Source: Kane County Chronicle. Reprinted with permission. Special thanks to Editor Joe Grace.



PHOTO ALBUM

*The Dainava Lithuanian Chorale presents a
reflective and engaging concert at the
historically significant
Nativity of the Blessed Virgin Mary Church
Chicago, Illinois on Jan. 23, 2011.
The event was held on the occasion of the
20th anniversary of the tragic events
occurred in Vilnius, Lithuania on
Jan. 13, 1991.
Dainava's artistic director is
Darius Polikaitis.*

*Photos by Donata
Special thanks to Jolanta U*



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Summer Camp at Wasaga Beach

Ed Staskus



Sunday Mass at Camp with music director - the late Rasa Poskocimas.



Counsellors greet parents, guests and campers with a song and a cheer.



Jungle Gym hangout



Bonfire songs

One recent autumn afternoon while visiting my brother I asked my 14-year-old nephew who was playing Wii basketball about summer camp at Kretinga.

"We weren't last in the clean cabin contest, which was a good thing," he said, his eyes on the flat-screen. "And it was awesome to hang out with all my friends."

"I didn't write any letters to my dad, either," he added, laughing.

My brother must have noticed the look on my face.

"It sounds just like Aušra," he said.

We both went to Aušra, as it was originally known, starting in 1961, later joined by our younger sister, who went into the 1970s. We waited all year for the first day of stovykla, or camp, and two weeks later saying goodbye to our friends felt like summer was over. It was only when we grew older than the age limit that we didn't return the next summer

Founded in 1957, Aušra was a Franciscan sport and Lithuanian cultural camp all wrapped up in two weeks on the southern shore of Lake Huron's Georgian Bay. The camp was and still is on twenty-four acres of sand and forest. The sand got into everything, your ears, shoes, pockets, sleeping bag, and toothbrush, on the first day of camp and stayed there until you got home and shook it out.

The drive from our home in Cleveland, Ohio, to the camp 90 miles north of Toronto was longer then. The highways weren't all highways like they are today, and we were so excited about going we couldn't sit still. To this day I don't know how my parents endured the 12-hour trip with the three of us in the back. I do know my father always traveled with a compass and a St. Christopher dashboard figurine for back up.

In the 1960's we slept eight boys to a Canadian Army surplus tent pitched over a plank floor. By the time my sister went wood A-frames were replacing canvas. Boys stayed on one side and girls on the other, while the smaller kids slept in twin barracks. In between were the sports field, parade ground, and all-purpose open-air hall, adjoined by an amphitheater of tiered logs for songs, skits, and a nightly laužas, or bonfire. Even though we were often reminded to never play with matches in the woods, every night it seemed to take a whole box of matches to light the bonfire.

Our days were mostly sunny, sometimes windy and wet, but at camp there was no such thing as bad weather, only different kinds of good weather. The nights were often starlit and cool. At seven in the morning we were roused from our cots by marching music and rag-tagged to the sports field for calisthenics. After raising the Lithuanian, Canadian, and American flags - sometimes preceded by lowering clothes hoisted in the night - we rushed to breakfast, then pushed the long tables to the side, lined our benches up in rows, and Father Paul, Aušra's resident Franciscan, said mass on a makeshift altar.

Every afternoon, barring mid-summer thunder and lightning, we assembled for the best part of the day: Going to the longest freshwater beach in the world, a ten-minute hike from the camp. We lined up in our swimsuits and t-shirts and trekked through a copse of pines and birches to the Concession Road gate and past the corner store to our spot on the coastline.

Bruno, a vadovas, or camp supervisor, who unlike most of the others wasn't



*Annual group photo - All the photos are from the 1990's.
The scenes are the same today.*

a parent or young adult, led us. He was a wiry man in his forties with wavy hair who wore his khaki shorts hiked up and sported a black beret. He had been a Foreign Legionnaire during WW2 and every summer thought he knew how to expertly assemble children for close order drill, only to see us scattering when we got to the dunes.

Cars – still allowed on the beach then – and fish-n-chip shacks dotted the wide sand flats and the surf line was a hundred yards out. We didn't swim so much as play in the water: Running, belly flopping, tackling one another, flinging Wham-O Frisbees, and splashing girls.

