

*A big welcome to all our new & current members & supporters  
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### MARY'S CHRISTMAS DREAM

I had a dream Joseph. I don't understand it, not really, but I think it was about a *birthday celebration* for Our Son. I think that was what it was all about. The people had been preparing for it for about six weeks.

They had decorated the house and bought new clothes. They'd gone shopping many times and bought elaborate gifts. It was peculiar though, because the presents were not for Our Son.

They wrapped them in beautiful paper and tied them with lovely bows, and stacked them under the tree. Yes, a tree Joseph, right in their house. They decorated the tree also. The branches were full

of glowing balls and sparkling ornaments. There was a figure on the top of the tree. It looked like an angel might look. Oh, it was so beautiful. Everyone was laughing and they were very happy. They were all excited about the gifts.

They gave the gifts to each other, Joseph, not to Our Son. I don't think they even knew Him. They never mentioned His name. Doesn't it seem odd for people to go to all that trouble to celebrate someone's birthday if they don't know Him? I had the strangest feeling that if Our Son had gone to this celebration, He would have been intruding. Everything was so beautiful Joseph, and everyone was so happy, but it made me want to cry. How sad for Jesus not to be wanted at His own birthday party. I'm glad it was only a dream. How terrible Joseph if it had been real!

**"LET'S PUT CHRIST BACK  
INTO CHRISTMAS"**

For then there will be Peace on  
Earth for all Men.



### A Polish Christmas

For Poles, Christmas Eve is a time of family gathering and reconciliation. It's also a night of magic. Animals are said to talk in a human voice and people have the power to tell the fu-

ture. The belief was born with our ancestors who claimed that Dec. 24 was a day to mark the beginning of a new era. It was bolstered by sayings such as, "As goes Christmas Eve, goes the year." Hoping for a good 12 months, everyone was polite and generous to one another and forgave past grievances.

Today, few treat the old traditions seriously, but some survive as family fun. "Maidens" interested in their marital future and older people, who try to predict next year's weather based on the sky's aura between Christmas Eve and Twelfth Night (Jan. 6), sometimes cling to past superstitions.

Polish rural residents are among the few who still keep up the old Christmas Eve customs. In eastern Poland it is still believed that girls who grind poppy seed on Christmas Eve can hope for a quick marriage. After dinner, they leave the house, and the direction of the first dog bark points to where their future husband will come from. Another fortune-telling trick is eavesdropping on the neighbours. If in a casual conversation, the girl hears the word "Go" it means she will get married in the coming year. A loud "Sit" announces long-lasting maidenhood.

When going to Christmas Eve midnight mass, girls would blindfold each other and touch fence pickets. A straight and smooth picket would portend a resourceful husband, while a crooked and rough one was an indication of a clumsy and awkward spouse. If a maiden wanted to learn about her future fiancé's profession, she would go to a river, dip her hand in the water and pull out the first thing she touched. Wood meant a carpenter, iron a blacksmith, leather a shoemaker, etc. Before going to bed, she'd wash her face with water without drying it. She would hang the towel on the footboard of her bed. The boy who passed her the towel in her dream was to become her husband.

Weather-forecasting superstitions were also popular. It was believed

that if Christmas sees no snow, Easter certainly will—or more artfully. “If the Christmas tree sinks in water, the egg rolls on ice.” Other sayings include, “A sunny Christmas Eve brings fair weather all year round”; “Stars that shine bright on Christmas Eve will make hens lay plenty of eggs”; “A shine on the birth of our Savior will be seen all throughout January.”

From the small hours on Dec. 24, women were found cleaning and sweeping the entire house. An ancient belief had it that forces of evil would dwell in all things left dirty on that day.

If the first person to enter a house on Christmas Eve was a woman, it was a bad omen, meaning that only heifers would be born in the farm in the coming year. It was a good sign when a man was the first to cross the threshold of the house.

At the Christmas Eve supper, each dish had to be sampled, and a traditional meal would consist of 12 dishes. The more you ate, the more pleasure would await you in the future. The more daring diners would pull out blades of straw from underneath the table cloth. A green one foretold marriage; a withered one—waiting; a yellow one—spinsterhood; a very short one—an early grave.

