

The PCC Welcomes a New Polish Day Picnic and bids Farewell to Kennywood

Close your eyes for one moment and picture your earliest memory of Polish Day at Kennywood Park. Is it on a favorite ride in Kiddieland, floating in the vast swimming pool, waving to your mom and dad from a magical horse on the landmark carousel, or standing on your tippy toes next to the iconic character height signs hoping to reach that towering top, allowing you to finally ride outside of Kiddieland?

My personal memory is of my grandparents sitting on the green benches across from Kiddieland, under those flying silver rockets that took you soaring over the pond. They sat in that same spot year after year as if those benches belonged to them, simply waiting for all of us to finish our day, exhausted from our rides. Whatever your cherished memory may be, I am certain it is a fond one that will last your lifetime.

Kennywood has changed over the years. Gone are those flying silver rockets, the swimming pool, the iconic character height signs, and many of the rides we remember from our childhood, but our memories linger.

For eighty-five years, the Central Council of Polish Organizations, now the Polish Cultural Council has sponsored Polish Day at Kennywood Park. I grew up with Polish Day and in the sixty years of my life, I have only missed it twice. I remember at a very young age, sitting in the hot sun with my family among the crowds of thousands to watch the program. The ceremonies took place on the old stage behind the Thunderbolt

in the area that is now the Raging Rapids ride. There were no pavilions to seek shade from the blistering sun, yet thousands huddled on the benches, gathered for the program with the speeches, music and dancing, to celebrate their Polish heritage. The rides for us only came after the festivities of the program ended.

As with everything in life, this too will pass. Year after year, as crowds dwindled, my parents often wondered how many more years we would last as sponsors of this historic event. After my parents passed, I assumed my mom's position in Pavilion 4 welcoming every guest to the kitchen while her favorite polkas and obereks floated from Dave Dombrowski's accordion, and yes, just as she always did, solicited debutantes. In just those two years, the drop in attendance was drastically significant for a variety of valid reasons. But the drop, no less, was sadly evident each year for the past decade.

The Polish Cultural Council is thriving, but with limited resources. It is no longer economically feasible for our organization to afford the time, effort and human resources that goes into such an undertaking without a financial return and with dwindling attendance. I think of what my parents would say if I told them it's time now Mom and Dad—time to make the change. I think of my dad and his constant reminder that the only thing certain in life is change and the sooner you realize that, the easier it is to adapt. I think of his iconic three words to Wanda

Walat when they came up with the new idea for an annual Bal—"Let's Do It".

So following in the wisdom and spirit of Merle Addams, and the relentless dedication and commitment of Irene, The Polish Cultural Council is proud to announce an exciting change! **The PCC sponsored 86th Annual Polish Day is moving from Kennywood Park to the Shriners Pavilion in Cheswick.** A move that is sure to provide exciting entertainment for families and fun for all ages.

In the spirit of past Polish Days, the picnic will start with a Polish Folk Mass celebrated by Father Miro with songs led by the Karuzela Chorus. After Mass, the Karuzela chorus will perform along with dancing by the Karuzela Folk Ensemble. Following Mass, dinner will be available with Polish delicacies from Father Miro's kitchen along with your favorite Polish foods and desserts. After Mass, we will celebrate the honoring of Polonian of the Year and the crowning of Miss or Mr. Polonia. Immediately following will be Polka entertainment by Andy Fenus and the Trel Tones. Throughout the day there will be games and entertainment for children, volleyball games, horseshoes, raffles and auctions and Polish vendors to shop for your favorite Polish wares.

Join us on Sunday, September 10 from noon until 5:00. Admission, parking and games are FREE. Bring your family and friends and enjoy a true Polish Family Picnic - Polish Style!
—Evanne Addams

Please note that Polish Day at Kennywood will continue. The festivities, however are now sponsored by Kennywood, not the Polish Cultural Council. This year's Polish Day at Kennywood is Tuesday, August 1. We encourage you to continue your family traditions there. And please come to our Polish Day as well!



86th Annual Polish Day

We're Moving!

*From Kennywood Park to
Syria Shriners Pavilion
Cheswick, PA*

September 10, 2017

FREE ADMISSION

Father Miro's Polish Kitchen

- 12:00: Polish Folk Mass
- 1:00: Kitchen opens-Polish food & Baked Goods
Karuzela Chorus & Karuzela Folk Dance Ensemble
- 2:00: The Trel Tones Polka Party till 5:00
- Plus: Children's Games & Entertainment
Volleyball for all ages
Polonian of the Year Award
Auctions & Raffles



Andy Fenus & The Trel Tones!
Let's Polka!

Miss Polonia
Call for application

Fun For all Ages! Bring the Family!