"You're getting us wet," they would yell, even though they were in the lake same as us.

What none of us ever noticed was the loose cordon of watchful camp counselors on the outskirts of our horseplay, keeping their eyes on us.

Returning to camp behind Bruno we would sing "Hello, goodbye, Jell-o, no pie" because we knew we would be having Jell-o for dessert when we got back. Bruno liked to snack on košeliena, or headcheese, and thought we should, too, but our kitchen had the sense never to serve it, fearing mass nausea. We ate four times a day, the 120 to 150 of us served by eight cooks: Oatmeal, French toast, burgers, pork chops, and kugelis, or potato pudding. Peanut butter and jelly on Wonder Bread was a daily staple.

Going to the lakeshore was the only time we were allowed to leave camp. It was a strict rule, the consequences feared by all, which was expulsion from the camp, or worse. One fifteen-year-old spotted cavorting on the Wasaga boardwalk was given the choice of going home or spending the remainder of the camp in the barracks. He chose the top bunk, his new campmates a gaggle of eight and nine-year-olds.

Two other boys did penance one summer by staging a memorial to Darius and Girėnas, the 1930s aviators who died flying from America to Lithuania. After a week building a model of the orange monoplane, they strung a clothesline over the bonfire pit, and painted rocks depicting the route, from New York to Newfoundland, the Atlantic, Ireland, Königsberg, and finally Kaunas. That night, the whole camp eagerly assembled at the larger-than-usual fire, they pulled the plane along the rope, telling the exciting story of the ill-fated



Sunday Mass at the camp chapel



Talent night - skits and songs



Bonfire performance - little green frog



1997 photo - Camp Kretinga executives representing 40 years of summer camping through the Parish of the Resurrection, Toronto. left to right - Bishop Paul Baltakis, Monsignor Ed Putrimas, Father Augustine Simanavicius, Lina Kuliavas and the late Rasa Poskocimas.



Reflections at the Hill of Crosses.

flight, when near the marker depicting Kaunas they yanked on the guide rope and the plane came plunging down too fast and barely missed the bonfire. It was the talk of the camp for days.

Although Aušra no longer exists, except perhaps in memory, the summer camp on the shore of Georgian Bay is still there in the same place. More than half a century after the diasporas of WW2 it thrives on the thin, sandy soil of Wasaga Beach.

Toronto's Church of the Resurrection purchased the land for Aušra from a parishioner for a nominal fee in the 1950s and operated the camp until 1983, when it was re-christened as Kretinga. Since then it has evolved into three camps: Two weeks for English-speaking and two weeks for Lithuanian-speaking children of Lithuanian descent, and another week for families with children of all ages. Some children go to all three camps and then to camp at Romuva. Summer after summer many of the same children and families across generations return to Kretinga. My nephew eats in the same mess hall as my brother and I did, shoots hoops on the same broken asphalt court, and every summer helps restore the same sand map of Lithuania behind the flagpoles.

I asked him if he was going back next summer.

"Oh yeah," he said, throwing the Nintendo Wii on the sofa. "My friends and I have been together for five years in our cabin. It's the best time of the year. I can't wait to go back."

Ed Staskus lives in Lakewood, Ohio with his wife Vanessa.

* Photos by Andy Kaknevičius, Canada

Tvoros ir Vartai - Fences and Gates

THE LITHUANIAN'S HOME

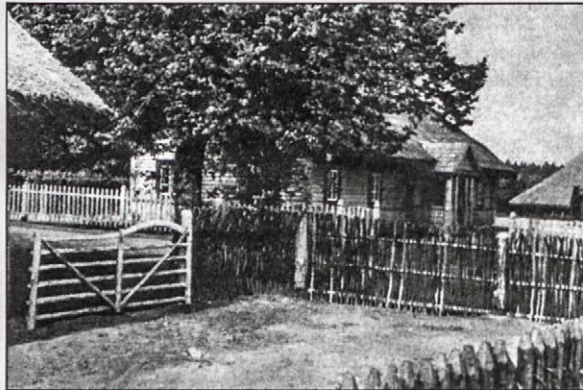
Part VII

By Angelė Vyšniauskaitė

English translation and adaptaton by Gloria O'Brien

The custom of fencing one's property has been widespread in Lithuania from olden times. Records from 1798 in the Rokantiškių seniūnija of Vilnius district include complaints that the poverty-stricken peasants, running low on their woodpiles in wintertime, would dismantle fences and use the wood as fuel. Elsewhere, in 1604, village elders with the same complaint added that the peasants later approached the landlord for permission to gather wood for new fences, thus causing harm to the forests.