In pre-electricity times, after the last supper dish (which was kutia, a mix of soaked wheat, raisins, nuts, honey and spices) candles were blown out and the direction of the smoke was observed. If it moved toward the window—the harvest would be good, toward the door—a family member would die, toward the stove—a marriage.

Until recently, harvest fortune-telling was very popular in the countryside. After supper, the host would go out to the garden, carrying dried fruit. He would throw it on the trees, shouting “Apples, pears, plums, cherries, and all the leaves in the neighbour’s yard.” He would take a handful of straw and twist it into a rope.



### *Polish Christmas Carols*

Polish Christmas carols are almost all anonymous, having been composed by the people. Their origins date from the fourteen century, many from the sixteenth and seventeenth centuries. *W Złobie Leży*, credited with originating in the fourteenth century, is considered the first Polonaise.

The Polish carol has an essentially folk character, which makes it specifically national. The melodies are characteristically Polish—gay, tender, even humorous—typical of the Polish peasant or mountaineer. There is a native unconscious poetry about all of them. The Infant Jesus, poor and homeless, born in a stable surrounded by the familiar domestic animals, appeals to the heart and the imagination of all peoples.

Polish Christmas carols may be divided into three kinds—religious, legendary, and imaginative. The religious, among the most beautiful and profound in feeling of all Polish hymns, owe their origin to monks in cloisters. The legendary, based on the books of the Apocrypha, contain many legends and details for which strict historical truth cannot be assumed. Hence the Church did not accept them, but they appealed to the people

who loved to sing of the many wonders, the adoring shepherds and the speaking animals. The third, or imaginative, owe their origin to people of humble birth, who in relating the story of the Nativity used familiar surroundings taken from their homes. Thus Bethlehem became a Polish village and Jesus was born in Poland. These carols often contain merry dance rhythms like the *Krakowiak* and the *Mazurka* and are called “Shepherd’s Carols”.

**Quickly On To Bethlehem**  
**(Przybieżeli do Betlejem)**

Giving their respects in all humility,

To the Infant Jesus from hearts lovingly,

Glory to God on Highest,  
 Glory to God on Highest,  
 And on earth, peace to men.

**Oddawali swe uklony w pokorze,  
 Tobie z serca ochotnego, o Boże!**

Chwała na wysokosci,  
 Chwała na wysokosci,  
 A pokój na ziemi.



### *Polish Christmas Feast*

#### **Christmas Food**

The traditional Christmas Eve supper consists of twelve dishes representing the twelve months of the year. No meat is served during the supper, only fish, usually herring, carp or pike. Other traditional dishes appearing on the table include red borscht, mushroom or fish soup, sauerkraut with wild mushrooms or peas, dried fruit compote and kutia, a dessert

especially popular in eastern Poland. Boiled or fried pierogis, Polish dumplings with a wide variety of fillings, are among the most popular Polish dishes. For the Christmas Eve supper, pierogis are usually made with sauerkraut and mushrooms.

### Barszcz

12 medium beets  
1 onion sliced  
1 qt. Water  
Juice of 1 lemon 1T sugar  
2 cups vegetable bouillon  
Salt and pepper  
½ cup sour cream

Wash and peel beets. Cook beets and onion in water until beets are tender. Add lemon juice, sugar, salt and pepper. Leave overnight. Strain and add bouillon. Heat and add sour cream.

### Dough for Pierogi or Uszka

14 oz of flour

1 egg

Pinch of salt

Lukewarm water

On a pastry board mix flour, egg and salt, slowly adding water and kneading. The dough is ready if it does not stick to the hand or pastry board. Divide dough into four parts, and roll each one out thinly. With a wine glass cut out circles that are 2—2½ in. in diameter. (For Uszka, cut out small squares). Place a teaspoon of the filling on each circle, fold over and press the edges firmly. Cook for 5 minutes.

