

POLAM

The background of the cover is a photograph of a sunset. The sun is low on the horizon, creating a bright lens flare and casting a golden glow across the sky. Several Polish flags (white and red) are flying on poles against the sky. In the foreground, the silhouette of a street lamp is visible on the left, and the dark outlines of buildings are at the bottom.

A PUBLICATION OF POLISH AMERICAN CULTURAL INSTITUTE OF MINNESOTA

Nov.-Dec. 2018
Volume 40 Issue 6
WWW.PACIM.ORG

CELEBRATE

POLAND'S

INDEPENDENCE

From the Editors:

Sto lat Polsko!

This special issue has been created to commemorate the Centennial of Poland Regaining Independence on November 11, 1918. We are proud to join other Poles around the world in this celebration.

In this issue we focused on history related to Poland regaining independence but we have not forgotten about the upcoming holidays, and will explore Polish Christmas traditions.

PolAm has been issued since 1979 and has had many forms since. The design of this issue was inspired by the legacy left behind by previous editors and designers; Jane Mrazek Flanders and Rubin Cordaro Design in particular. The main goal of the newsletter remained the same: provide our members with up-to-date information and support our mission of celebrating Polish and Polish-American culture and traditions. Over the years, we kept the number of yearly issues to 6 and we have been soliciting ads to help pay for the publication. As with all works of PACIM, this publication is produced by volunteers.

We hope you like our updated newsletter. We welcome our readers comments and suggestions on how to serve you better.

Wesołych Świąt!




Table of Contents:

4. Reflections with Opera Bass Singer Pawel Izdebski
5. Polish Women Independence
6. Historical perspective on Poland's history
8. Why do Poles leave one place at Christmas dinner?
9. A day in the field with an archaeologist.

POLAM

PolAm (permit #31789)

A publication of the Polish American Cultural Institute of Minnesota (PACIM) and published every two months.

Non-profit bulk permit paid at Twin Cities Minnesota.

Please direct all questions to:
PACIM

43 SE Main Street, Ste 228

Minneapolis, MN 55414

office@pacim.org

tel: 612-378-9291

Founder: Chester Rog, 1979

Managing Editor:

Katarzyna Litak

Associate Editors:

Aubrey Fonfara

Mark Litak

Marie Przynski

Iwona Srienc, Ph.D.

Design: DezajnTm

Contributing Writers:

Krystyna Borgen, Iwona Srienc,

Ph.D.; Paul Rog, Renata Stachowicz,

Marie Przynski, Edward Rajtar

PACIM is 503(c)(3) non-profit

organization. All donations are tax deductible to the extent permitted by law.

PACIM Board Directors:

Steven Antolak Charlene Kaletka,

Terry Kita, Kora Korczak, Katarzyna

Litak, Marie Przynski, Edward

Rajtar (President), Paul Rog,

Iwona Srienc, Renata Stachowicz.

Cover and this page: "Poland not for the somber ones" by Grzegorz Lityński; www.litynski.com



Witam!

The Twin Cities Polish community will commemorate the anniversary with a two-part celebration on November 10, 2018. The free afternoon family oriented events and the evening gala will be filled with classical music and singing.

PACIM will hold its annual meeting and elections on November 4, 2018 on the main floor Riverplace, Garamond conference room, 43 SE Main St, Minneapolis. We will review the year's events as well as discuss our future programming events as well as our current situation of having to either move our location within the building or if we choose to depart Riverplace completely for a different location.

PACIM is striving to bring new and innovative programming and events to our area. We hope you are willing to support these initiatives as we try to broaden our cultural stamp in the Twin Cities area and surrounding communities.

Our goals for 2018 were to expand our program and events offering and to increase our membership. While PACIM was successful in the first quest, we have to admit that adding to the membership has been challenging. The PACIM Board hopes that you have liked and appreciated the new events and changes that we have attempted to bring to the organization.

If you have any suggestions, ideas or comments about the organization or things we might be interested in, please feel free contact me at president@pacim.org

May you enjoy a peaceful and safe Holiday Season surrounded by friends, and family.

Edward Rajtar

Thank you to the many new and renewing PACIM members.