Fences were erected along the accustomed path by which livestock was daily herded to pasture, to prevent their wandering off into croplands or gardens. Fields next to woodlands had to be fenced, to protect the growing grain from trampling by forest wildlife or carelessly tied horses wandering at night. Flower gardens in the sodyba were always fenced, but it was also necessary to fence the *šeimininkų daržą* (householder's garden) to keep the



chickens from scratching at all the vegetables.

There were several different styles of fencing, all using wood, some more intricate than others, and some sturdier, but wherever there were fences, there had to be gates. Historian Ignas Koncius wrote: "Wherever there is a field, any kind of growing thing, everywhere one drives his wagon, there are

gates. Driving along, a fellow curses as he raises the gates. You ride up - climb down - open the gate - climb up - drive through - climb down - close the gate - climb Up - drive on."

Somewhere in Žemaitija, there might be seen a few fences built of field stones and rocks, which were called uolomis (from uola, meaning rock.) But in Lithuania, stone and rocks were usually used in fencing cemeteries.

Gloria Kivytaite O'Brien is a frequent contributor to Bridges. She grew up in Brooklyn, Annunciation Parish. Gloria can be contacted at Senaboba@aol.com.

*Photo from "Lietuvos LIAUDIES muziejus" book

Memories of My Youth

Vytautas Kupcikevicius

Part II

Editor's Note: In Part I the author shared his memories of living in a Displaced Person's Camp in Germany. He had very fond memories of Mr. Reinhard who also lived in the camp.

There were many strange stories told in DP camps. All of us survived one war, few of us, like Mr. Reinhard survived three, and our parents' generation survived two. The last war was the worst, probably more civilians were killed in this war than in all the previous wars combined.

From all the strange stories I heard or experienced, my friend Felix's story was the strangest. I attended his funeral Mass before I met him. Strange but true. Many young men disappeared during the war. Nobody knew how and where they died. They just vanished. Few reappeared, but very few. One of the lucky ones was Felix.

I was dating his sister and knew he was missing. As many young men, Felix was drafted into the German Air Force when he crossed the border from Lithuania into Germany. They were drafted into labor part of the Air Force and put to work constructing fortifications in East Prussia, which were intended to stop the Russian Red Army's advance to Germany. But when the Red Army advanced it ran over everything; the German army, the fortifications and the men who were building them. This was the place where Felix disappeared. When the war ended Felix's father visited many DP camps looking for his son. In one of the camps he found two men who told him that they saw when Felix was killed by Russian artillery. They also signed a written statement stating the fact. Felix was dead. His father came home with the bad news. After a while, a funeral Mass was organized and we all attended and prayed for his soul.

Life returned back to normal and after three months Felix arrived! Everybody was happy. Anytime someone returned from death it was a happy day. Later Felix told us his story. His work battalion was overrun by the Russian Red Army and many were killed, but he survived and became a Russian prisoner of war. When they found out that he was Lithuanian, they drafted him into the Red Army. Now he was fighting the Germans. He survived the war, and when the war ended he deserted the Red Army, walked through East Germany into West Germany, found his father's posting where the family lived and found our camp.

Many young men disappeared without a trace. This situation created a unique problem. Many families were without fathers and husbands. The single moms had a hard time trying to provide food for their families, not to mention other necessities and they were lonely in this strange environment. Also, there were men who were looking for some normality. The situation was improved when both parties got together and established a life together as families. No one really objected to these new families. Even our camp pastor seemed to accept the arrangements. Life went on until a Jesuit missionary arrived. He was known to be strong in his religion and morality. He visited the men in Horse Farms and knelt down on his knees until the men promised to repent and go to church. When he found out about the new live together families, he solved the problem by marrying them all. The camp was in turmoil, the men were afraid to go to their rooms, but the new life together as families seemed to be happy. After a week of revivals and turmoil the Jesuit missionary left and the camp slowly returned back to its normal routine. But the camp pastor had a problem. All the new marriages were illegal by church and state laws. After a week he made an announcement that all the performed marriages by the missionary were dissolved. This ended sanctioned live-together family lives and all continued to live in sin as before.