### Pierogi Fillings

#### Sauerkraut and Mushroom Pierogi

#### Filling

#### Kapusta z Grzybami—nadzienie

2 cups of sauerkraut

1 cup mushrooms

1 onion chopped

butter, salt, pepper

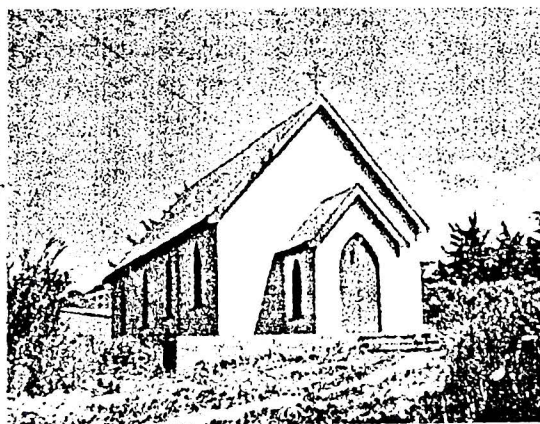
Cook sauerkraut for 10 minutes. Drain and chop well. Fry onion and chopped mushrooms in butter, add sauerkraut and fry until flavours are blended. Cool and fill dough circles.



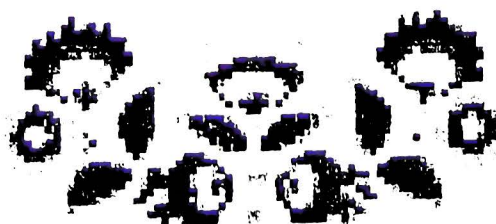
### CHRISTMAS CRECHE

Christmas Nativity crèches representing Mary, Joseph and others around the crib of baby Jesus at the Bethlehem stable have a long-standing tradition in Poland. During the holiday season you will find one in every church, but Krakow boasts a unique tradition of crèches shaped after the Krakow church of St. Mary. The crèches are hand-crafted by artists and amateurs, and entered in an annual competition.

### Christmas Eve Mass—Broad Bay



24 December - 9am Christmas Eve. Please bring a plate for afterwards. National Costume is optional for those who would like to wear it. Note the masses are every fourth Sunday of the month.



### MEMBERSHIP

\$10 - Students & Retired

\$15 - Single

\$25 - Family

Membership is growing and if you are interested in becoming a financial member of the Trust contact Russell Chiles (Secretary) at Polish Heritage of Otago & Southland C/- 723 Highgate, Dunedin.

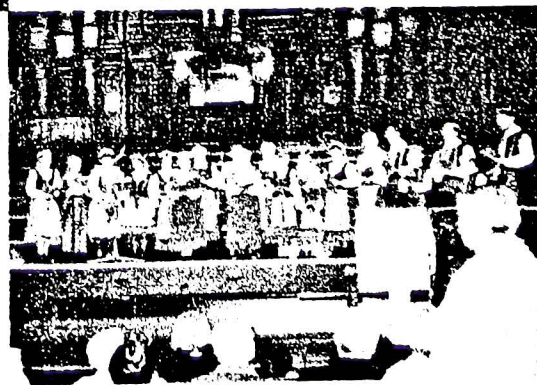
### JUBILEE CELEBRATIONS

Friday, 1st Dec. The setting up of the Polish Display, with our "Broad Bay Church" miniature setting prominence on the left of the stage. Thanks to Teresa, Arthur, Cecylia, Woiciech, Vitek, Marek & Edward for their major effort in getting the church there.

An hours practice saw some fine tuning for our dance group.

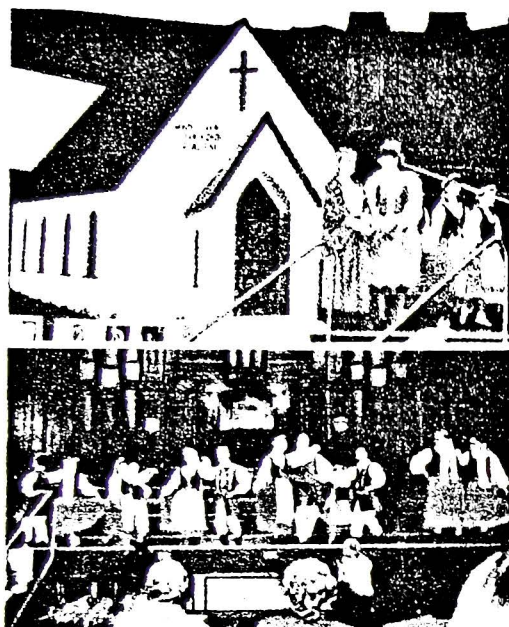
Saturday, 2nd. All displays were complete and open for the public to view and what a sight they were. Well done to all those who put their efforts into creating a very colourful and interesting Polish Display which included Our Polish Pope, John Paul II, the many faces of the Polish Madonna. Our very first Priest of Polish descent in New Zealand, Fr. Esmond Klimeck and information on our Society.