Patron: John & Paula Laskowski, Ray & Helen Stawarz, Steve Stroncek, Margaret Weglinski

Sponsor: Bob Papke

Household: Todd & Joanna Cheyka, Evelyn Engle, Jane & Todd Flanders, Gosia Gebre, Vincent Kuznia, Dagmara Larsen, Kasia & David Luiken, Andrzej Rymysza, Raymond & Jeanette Schelonka, Kristopher J. Sabas, Stan & Suzanne Wiatros, Mary & Del Wojciak, Fred Ziecina

Individual: Anonymous, Irene Antolak, John Antolak, Michael Antolak, Steven Antolak, Jean Bukovich, Krystyna Borgen, Maynard Charniak, Mary Jo Czaplinski, Audrey Dunai-Worm, Kari Erpenbach, Nancy Gagner, Alexandra Grabeus-Schmelig, Herb Grika, Tracy Hartfiel, Darlene Huss, Martha Johnson, Mark Kaszynski, Joanna Krupecka Taylor, Janette Lamberty, Bernard Larson, Anna Lesinska, Jeff Lohaus, Catherine Mack, Marta Pachnik, Amanda Przynski, Theresa Pugacewski, Paul Rog, Andrzej Rymysza, Marian Sawyer, Gerry Sell, Patrick Shal, Donna Sisler, Carole Snyder, Steven Ukasick, Veronica Ulanowski, Karen

The Polish-American Cultural Institute of Minnesota is a non-profit organization offering broad ranging programs and events that provide opportunity to grow deeper in understanding and appreciation of Polish traditions, culture, and history.

Highlights:

Hurra po Polsku! Polish language classes: For over 25 years, PACIM has provided Polish language instruction by PhD-level instructors in a fun and relaxed atmosphere.

Library: The Polish Library at PACIM was established in 1994. It is comprised of many Polish and English titles. We continue to expand our offerings, and we have a book club, Polish movie night, and conversation club.

Scholarships: PACIM administers a growing number of scholarships in support of the work of scholars.

Cooking with Kora: Learn to cook traditional Polish cuisine with our celebrated Chef Kora Korczak tried and true recipes in a series of six classes throughout the year.

Folk Art Classes: Throughout the year, we have classes like Reverse Art Painting, Polish paper cutting, Christmas ornament-making classes, Easter palm weaving and more.

PACIM Cultural Heritage Fund encompasses the Artist Exchange Program, the Literary Fund (specifically designed to enable special literary events such as readings, book signings, and lectures) and PACIM's new initiative, the Music Fund, which will focus on music and live concerts.

For expanded information about our programs and events, please check our website: www.pacim.org

Reflections with Opera Bass Paweł Izdebski



Paweł Izdebski is an operatic bass who began his professional engagement in 1989 at Lincoln Center in Philip Glass *Fall of the House of Usher*. He sung with such well known stars like Pavarotti, Cappucilli, Obratzova, Araiza, Dvorski, Vargas, Salminen and others. He has performed at Opera houses around the world and has gained international reputation for a voice with beautiful timbre, a range extending from the deepest bass notes well into the baritone, an effective stage presence and expressive acting.

Paweł Izdebski will perform during PACIM's Poland Independence Concert at Zephyr Theatre in Stillwater on November 3, 2018 and Poland Independence Centennial Gala on November 10, 2018 at the Minneapolis Institute of Art.

You were born in Poland and moved to Boston as a child. What was it like growing up in two cultures? I was born in Warsaw and moved to US when I was 15. In the beginning I was missing Poland. With time I've learned English and had good friends at high school as well. Through tennis I was able to meet more friends. I received also tennis scholarship at UMass Lowell where I went to college.

What drew you into music? I was raised in home where my father loved to sing and recite poetry. With 6 years of age I started studying music (piano, later clarinet, and also singing).

You have been performing around the world but also retained connections with Polish operatic performances. Which Polish Opera role is your favorite? I've performed worldwide and often in major Polish Opera Houses in Warsaw, Krakow, Poznan and Wroclaw. My favorite Polish operatic role is Skołuba from "Straszny Dwór" by Moniuszko (The Haunted Manor).

You have performed in Poland many times. Has the audience changed over the years? As I've performed many times in Poland, the audience has increased over the years. Opera has gained popularity worldwide, including Poland!

How was it to win the Luciano Pavarotti Voice Competition? At that period it was very exiting time in my young opera career. Meeting and singing alongside this Giant in the world of Opera, was something that will stay with me for ever!!