Today, in my old age, I still think about the years spent in DP camp. I grew up in the camp, it was a critical part of my life. There are times I miss the DP camp, not the hardships, but the community living. It was a community where everyone knew each other and learned to live with each other. The DP-style living continued when we immigrated to Australia, Canada and the United States. We wanted to be together and we liked living together. In the USA we found many Lithuanian communities established by Lithuanians who immigrated to the US before us. But we established our own societies and continued to live together. Chicago was a Lithuanian center, but even here we started new Lithuanian communities. Marquette Park was one of them and for a while it was called Mortgage Park because it was too expensive for new immigrants, but we survived. In a half mile stretch of 69th Street there was a Lithuanian church, funeral parlor, hospital, drug store, grocery store and 12 taverns! Not that we drank that much, but we had many places to go where we could get together. I miss the life in the DP camp and on 69th Street in Chicago!

Vytautas Kupcikevicius was born in Kaunas, Lithuania. He is the holder of 51 US Patents in the food packaging field. His hobbies are art water colors and drift wood sculptures.

Romualdas Zableckas of the "Colorado Beetles"

Romualdas Zableckas of the "Colorado Beetles" – "Music will not let go of me... it makes me stronger!"



"Colorado Vabalai"

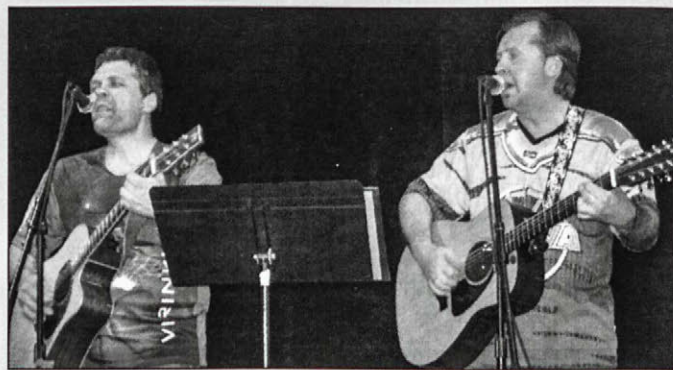
Easter is right around the corner, so it's high time to look for unique presents to please our relatives and friends. If it is hard to decide what you should get them, I might come up with an idea... Why don't you give them a piece of your own heritage and tradition – a great Lithuanian music CD? But there are so many of them out there one would say, how could you choose the best? Well, one can only try. But let me offer you something that I think would suit most music lovers – a Lithuanian music CD by the group "Kolorado Vabalai" (Colorado Beetles), which was founded in the US in the Centennial state of Colorado. "Kolorado Vabalai" is the only Lithuanian pop-rock band in Colorado! As a duo, the group has held concerts in Denver, Washington D.C., Chicago, Cleveland, Los Angeles, Orlando, St. Petersburg, Philadelphia and New York. Their repertoire includes original songs and also popular Lithuanian and European hits. This band is most definitely a great choice of entertainment for any occasion!

"Kolorado Vabalai" was born in 2001. Those of us who followed the career of Lithuanian music legend Vytautas Kernagis would probably guess how this

band came up with that name - it was borrowed from one of the Kernagis hits. "It suits us really well" – says Romualdas Zableckas, the leader of the band – "first of all, we live in the state of Colorado. Second, we grew up in the Soviet communist system and kolkhozes were a great part of it. And finally, the word "vabalai" (beetles) in English sounds really close to "Beatles". Finally, we fly all over the country with our performances like beetles. I think, it is very important for your band name to have a special meaning."