PolishCulturalCouncil.org

For information: 412 871 3347

Like us on Facebook!

JOIN US!



**PLEASE RENEW YOUR
MEMBERSHIP TODAY!**

Just fill in this form and mail it
with your dues to the address
shown below. Thank You!

*Keeping Polish
Culture Alive!*

Polish Cultural Council
P.O. BOX 81054
Pittsburgh PA 15217-0554
www.PolishCulturalCouncil.org

Name _____

Address _____

Telephone Number _____

E-mail Address _____

One year membership:
(January 1 to December 31)

☐ NEW ☐ RENEWAL

- ☐ Student (\$10)
- ☐ Individual (\$25)
- ☐ Family (\$35)
- ☐ Business (\$125)

Polish Speaking? ☐ Y ☐ N

I would like to get involved in one of the committees:

- ☐ Ostatki: Polish Mardi Gras
- ☐ Bal Polonaise
- ☐ Film Festival
- ☐ Performing & Visual Arts Events
- ☐ Kennywood Day
- ☐ Newsletter
- ☐ Fundraising
- ☐ Community Outreach and Membership

I would like to support PCC in the amount of
\$ _____

Please make your check payable to the Polish Cultural Council

Polish Journey is a publication of the Polish Cultural Council, a non-profit 501 (c)(3) organization. Please address your correspondence to: Polish Cultural Council, P.O. Box 81054, Pittsburgh, PA 15217-0554, tel: 412.871.3347

"The opinions expressed by authors do not always reflect the views of the PCC."
Rick Pierchalski, President;

Maria Staszewicz, Executive Director,
pccorg.ms@gmail.com;
Eva Tumiel-Kozak, Editor-in-Chief;
Veronica Wojnarowski,
Maria Staszewicz, Editors;
Kasia Goszcz-Bruniany, Graphic Artist;
Mary Seamans, Graphic Design;
visit us @ www.PolishCulturalCouncil.org

New Museums in Poland

By Rick Pierchalski

During our recent trip to Poland, we had the good fortune of traveling north to Gdańsk on the Baltic Coast. Gdańsk is an historical Hanseatic seaport trading city, and more recently, the birthplace of the Solidarity movement. To commemorate the historical significance and the impact that Solidarity has had on the world, the Republic of Poland and the EU have created an architecturally striking new museum at the Gdańsk shipyard called the European Solidarity Center. I noticed during our trips to Poland that the country is becoming a destination for visiting “contemporary” museums. I will review a few of my new favorite ones.

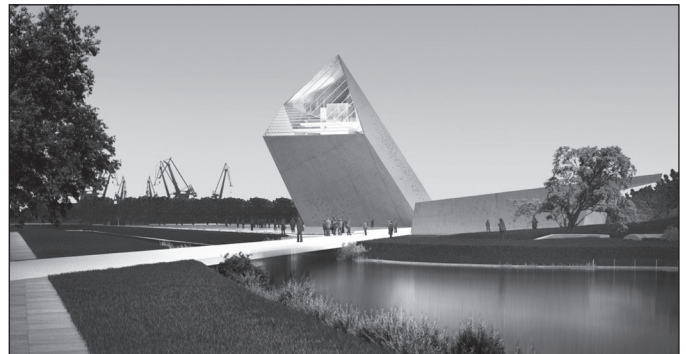
This new European Solidarity Center is not only a museum devoted to the Solidarity movement, but also a library and conference center. With over 2,000 exhibits and one hundred thousand books and documents, the six-story museum is the definitive witness to the movement that shook the world. Its architecture evokes the hulls of ships which were built at the shipyards. The walls are made of steel plates, which were used for building ships manufactured at the shipyard.

About 200 yards from the Solidarity Center is the new Museum of the Second World War. Another architectural triumph, this museum opened in March of this year. The exhibit area, fifty feet underground, depicts three broad themes of this conflagration: “Road to War”; “Terror of

War”; and “Long Shadow of War”. There are groupings of exhibits on both sides of a long hallway, two levels below the surface. The museum delights with discoveries of unique displays. One room is filled with Soviet, German Nazi and Italian Fascists propaganda exhorting their populations to victory, while the next is a multi-media exhibit of period films, with historical war memorabilia coupled with survivor interviews.

A little down the road, the Gdynia Emigration Museum, the Muzeum Emigracji, is a fun stop, a small museum filled with the history of a thousand years of Polish immigration. We didn’t spend enough time here because we arrived late in the day. The exhibits followed Polish immigration from the 1500s until today, and not just immigration to the United States. Other exhibits focus on Polish communities in South America, Australia, and New Zealand to name but a few. The exhibits were very carefully created. This museum is a little gem.