Voices from the Northern parts of Europe were believed to be unsuitable in Marcelina Sembrich times. What do you think about this old belief? There were some great singers who came from the North like Birgit Nilson, Nikolai Gedda, Jussi Bjorling just to name just a few.

Your repertoire ranges from Wagner and Verdi to a concert stage. Who is your favorite? My favorite composer overall is Richard Wagner!!!

Tell us about your plans for Poland Independence Day. My plans for Polish Independence Day will be a memorable Concert for PACIM! Looking forward to coming to Minnesota once again.

Polish Women Independence

By Marie Przyński



From the top:
Independence March, Warsaw, November 11/Jenek Skarzynski/AFP via Getty Images

Members of the Women's League, Lviv 1918/ Biblioteka Narodowa
Wojciech Kossak "Orleta" - obrona cmentarza" (Muzeum Wojska Polskiego w Warszawie)



Helena Modrzejewska

It has been said that without the active participation of generations of Polish women, there would be no independent and strong Poland. With bravery, patriotic pride, while withstanding incredible hardships, persevering through 123 years of non-statehood, wars and Communist oppression, Polish women fought bravely and worked tirelessly along with the men for independence, and their role has been virtually overlooked.

In every walk of life, these unsung heroes had a definite impact on everything, from politics to science, education, culture, economy and even in warfare to protect their communities, and helped to build their country. Women such as Eliza Orzeszkowa, Maria Curie-Skłodowska, Cecylia Śniegocka, Emilia Plater, Irena Kosmowska, Wanda Gertz, Halina Konopacka, Alicja Dorabialska, Elżbieta Zawacka, Maria Stypułkowska-Chojecka, Wiktoria Ulma, Irena Sendlerowa, Danuta Siedzikówna „Inka”, Halina Mikołajska, Anna Walentynowicz, Alina Pieńkowska, and scores of unknown and unacknowledged women of various generations, occupations, and destinies are represented. All of them had these values in common: they worked for Polish independence and had the desire to make life in Poland better.

Designated the centenary anniversary for Polish Independence; 2018 is also the year of Women's Rights in Poland, and the 100th anniversary of women receiving voting rights. At the end of World War I, US President Woodrow Wilson insisted on a political and economic Poland with independence integrity guaranteed. A few short weeks later, (November 28, 1918), Józef Piłsudski signed an Election Regulation Decree governing the Legislative Sejm Elections that stipulated that every Polish citizen, regardless of gender, had the right to vote. In the US, women didn't receive the right to vote until August of 1920, and in the UK, it was not until 1928.

Even during the Partition's (1795-1918), there were various Polish women and groups (League of Women of Galicia), working for Polish independence. Polish actress Helena Modrzejewska, a star in both the US and Poland, freely advocated for Poland while in the US, occasionally performing acts in Polish. She wanted to show the audience that "Poland is not so minor an issue." Speaking at the World Congress of Women (1893, Worlds Fair, Chicago), she gave an impassioned speech about the situation of Polish women and advocated fiercely for an independent Poland. Even before Modrzejewska, Countess Emilia Plater, having been raised in a very patriotic family, became part of the November Uprising (1830), raised a small insurgent group, fought in several skirmishes, rising to be a Captain. She became a national hero, inspiring the national cause of independence, and depicted as a symbol of Polish women fighting for a national cause.

These brave women worked not only during the resistance and war, but also during peace. They stepped out of their normal traditional roles, taking up arms where necessary, providing protection. They continuously gave a positive contribution to the cultural, economic and social life of Poland.

Recently, the Deputy Speaker of the Polish Senate Maria Koc stated, "The role of Polish women in the work of gaining independence was enormous, and it is not exposed."



The Fall and Rise of Poland

By Iwona Srenc PhD

This is part one of three -article about Poland's history and the circumstances of loss and regaining of independence in 1918

It is the second half of the 17th century. Poland is the first-rate military power with territory bigger than Spain or France, reaching from the Baltic Sea to the Black Sea. In about 100 years Poland would disappear from the map of Europe for 123 years. How did it happen? How was it possible?

By the time Sobieski was crowned as a King of Poland, the country was already on the path to anarchy and decline. The Swedish dynasty of Vasa, who gave Poland three kings, was focused on their

own interests. They dragged Poland through almost 100 years of wars with Sweden to establish hegemony on the eastern shores of the Baltic Sea. As a result Poland's economy was weakened and the treasury strained. It also did not help with the internal politics of the country when a *liberum veto* became a law giving the power to any participant to break a session of any governing body, be it a local council or the parliament.