The band started as a duo of Romualdas Zableckas (aka Colorado Romas) and Narimantas Gruzdis (aka Naras), both Gemini (or the Twins), and both born within the same year. Although strangers until coming across each other in Colorado, their careers followed similar paths, starting in Lithuania. Both musicians sang as tenors in respective high school choirs, led school rock bands and participated in music competitions. Serving in the military, both held guitars rather than rifles. Following their service, upon returning to Lithuania, Romas (together with Viktoras Safronovas) founded a rock-band "Viedras" (The Bucket), while Naras joined the Kaunas State Choir. When Romas and Naras met they thought of starting their own band in the US so they could maintain their ties with music as well as their nation. Recently Laisvidas Kisielius (aka Laisvis) has joined their band and now, if "Kolorado Vabalai" are singing locally, one can hear three-part harmonies in the band's energy-filled performance.

And as I mentioned before, in the last couple of years, Romas and Naras began traveling across the US visiting different chapters of the Lithuanian American Community delighting fellow-countrymen, also their friends with joyful programs. Even though all the "Kolorado Vabalai" members hold on to their full-time jobs they are really devoted to this band and spend a



"Colorado Vabalai" in DC

lot of weekends in different clubs and halls performing. In November of 2010, despite the fact Romas had a terrible accident, a cast over his broken leg didn't stop him from coming to the East Coast for a couple of charity concerts, at the time organized by the Lithuanian Foundation. November 7th, 2010's performance in New York helped to raise funds to support the Lithuanian built Catholic "Aušros Vartai" Church (Our Lady of Vilnius) presently in danger of being demolished.

Let me tell you a little bit more about the leader of the "Kolorado Valabalai" band. Romas was born in Lazdijai, a small town in Lithuania on the border with Poland. As a young boy he went to Lazdijai elementary school (now Motiejaus Gustaičio gymnasium) where he took his first music and singing classes. Later Romas joined a choir and participated in different contests. Being talented at academics Romas partici-



Romas Zableckas at a Colorado LAC event

Zelenogorsk, not far from St. Petersburg (Russia) and a few times per week performed at the officers' club. Even though Romas doesn't have a musical education, he has more than 30 years of experience. Colorado Romas immigrated to the US in 1990 and was noticed by the local musicians right away. Even though his knowledge of English was very limited at that time, he soon joined one of the country style bands as a

bass guitarist. In seven years he was performing in just about every country music club within the Denver area. Later Romas and his American friends established a rock group "The Bucket" and recorded their first album "Born in Lazdijai". But even before Romas joined those bands, he did a Lithuanian album of the songs for children "Išėjo tėvelis į mišką" (Daddy went to the forest). Last year "Kolorado Vabalai" released their "25/34" CD which became the 6-th album in Romas' career. Yet it is far from the last one for him just because he adores working at the recording studio. "Music will not let go of me – it makes me stronger," says Colorado Romas: "it feeds my body and soul. I think no matter what happens, I will always find a way to surround myself with music. I might be forced to choose different instruments, but I most definitely am not going to stop performing."

Romas is not only a talented musician, but he is also a great leader and an active member of the Colorado Chapter of the Lithuanian American Community. Last year he was elected as a member of the World Lithuanian Community parliament.

You can find the CD's on the www.koloradovabalai.com website. After you fall in love with them I'm sure you will want an extra one as a present for your loved ones!

Eugenija Misevicius is a graduate of the University of Bridgeport, Bridgeport, CT. She serves as the secretary of the Lithuanian Journalists Association. Eugenija freelances as a court interpreter. She belongs to the Lithuanian Sports Club of Connecticut and enjoys participating in amateur sports such as martial arts. She and her husband, Laurynas, participate in many Lithuanian events.

Editor's Note: This interview was conducted in November of 2010. Since then the circumstances of the band have changed and the members are no longer together. Their music is still available for purchase and Romas is continuing his career as a soloist.