There are two other museums of note which any traveler interested in the history of Poland must see. Both are located in Warsaw. The first is the Warsaw Uprising Museum. The museum tells the tragic yet uplifting story of the Polish underground, who organized the definitive uprising against Nazi occupation late in the war. Although catastrophic with 250,000 deaths, the Poles held the Nazis off long enough so that the



Top, European Solidarity Center; center, Museum of the Second World War; bottom, Warsaw Uprising Museum.

uprising ended with a negotiated surrender. Highlighted was the fact that the Red Army was across the Wisła River and did nothing to help. The hundreds of displays and exhibits, combining personal interviews with items from the occupation, are wonderful reminders of the heroics of the Warsaw residents during the final days of the war.

Finally, I spent a day in the 43,000-square-foot Museum of the History of Polish Jews. There are eight filled galler-

ies presenting pre-World War II Jewish life in Poland and exhibits answering questions such as “Why the Jews came to Poland”, to “First encounters between Jews and Poles”, as well as “the Jewish Street”. The museum exhibitions culminate in the recreated, brightly painted and decorated interior of a Sephardic Jewish Synagogue, the kind of which were found throughout Poland prior to the Second World War. Plan to spend the day.

COPERNICUS, the Reluctant Revolutionary

By RICHARD HOWLAND

The Polish Journey here presents the first part of a two-part article, which explains the work of Copernicus. On Monday, August 21, there will be a total solar eclipse. The moon gets between the earth and the sun, and partially or totally obscures the sun. The moon casts its shadow on the earth. It is to the seminal work of Nicolaus Copernicus that we owe our understanding of this celestial event.

The total eclipse will sweep across the United States in a line from Salem, Oregon to Charleston, South Carolina. Here in Pittsburgh, we will see a partial eclipse, although almost total. It will begin at 1:10 PM, will reach its maximum at 2:35 PM, and will end at 3:55 PM.

WHO WAS COPERNICUS

Copernicus (1473-1543) changed the way mankind views the cosmos. He based his conclusions on direct observation of phenomena and mathematical analysis, instead of divinatory and philosophical considerations.

For nearly two millennia, the Earth had been regarded as the center of the universe (geocentric theory), as articulated by the Greek philosopher Aristotle in the third century BCE. Copernicus concluded that a consistent view of the cosmos has the Sun at the center (heliocentric theory) of the universe, with the Earth and the other planets orbiting around it.

He could not prove the geocentric theory incorrect, nor prove the heliocentric theory correct, with observations taken with the unaided eye. But the relative simplicity of his model, and the hope of solving long-recognized problems with the heliocentric theory, inspired others to prove or disprove it. The advances in astronomy and in science in response to the challenge brought us into the modern age. These contributions constitute the "Copernican revolution."

EARLY LIFE

Mikolaj (the Younger) Kopernik was born in 1473 in the city of Toruń in the province of Royal Prussia, Kingdom of Poland, and died in 1543 in the city of Frombork in the Prince-Bishopric of Warmia, Royal Prussia, Kingdom of Poland. He was the youngest child and second son of Mikolaj Kopernik (the Elder), from a family of merchants in Krakow,



Mikolaj Kopernik

and Barbara Watzenrode, daughter of a wealthy Toruń trading family. Though ethnically German, both families supported the Kingdom of Poland against the Teutonic Knights. Young Mikolaj's cradle tongue was German, but there is circumstantial evidence that he spoke Polish as well.

When Mikolaj's father died in 1483, Barbara's brother Łucasz took the family under his wing. He shepherded the boys' schooling. When he became bishop of Warmia in 1489, he could advance the brothers' careers. They entered the University of Kraków (later Jagellonian University) in 1491.

UNIVERSITY

Because the language of the University, and of all educated people in Europe, was Latin, Mikolaj Kopernik latinized his name to Nicolaus Copernicus. His curriculum included logic, poetry, rhetoric, natural philosophy, and mathematical astronomy. At university, he learned that Earth and all of its contents are composed of four elements: earth, water, air, and fire. The heavenly bodies consist of the fifth element, ether. The heavenly bodies are attached to celestial spheres, and all the universe revolves daily around the earth in perfect circles.

Nicolaus excelled in mathematics and astronomy. These sciences, along with astrology were regarded as different aspects of the same subject. Astronomy

was used to keep the time of day or night by observation of the sun, moon and stars; keeping the calendar; determining when to plant or harvest crops; and when to perform religious observances. Astrology was the most common and popular use for knowledge of the heavens: telling the future, advising on lucky or unlucky times to take some action, and performing medical diagnoses.