When Poles tired of the foreign monarch sitting on Polish throne crowned Jan Sobieski in 1674, the Ottoman Empire was already spreading north. In 1683, in July, the Turks, began the siege of Vienna. The Austrian emperor, Leopold, seemed to

have great difficulties responding to the danger and was seeking help. Polish King, Jan Sobieski was the first to rally to the rescue of the city. The battle started early in the morning of September 12th; in late afternoon 8,000 horsemen charged down the hills, the largest cavalry charge in history. Sobieski led the charge at the head of 3,000 Polish heavy lancers, the famed "Winged Hussars". The cavalry charge was the final deadly blow. Less than three hours after the cavalry attack, the Christian forces had won the battle saving Vienna and Christianity in Europe.

This was a great victory, however, instead of returning home, Sobieski got pulled into 17 years of war to push Turks completely



out of Europe, exhausting its military and economic strength. He overlooked Poland's politics in the Baltic. Ukraine was free handed to Russia and the rest of Poland's eastern borders with Russia were neglected. Russia was showing ambition to become an Emporium. A resurrected Austria in the south was gaining power. Prussia, a neighbor to the north and west, was threatening to become a Kingdom. In this atmosphere Poland became an underdog. Partition was looming on the horizon. Parliament was called several times but was constantly breaking up so no reforms could be passed. The anarchy was spreading and the king was unable to control the situation. By the beginning of 18th century Poland declined from a major European power to that of a Russian protectorate effectively choosing Polish-Lithuanian monarchs in "free" elections and deciding the direction of Poland's internal politics.

After Sobieski died in 1696, in 1697, during the royal election, through bribes, threats, promises and clever Russian manipulations the throne went to Saxon elector, prince August II, from Wettin's dynasty. The Russian protection, however, was not for free. It started with annexation of Polish land; catastrophic reduction of Polish troops and no reform could be passed without Russia's approval. Fierce disputes divided the country into camps, which competed throughout the whole time of August's reign.

After August II death, in 1733 his son, August III, was elected to the Polish throne. Like his father he was not very liked and had very little influence in Polish affairs. His main interest was Saxony and Poland was just a milk cow. His 30 years of reign were compared to a pudding – soft, sweet and motionless. The moral decline was getting deeper. Russia and Prussia were de facto ruling the country.

A year after Catherine the Great became the Empress of Russia, king August III died and a year later Stanislaw August Poniatowski, her protégé and one of her lovers, was elected a new king of Poland. His reign was a long but futile struggle to shake Russian supervision. But the country was in complete disarray: there were multiple Russian provocations; arrests of those who in any way opposed the Empress; attempts to dethrone the king; all efforts were made to frustrate passing any reforms. Whenever Poles tried to make steps toward bringing order in their own house, break anarchy, Russia and Prussia did everything that nothing would change.

It is comforting to realize that during that time there were some positive attempts to resurrect the economy: first manufacture was opened, canals were built, in some estates serfdom was abolished; mining and metallurgy started; first public library was opened. However, all this could not save the country.

The repercussions of Russian interference into Polish affairs were getting stronger

and stronger. Disappointed gentry made then another attempt to save the country. In 1768 in the Fortress of Bar in Podolia, Ukraine, a confederacy of Polish nobles was formed to disrupt Russian control over Poland. And so a war was declared on Russia. Friedrich of Prussia was happy to see the mess in Poland and quickly presented Russians a plan to partition the country. It was not immediately accepted by Russia but finally, after 4 years of war the partition treaty was signed in August 1772 in Vienna, many confederates were arrested and sent to Siberia. Prussia, and Russia who always showed strong tendencies for expansion, and Austria, each cut a piece of Poland for themselves. It was somewhat surprising to Poles that Austria also participated in this gang enterprise. It was the only country, which did not have any ambition for expansion. It could barely keep order in its multinational empire without having to add another piece to the mix. Nobody expected that Austria, still remembering the legendary 1683 when King Sobieski broke the siege of Vienna, would join the invaders. However, the Empress Maria Theresa did not want to be left aside and joined the pack.