"Colorado Vabalai" in NY

pated in the mathematical Olympiads and reading contests. He was a member of the photo-cluster and played volleyball. Unfortunately, still just a teenager, Romas lost his mom. That pushed him to become an adult sooner than his peers. He went to Alytus Polytechnic School and started to work immediately so that he could support himself. After the work week he performed at weddings, schools and other dance events. A year later he was sent to the army, but luckily instead of machine guns, for the most part he found himself holding a guitar. Romas served in

Calendar of Events for April, May and June 2011

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

APRIL

April 2, 2011

Noon- 4:30 pm
Kaziuko Muge

41st Annual Scouts Bazaar
400 Hurley Ave.
Rockville, MD 20850
Lith.: Handicrafts, amber jewelry, merchandise, dinner, desserts & refreshments
Organized by the **Lith. Boy & Girl Scouts** of the Greater Washington DC Community

April 1-2, 2011

Joint Baltic American National Committee, Inc. (JBANC)
Ninth Baltic Security Conference - Washington, DC
The conference will coincide with the 50th anniversary of JBANC, which was established in 1961. The full-day conference will take place on **Saturday, April 2, 2011** at the Washington Court Hotel on Capitol Hill in Washington, DC: <http://washingtoncourthotel.com>. Events are also being planned for Friday, April 1.
Info: www.jabanc.org or Tel. 301-340-1954

APRIL 9, 2011

Lithuanian & Latvian community's amateur & professional photographers are invited to bring their best

photographs to the Latvian Culture Center for our third **Photo Exhibit**.
8 x 10 picture format on white mats preferable. Please bring food to share. Coffee & soft drinks will be provided, beer and wine available.
Time: 3:00 pm
Location:
Latvian Community Center
10705 W. Virginia Ave
Lakewood, CO
www.coloradolithuanians.org

April 10, 2011

Verbos (Palms) Workshop
Learn to make traditional Verbos following **10 am Mass** at Annunciation Church
Needed, many dried flowers & lots of crepe paper flowers. You can help by contact Pat Sidas. She will explain how to make them (EASY!) & help you with materials. Lithuanian people carry the VERBOS is the Palm Sunday procession & then often bring them to the cemetery to mark the graves. Sponsored by Annunciation Parish & the **Lithuanian Folk Art Institute, New York Chapter**

April 19, 2011 - 7 - 9 pm

Phila. Lithuanian Heritage Club, Amber Roots

Lithuanian Music Hall
2715 E. Allegheny Ave.
Philadelphia, PA.
Use the left side entrance and proceed downstairs.
All are invited to attend.
For info: call Millie at 610-497-5469 or email milliemarks@aol.com

April 29- May 1, 2011

WOMEN'S Retreat WEEKEND - This weekend is facilitated by Dr. Kristina Maciunas & Kerry Secrest.
Info: www.neringa.org.

MAY

MAY 1, 2011 - 2:00 pm

Mother's Day Celebration, Vytureliai school program.
Fraternal Order of Eagles Hall
1151 S. Galena Street
(just west of Mississippi & Havana)
Denver, CO 80247
www.coloradolithuanians.org

May 15, 2011

Annual LAC, Inc. SD Chapter **Picnic "Gegužinė"**
Sunday - **12:00 pm**
San Dieguito Park
1628 Lomas Santa Fe Drive
Del Mar, CA 92014
www.lithsd.org
Sponsor:
San Diego Chapter of the LAC

May 17, 2011 - 7 - 9 pm

Philadelphia Lithuanian Heritage Club, Amber Roots
Lithuanian Music Hall
2715 E. Allegheny Ave.
Philadelphia, PA
Use the left side entrance & proceed downstairs. All are invited to attend.
For info. call Millie at 610-497-5469 or email milliemarks@aol.com

May 21- 22, 2011

39th Annual Lithuanian Festival
A Sample of the Baltic's Amber Coast
11am-6 pm - Fee: \$4
Crafts, Exhibits, Folk Dances, Food & much more!
Cantonsville Armory
130 Mellor Ave.
Cantonsville, MD
Lithuanian Coordinating Committee of Baltimore

JUNE

June 2011

Jonines in the Rocky Mountains organized by the Fraser Lithuanians.
Time: Not set yet. Location: Meadow Creek Reservoir (the campsite's coordinates are 40.056376 - 105.752056)
www.coloradolithuanians.org