At 2.15 pm we presented to the audience our Polish Choir, singing Lula-jze Jezuniu and Rozmowa—Conversation song in Polish and English.



At 3.00 pm we presented our Polish Dancing Group which has spent the last two months practising. Dances

performed were the Polonaise, Kuiawiak, Mazurka and Polka. Both items were well received and a few tears were shared among the captivated audience.



opened their home for a wonderful night of singing and dancing with the help of Edwards wine. Need I say any more. Thanks to Martin & Reglindas for their entertainment which was well received.

**Sunday, 3rd.** Jubilee Mass attended by some 2400 people was described as "quite colourful" with many ethnic groups being represented in their national dress. The choir singing was impressive with Bishop Len Boyle leading the Mass.

The Polish Society would like to express their thanks to the Jubilee Committee for their support and assistance.

### All Souls Day—2nd November



Many thanks to Nathan, Chrystal, Leo, Karolina, Mariusz, Ula, Martin, Reglindas, Paul, Kayleen, Marilyn, Lisa, Angela, Rena, Czesława, Cecylia, Wojciech, Ludmila, Teresa, Trish, Helen & Melissa for making this possible. Thanks to our pianist Reglindas for her time & energy.

This was followed by the Benediction.

A big thank you must go out to Angela Donaldson who has put in a huge amount of her own time sewing to the wee hours creating our amazing costumes which are very vibrant and colourful. Your hard work has not gone unnoticed. Also a big thanks to those people who sat up on the odd night to sew sequins on the girls vests. These are the property of the Society and are available for the society to use for various promotions. Again another successful weekend that I'm sure the public will remember. Bishop Len Boyle personally thanked the society for their efforts which was well received quoting it as a "Blue Ribbon Performance." We were also privileged to have Wellington based Polish Charge D'affaires, Andrzej Soltysinski and his wife Wiesława, visit us and watch with great interest. Swava & Jacek Pocięcha

A small gathering of Society members congregated at the Allanton Cemetery for the annual celebration in memory of our early Polish Pioneers and faithful departed. A light supper was provided at the hall by all and a pleasant evening was enjoyed. Thanks to those who took part in this event.

### YEAR PROPOSALS

Some proposals: -

- \* Celebration of Church Windows (Open day for church).
- \* Settlers Dance
- \* Memorial—Germantown.
- \* Santa Parade—December (Maddona).
- \* Dunedin Festival 2002:- Theme: Lajkonik.

After the death of Kublai Khan in 1294 the strength of the Mongol Empire declined. Nevertheless, the Polish people were subject to fierce per-

secution by the Tartars for over half a century - an event which left a deep impression. A symbol of these fierce people was the Lajkonik - a Tartar riding a horse - and he came to play an important role in the Krakowiak, the dance of the people of Kraków.

The Lajkonik is a white horse, crowned with a plume of feathers and dressed in an elaborate red or gold cape covered in brocade. The man who rides him has a coat of similar material tied in front with a red sash and yellow trousers. His conical hat is peaked with a crescent and he twirls a mace in his hand. The Lajkonik always sports a thick, dark beard.