Patriotic elite of the truncated country was still looking for ways to restore the broken system of government. Four-Year Parliament of Polish-Lithuanian Commonwealth opened its first session in Warsaw in 1788. Its aim was to restore sovereignty, and reform the Commonwealth politically and economically. Everybody who participated knew the danger, but Russia was involved in French crisis, that is French Revolution, and war with Turkey. Against all the protests, the Constitution of May 3rd 1791 was adopted. It was Europe's first modern written national constitution, and the world's second after the United States Constitution.

(End of Part One)

Why Do Poles Leave ONE Place at the Wigilia Supper Empty?

Polish Christmas traditions are some of the most enchanting composites of Polish culture and heritage. Leaving a chair empty at the Christmas table may be one of the most popular customs, but few people know its interesting history.



Nowadays, the tradition obliges Christmas dinner hosts to prepare an extra chair and plate at the table should there be an unexpected visitor. If someone actually turns up at the door, hosts should feed this guest and give them shelter. This strictly and commonly observed custom is very compatible with traditional Polish hospitality, a trait Poles have always been very proud of. Indeed, Poles strongly believe in an old saying, which has it that 'a guest at home is God at home'. However, the roots of the tradition of an empty chair are much more complicated and Poles are not unanimous in deciding where it originates from. Let us present to you the three most probable hypotheses.

Pagan Rite. Many Polish traditions derive from pagan rites because the lands that became Poland, before their baptism and conversion to Catholicism in 966, had their own system of Slavic pagan beliefs. One of these rituals was called *Obiat*. It was a huge feast, celebrated in memory of ancestors and recently-deceased tribe members. A participant would have to sweep their empty chair before sitting at the table to 'excuse' the soul that might be seated on it. After everyone had finished eating, the table was supposed to be left as is for a few hours so that the dead could take their turn in the banquet. Scholars believe that after Poland's baptism, this tradition became adopted into the new reality. In its early Christian form, the empty seat was being left to commemorate those who had passed away earlier in the year. This theory seems fairly likely, since a number of pre-baptism traditions were transformed into Christian customs, and remain popular despite the 1050 years that have passed since Poland parted ways with pagan culture. One of the most notable is that children's favorite *Śmigus Dyngus*, a national holiday they spend throwing water at people.

The Bible. A few days before the birth of Jesus Christ, an obligatory census was announced for all the inhabitants of Syria and Judea. It meant The Holy Family-to-be had to immediately travel to Nazareth in Judea, despite the Virgin Mary being heavily pregnant. As you probably know, she went into labor mid-way whilst they were still in Bethlehem, forcing them to desperately look for shelter. After being turned away from the inn, they eventually found a place to stay in a stable, the humble spot where Jesus was born. The story of their wandering and looking for shelter is said to be another possible source of the empty chair tradition. According to supporters of this theory, it is to remind us that we should all be ready to accept an unexpected guest and never turn away somebody in need. Given how perfectly it interweaves with the previously-mentioned saying, 'a guest at home is God at home', we can assume this guess a very accurate one.

The January Uprising. In the mid-19th century, Poland didn't exist on Europe's political map. It had been partitioned by its three neighbors (Russia, Prussia and Austria) and was *de facto* occupied. Each of the occupiers introduced a more or less severe policy for eradicating Polish culture and language on these partitioned lands, with Russia and Prussia being leaders in this field. Poles have always been the type of people that can't stand foreign occupation and every few decades of the partitions they took part in massive uprisings. One of the biggest was the January Uprising in 1863. It was triggered by the forced enlistment of Poles into the Russian Army. Even though it started very spontaneously in Warsaw, the uprising spilled over into all the other partitioned Polish lands. It soon turned into several months of guerrilla war against overwhelming occupant forces and, tragically, led to the massive deportation of captured insurgents to Siberia. During this period, the empty chair tradition gained a new dimension. From the year of the uprising onwards, the empty place was not only left for ancestors or an unexpected guest but, first and foremost, in memory of those who had been deported east, in order to strengthen the hope of their fortunate comeback.

Which of these hypotheses seems to be the most accurate? The answer is: all of them. Apparently, this tradition's meaning has evolved according to the circumstances. Even though its observance didn't change a bit, it always remained an important part of celebrating Christmas in Poland.