June 2, 2011 - 7 - 9 pm

Philadelphia Lithuanian Heritage Club, Amber Roots
Lithuanian Music Hall
2715 E. Allegheny Ave.
Philadelphia, PA
Use the left side entrance & proceed downstairs. All are invited to attend.
For info: call Millie at 610-497-5469 or email milliemarks@aol.com

June 3-5, 2011

Talka Work Weekend
Volunteers needed to prepare the Neringa campsite for the summer. Kindly inform regina@neringa.org (978-582-5592) if you plan to attend.
<http://www.neringa.org>

June 11, 2011 - 12:30 pm

California Lithuanian Golf Club presents Summer "Fun in the Sun" 2011
San Luis Rey Golf Resort
31474 Golf Club Dr.
Bonsall, CA 92003
760-758-9699
vincentbernota@yahoo.com.

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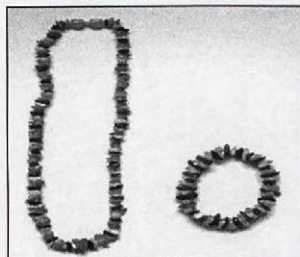
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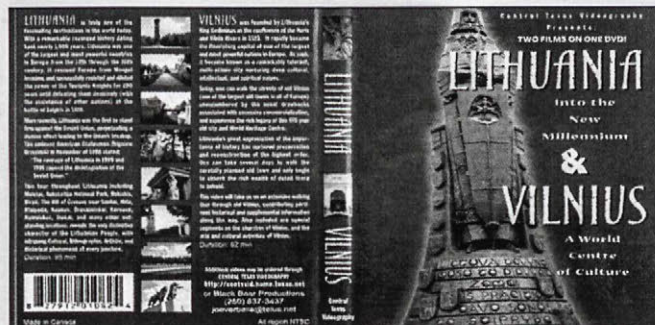
20 - Amber necklace &
bracelet - \$ 30



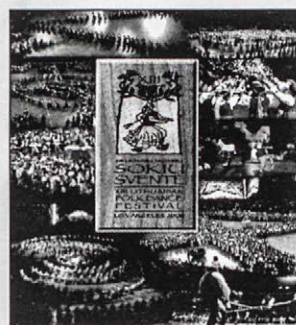
5 - CD by Jurga
"Instrukcija" - \$ 20



6 - CD by Jurga "Aukso
Pieva" - \$ 20



23 - Exploring Lithuania & Exploring Vilnius
(2 set DVD with 3 hour total viewing time) - \$ 45.



13 - DVD of 13th Folk
Dance Festival at Galen
Center of USC \$20.00



14 - Cultural Legacy Book
(hardcover, 224 pages) \$45



17 - Car license plate
holder \$12



18 - LT sticker
(4" x 9" approx) - \$ 4.

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29	Baseball hat (one size fits all)		20	
20	Amber necklace & bracelet		30	
5	CD by JURGA "Instrukcija"		20	
6	CD by JURGA "Aukso Pieva"		20	
23	Exploring Lithuania & Exploring Vilnius (2 set DVD with 3 hr. total viewing time)		45	
13	DVD of 13th Folk Dance Festival at Galen Center, USC		20	
14	Cultural Legacy Book (hardcover, 224 pages)		45	
17	Car license plate holder		12	
18	LT sticker (4" x 9" approx)		4	
2ND PAGE ITEMS				
27	CD by Exultate Rita Kliorys, director		15	
30	30 - CD by Steel Wolf		20	
7	CD by Vaivora (ethnocultural music)		20	
8	Vytis decal (3" x 3")		3	
25	First Lithuanians in Texas, 116 p.		25	
28	Café Emigrant DVD		25	
15	BRIDGES subscription (10 issues per year)		20	
31	Christmas Hymns CD by Exultate, Rita Kliorys, Director		15	
19	Lietuva decal (1" x 2.5")		3	
			(add shipping) \$6.95	
TOTAL				

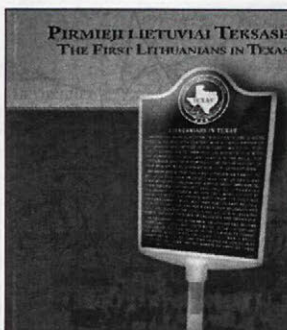
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27 - CD by Exultate / Rita Kliorys, director - \$ 15



7 - CD by Vaivora (ethno-cultural music) - \$ 20



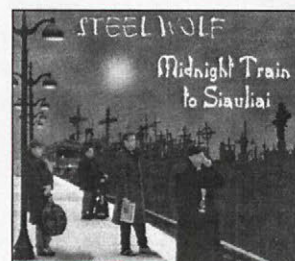
25 - First Lithuanians in Texas, 116 p. - \$ 25.