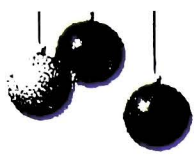
If you would like to help & or take part in these events please ring one of the following:

Trish—(03) 488 3630  
Cecylia—(03) 489 6438  
Ludmila—(03) 487 7763  
Teresa—(03) 477 4987



a cornflower

chaber



**A Poem for the End of the  
 Century.**  
*Czesław Miłosz*

When everything was fine  
 And the notion of sin had vanished  
 And the earth was ready  
 In universal peace  
 To consume and rejoice  
 Without creeds and utopias,  
 I, for unknown reasons,  
 Surrounded by the books  
 Of prophets and theologians,  
 Of philosophers, poets,  
 Searched for an answer,  
 Scowling, grimacing.  
 Waking up at night, muttering at  
 dawn.  
 What oppressed me so much  
 Was a bit shameful.  
 Talking of it aloud  
 Would show neither tact nor pru-  
 dence.  
 It might even seem an outrage  
 Against the health of mankind.  
 Alas, my memory  
 Does not want to leave me  
 And in it, live beings  
 Each with its own pain,  
 Each with its own dying,  
 Its own trepidation.  
 Why then innocence  
 On paradisaal beaches,  
 An impeccable sky  
 Over the church of hygiene?  
 Is it because *that*  
 Was long ago?  
 To a saintly man  
 —So goes an Arab tale —  
 God said somewhat maliciously:  
 “Had I revealed to people

How great a sinner you are,  
 They could not praise you.”  
 “And I,” answered the pious one,  
 “Had I unveiled to them  
 How merciful you are,  
 They would not care for you.”  
 To whom should I turn  
 With that affair so dark  
 Of pain and also guilt  
 In the structure of the world,  
 If either here below  
 Or over there on high  
 No power can abolish  
 The cause and the effect?  
 Don’t think, don’t remember  
 The death on the cross,  
 Though everyday He dies,  
 The only one, all-loving,  
 Who without any need  
 Consented and allowed  
 To exist all that is,  
 Including nails of torture.  
 Totally enigmatic.  
 Impossibly intricate.  
 Better to stop speech here.  
 This language is not for people.  
 Blessed be jubilation.  
 Vintages and harvests.  
 Even if not everyone  
 Is granted serenity.

holly



ostrokrzew

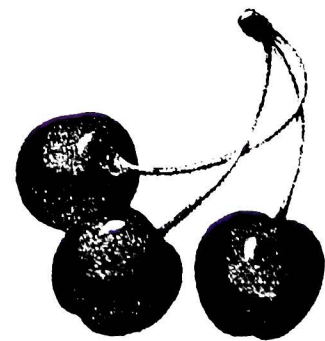
Miłosz, Czesław  
 Ches’waf mE’wosh

Miłosz, Czesław, 1911-, poet, essay-  
 ist, and novelist, b. Szetejnie, Lithua-  
 nia. Widely considered the greatest

contemporary Polish poet. Miłosz.  
 was born into an ethnically Polish  
 family, lived in Warsaw during  
 World War II, emigrated from Com-  
 munist Poland after the war, and has  
 lived in the United States since 1960.  
 The main source of his early poetry  
 was the Lithuanian countryside of his  
 youth, which also figures promi-  
 nently in his autobiographical novel  
*The Issa Valley* (tr. 1973). Much of  
 his mature poetry and essays are  
 modest yet profound meditations on  
 the fate of humanity and culture.  
 His best-known work, *The Captive  
 Mind* (1953), is an essay collection  
 that studies the spiritual condition of  
 society under Communist totalitari-  
 anism. He is also well known for the  
 novel *The Seizure of Power* (1955).  
 He was awarded the Nobel Prize for  
 Literature in 1980. Among his many  
 works are the classically styled verse  
 in *Bells in Winter* (1978), *Collected  
 Poems, 1931-1987* (1988), and *Prov-  
 inces* (1991); his *History of Polish  
 Literature* (1969); and the essay col-  
 lections *Emperor of the Earth* (1977),  
*Visions from San Francisco Bay*  
 (1982), and *The Witness of Poetry*  
 (1983).

See his *Native Realm: A Search for  
 Self-Definition* (1968) and *A Year of  
 the Hunter* (1994); *Conversations  
 with Czesław Miłosz* (1987), E.  
 Czarnecka and A. Fiut, ed.; studies  
 by D. Davie (1986), E. Mozejko  
 (1988), and L. Nathan and A. Quinn  
 (1991).

Well I hope this newsletter finds you  
 all in the best of seasons spirit and  
 until next time - *Merry Xmas and a  
 Happy New Year to you all.*  
 Paul Klemick (ED).



czereśnie