Courtesy of the Adam Mickiewicz Institute culture.pl

A glimpse into the day of an archaeologist in the field

by Magdalena Srenc

It's barely dawn as the echoes from the mosque sound throughout the village with the first call to prayer. Five seconds later a second mosque follows with an offbeat and off-key prayer. Then the largest mosque, closest to base camp, thunders across the sleeping town. I groggily look across my room through my black mosquito net to my closest neighbor and she turns sleepily to the other side on the hard mattress. I close my eyes for what feels like a second and suddenly my alarm sounds at 6am to wake up for the upcoming day in the field. I reach over to the table and lift up the mosquito net, and as I do the thin layer of sand from the sandstorm during the night gently falls to the ground. I open the plastic Ziploc bag with my phone and turn off my alarm before it wakes up my five other roommates and swing my feet to my shoes but not before checking them for scorpions. It's a new day at the Early Makuria Project base camp in El-Zuma, Sudan.

Days in the field begin early and end late. Intense is generally speaking an understatement. Different culture, different cuisine and a battle with the elements is just a part of working in the desert. Most drastic are the fluctuating temperatures and the constant layering or delayering of clothing to adapt to the changing degrees. Mornings are

cold, especially if there had been a sandstorm the night before, and transition to a heatwave lasting from 11:00am until 3:00pm with temperatures well over 100 degrees.

There are no windows in the entire basecamp complex, only rusty metal shutters that block out the worst sand-filled winds. But mornings are always blissfully calm. The first person to arrive in the morning for breakfast wipes the table down with wet towel to preserve at least a partial sand-free area, but three weeks in the field and everyone has already become accustomed to the sand dust that persistently and involuntarily finds its way into every crevasse and surface. The grainy feeling on all utensils, inside the fibers of your clothes, and occasionally the crunchy reminder in the food - there is no escaping the desert.

Traveling to site is more of an ordeal. The three other field archaeologists tasked with going on site pack the excavation gear swiftly under the seats in the eleven-person van. Most importantly, the water jug is filled to the brim with plastic water bottles. We four archaeologists squeeze into the three seats in the back of the van, and the van drives throughout the village and picks up workers that squeeze into the van somehow managing to find spaces that I didn't even know I were there.

Its noon, two more hours before finishing on site for the day and the heat is becoming uncomfortable. I begin imagining a nice cool shower with a fresh change of clothes or maybe a nice cold beverage. I can't help but think "what am I doing here? why did I agree to come here again?"

Just as my exasperated thoughts enter my mind, one of the workers shouts my name. There is something unusual in the tumulus shaft. Have they discovered the grave? Or was it completely looted? Could it be something interesting? I grab my trowel and a brush and make my way down into the shaft. I carefully knee next to the spot and slowly being brushing the sand away. The white enamel from the mandibular dentition (teeth) slowly appears. My heart thunders. Yes! It's a grave! My partner, in the neighboring tumulus calls out that they found ceramic vessels in another grave. Now that's more like it! Suddenly the discomfort from the heat disappears. Thirst? What thirst? New focus is heightened on the task ahead. And the next thing I know, the inspector is telling me that its time to go back to base camp, the work day is over. All I can think is, "just when it was getting good". The rest will just have to wait for tomorrow.

ARCHAEOLOGY UP CLOSE

JOIN US AS MS.
SRENC
DISCUSSES THE
STATE OF POLISH
ARCHEOLOGY IN
SUDAN AND HER
PARTICIPATION IN
THE EARLY
MAKURIA
RESEARCH
PROJECT

DECEMBER 15,
2018 at 3 PM

43 SE Main St,
Minneapolis





Location:

43 SE Main Street #228

Minneapolis, MN 55414

Hours:

Wednesdays
4-8 pm

Sundays
1-4pm

With the year 2018 ending, we would like to you thank all patrons that visit and support the PACIM Library. We hope to see you at the Library in 2019. We also would like to express our gratitude for all the financial and book donations we have received throughout the year.

Please remember PACIM's "Bring a Book from Poland" program. For years, the simple addition of one or two books from world travelers greatly increased and updated the Library collection. When you go to Poland, please consider buying a book for the Library!

The Library accepts large title/estate donations ONLY upon Head Librarian approval. We generally do not accept donations of materials published before 2000.

We especially would like to express appreciation to all Library volunteers who spend hours cataloging, arranging and organizing. But first and foremost, our librarians provide assistance and greet PACIM Library patrons with big smiles!