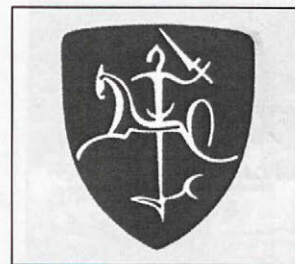
15 - Bridges subscription \$20 for 10 issues



19 - LIETUVA decal (1" x 2.5") - \$ 3



30 - CD by Steel Wolf \$ 20



8 - Vytis decal approx (3" x 3") - \$ 3



28 - Café Emigrant DVD \$ 25



31 - Christmas Hymns CD by Exultate, Rita Kliorys, Director - \$ 15

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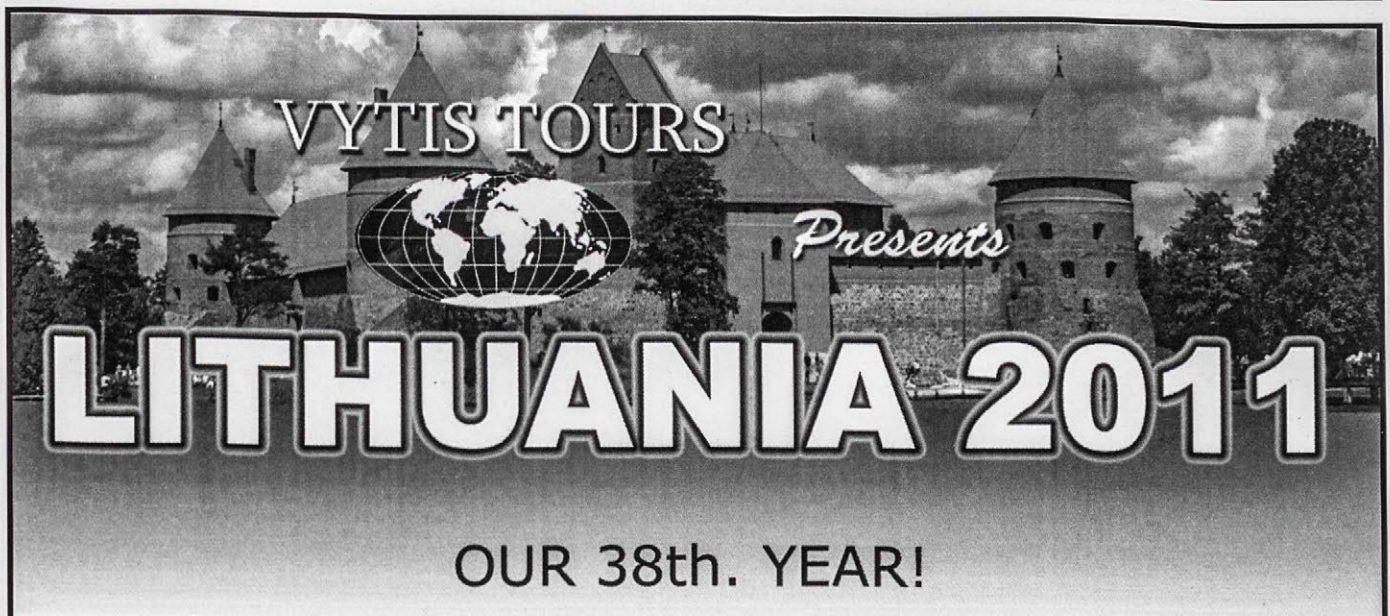
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Wooden eggs in various sizes, Vilnius "Kazuiko Mugė"

Photo by Dr. Banga Grialiunaite, Vilnius, Lithuania

April 24 - Happy Easter! - Linksmu Sv. Velyku!