The Library has a book club every last Thursday of the month. Polish movie night occurs every third Friday of the month. Please check our web site for details and hours at www.pacim.org.

We wish you all Merry Christmas and Happy New Year!

Thank you—*Dziękujemy!*

—Katarzyna Litak (Head Librarian) with Ola Grabeus and Krystyna Borgen (Senior

NEW ADDITIONS



Save the date for the author's meeting: Jacek Dehnel

PACIM is proud to present a Polish writer visiting Minneapolis/ St. Paul, and invite you to the meeting with the author, Jacek Dehnel December 1st, Saturday at 4:00 pm. Subtext Books (6 West Fifth Street, St. Paul Minnesota 55102)

Jacek Dehnel is touring USA with English translation of his 2 books:

- Novel, "Lala" - "A multigenerational epic that spans a century and most of Eastern Europe. Lala is an astounding achievement, particularly considering Dehnel wrote it between the ages of 20 and 22 magical." —Chicago Tribune.
- poetry collection "Aperture" bilingual (Polish/English) collection.

"WIERSZYKI ĆWICZĄCE JĘZYKI" AND OTHER RHYMES



Tu Sroczka kaszkę warzyła
I ogonek sparzyła:
Temu dała - bo malutki,
Temu dała - bo znał nutki,
Temu - by nie umarł z głodu,
Temu - całkiem bez powodu,
A temu nic nie dała, frrr -
odleciała
I tu się schowała

FAJTŁAPA

Pa-pa-pa, pa-pa-pa,
pan ten w dłoni sitko ma.
Apa-apa, apa-apa
chwytą sitkiem wodę gapa.
Ap-ap-ap, ap-ap-ap,
w kubek gapo, wodę łap!
A pan-gapa i fajtłapa-
cały wodą się ochlapał.
A TO GAPA!

Kto to jest fajtłapa?

1. Krótki ogon, długie
uszy - nie ma
go w przedszkolu. Żyje
sobie w leśnej głuszy,
lub kica po polu.

2. Na wysokich nogach
z dużymi rogami, po
leśnych mknie drogach,
staje za drzewami.

HAPPENINGS

November 4, 2018 2:00 PM

PACIM Annual Meeting and elections.

This year our membership will elect four board members to the board of directors who will serve for two-year terms. We have five candidates who filed a letter of intent to the nominating committee: Aubrey Fonfara, Edward Rajtar, Marie Przynski, Paul Rog and Stanley Wiatros. The election will be held on the main floor Riverplace, Garamond conference room, 43 SE Main St, Minneapolis.

November 3, 2018 6:30 PM

Independence Concert at Zephyr Theater in Stillwater

Join us to hear Opera Bass Pawel Izdebski sing Polish patriotic songs along with historical perspectives. Location: 601 Main St N, Stillwater, MN November 10, 2018. Tickets through Zephyr Theater.

November 10, 2018 5:00 PM

Independence Celebration Gala at Minneapolis Institute of Art.

Join us for Grand Freedom Celebration that will feature a concert of Polish classical and choral music, performance of Polish folk dancers, children's programming, and historical exhibits during this Once in a Lifetime event. Visit polandcelebration.org for more information.

November 27, 2018

Cooking with Kora

Golabki Bezmiesne i Zupa Grzybowa/ Vegetarian Cabbage Rolls and Mushroom Soup. Registration through the St. Anthony School District. Online: www.isd282.org/cs

December 1, 2018 4 PM

Meeting with a writer Jacek Dehnel, Subtext Books, 6 West Fifth Street, St Paul
Mr. Dehnel will discuss his two books "Lala" and collection of poetry "Aperture"

December 2, 2018 5:30 PM

Wigilia

We invite you to our annual Wigilia Dinner to benefit PACIM Youth Programs. This community celebration features traditional Polish Christmas Eve meal, including breaking of *oplatki* and singing *kolędy*. Advance registration and tickets required. It will be held at Murzyn Hall, 530 Mill Street, Columbia Heights, MN. December 2, 2018

December 9, 2018 2-3 PM PACIM Library

Reading with St. Nick

St. Nick will arrive to PACIM Library again this year, despite his busy schedule, to read books to children and give treats.

December 15, 2018 3:00 PM

Archeology up close—the Early Makuria Research Project

Ms. Srienc will discuss her work in Sudan 43 SE Main Street, Ste 228, Minneapolis.

February 23, 2019 5:00 PM

Bal Karnawałowy at JJ. Hill Library in St.Paul

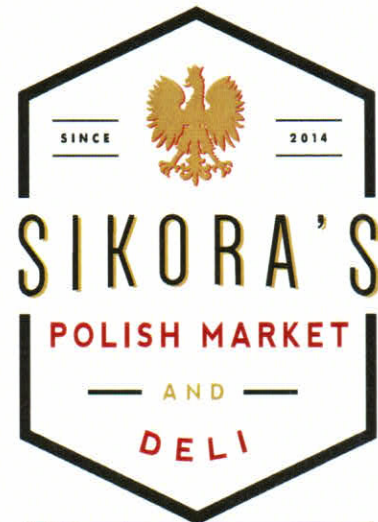
Ready your mask, dancing shoes and prepare to bid on exclusive silent auction items this highly anticipated gala event.

March 5, 2019 time TBD

Atom Jazz String Quartet at Minneapolis Orchestra Hall Target Auditorium.

This group of jazz musicians will entertain us with their fabulous jazz music interpretations. Check our website in the near future for more information.

Type to enter text



1625 WASHINGTON STREET NE
MINNEAPOLIS, MN 55413

612-789-0907

HOURS:

MONDAY-SATURDAY 10:00 - 7 pm

SUNDAY 10-13 pm

Family, Immigration and Estate Planning Law



KEEP CALM

AND HIRE A POLISH LAWYER

— Mówimy po polsku —

TOP LAW PLLC • Aneta Lennartson, Esq
844.44.TOPLAW • aneta@toplaw.legal

www.toplaw.legal

Polish American Cultural Institute of Minnesota (PACIM) is a membership driven non-profit 501(c)(3) charitable organization.

PACIM is grateful for the many gifts, endowments, and donations that make its mission a reality in the programs, events, publications and library collection under its guidance.

Ad Rates

Business card size ad:
\$30 one time,
\$150 for the entire year

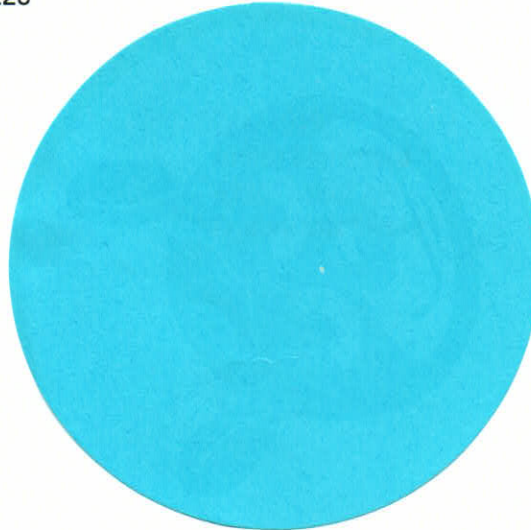
One-quarter page display ad:
\$100 for a single 1/4 page display
\$300 three 1/4 page display ads,
\$500 for the entire year (six issues)



Polish American Cultural Institute of Minnesota

43 SE Main Street, Ste. 228
Minneapolis, MN 55414
www.pacim.org

Non-Profit Org
US Postage Paid
Twin Cities MN
Permit #7384



Faint, illegible text on the right edge of the page, possibly bleed-through from the reverse side.

AO
Antolak & Ongerl
The Transatlantic Law Firm PLLC

“We help you pursue, preserve, and protect Your American Dream.”

Advice and Litigation in:

- Immigration and Nationality
- Business and Employment
- Taxation
- Wills, Trusts and Estates
- Economic Justice

(952) 222-3873 • DIASPORALAWYERS.COM
4124 Quebec Ave. N. Ste. 302, Minneapolis, MN 55427

Polish American Cultural Institute of Minnesota presents

Wigilia

A Polish Christmas Eve Dinner Benefiting Youth Programs

Sunday, December 2, 2018 5:30 PM
Murzyn Hall,
530 Mill Street,
Columbia Heights, MN

Join PACIM for this community celebration featuring the breaking of opłatki and singing of kolędy. Reservations in advance are necessary. RSVP by November 24 at www.pacim.org or call 612-379-9291

Price: Adult (\$35 PACIM member/\$45 non member)
Youth/Child \$25