Astronomy is a science because it is based upon observation and upon inference from observations. It succeeds because the motions of bodies in our solar system regularly recur, and over a long enough period of time, the patterns of their motions can be discerned from the observations. Even in Neolithic times, people learned to predict the shortest and longest days of the year, and the days when the days and nights are the same length, e.g., Stonehenge. The unaided eye sees the Sun, the Moon, and nearby stars as points of light. Most stars stay in the same place in the sky, but a few move with respect to the others. They came to be called planets. The visible planets are Mercury, Venus, Mars, Jupiter, and Saturn.

In early writings, Copernicus explained his attraction to astronomy in terms of beauty, asking, "What could be more beautiful than the heavens which contain all beautiful things?", and asserting, "Among the various literary and artistic pursuits upon which the talents of man

are nourished, I think the ones above all to be embraced and pursued concern the most beautiful and worthy objects. This is the nature of the discipline that deals with the god-like circular movements of the world and the course of the stars.”

Observations –by the unaided eye – of the positions of the heavenly bodies by the Babylonians were recorded in cuneiform writing on clay tablets as far back as 850 BCE, and by the Chaldeans as their successors. At first they merely recorded their observations, but eventually entered recurring events into tables, from which predictions could be made.

When Alexander the Great conquered the Middle East in 330 BCE, the Babylonian records were translated into Greek. The Greeks continued to record observations of the positions of the celestial bodies into Roman times, and these records carried over into the eastern half of the Roman Empire, which later became the Byzantine Empire.

In 150 AD, the Egyptian scholar Claudius Ptolemy of Alexandria formulated a detailed mathematical model of motions of the heavenly bodies which he published as *Syntaxis Mathematica* (Mathematical Treatise). His work is based upon five postulates, following the philosophy of Aristotle:

- The celestial Realm is spherical, and moves as a sphere
- The Earth is a sphere
- The Earth is at the center of the cosmos
- The Earth is so small, when compared to the distances to the fixed stars, that it can be treated as a mathematical point
- The Earth does not move.

Ptolemy produced a series of tables, from which one can calculate the positions of the Heavenly bodies and their positions relative to the fixed stars at any time and date, past, present, or future, as seen from Alexandria. These tables were highly consulted. Ptolemy’s tables became the standard for astronomers, time and calendar keepers, navigators and astrologers from the 2nd century to the 14th.

During the Islamic Empire’s golden age of learning (8th to 12th centuries), the Empire had close contact with the Byzantine Empire. Many astronomical records and works were translated from Greek into Arabic. Nearly all works on astronomy had been lost to Western

Europe in the ruin of the Western Roman Empire. But beginning with the revival of learning in Europe in the 12th century, European scholars began to visit Spain, the westernmost extent of the Islamic Empire, mostly Toledo, to learn from the Islamists. Some Greek astronomical works were translated from Arabic into Latin, and rescued from oblivion. Among them was Ptolemy’s *Syntaxis*, which became known as the “*Almagest*”.

The Astronomy Department of the University of Krakow had an excellent reputation. Nicolaus was a pupil of the famed teacher of astronomy, Albert (Wojciech) Brudzewski. Nicolaus purchased two sets of tables: the Alfonsine star tables of 1483, named for Alfonso X (the Wise) of Castile, who sponsored their creation, and the “*Tables of Astrology*” by Johannes Regiomontanus. The new tables were needed because Ptolemy’s tables assumed that the viewer was in Alexandria, while European navigators were located in the western Mediterranean or the eastern Atlantic. Recalculations were possible because Ptolemy documented his methods. Newer observations could be included, and more accurate methods of calculation, learned from the Arabs, could be used. Alfonso reportedly said of Ptolemy’s geocentric model of the solar system, “If the Lord Almighty had consulted me before embarking on creation thus, I should have recommended something simpler.”

Nicolaus left the University of Krakow in 1495 without a degree. He entered the University of Bologna in 1496 to study canon law, while continuing to study astronomy. He lived and studied with Domenico Maria Novara de Ferrara, the principal astronomer and chief astrologer of the University, assisting him in both astronomical observations and in the computation of astrological forecasts. He read the “*Epitome of Ptolemy’s Almagest*”, by Regiomontanus, and “*Disputations Against Divinatory Astrology*”, by Giovanni Pico della Mirandola. From these works, Copernicus learned of alternative planetary models and read questions about the foundations of astrology.

In 1500, Uncle Łucasz called Nicolaus and Andreas home to Warmia. En route home, they spent the summer in Rome. There, Nicolaus delivered public lectures to “numerous students and leading

masters of science“, on mathematical solutions to problems in contemporary astronomy.

Nicolaus was soon in Italy again, in 1501, in order to study medicine for the benefit of the Chapter and Bishop of Warmia. At the University of Padua, he learned the most up-to-date methods of medicine. In 1503, Nicolaus went to Ferrara to take and pass the examination for a doctorate of canon law, his only university degree.

BALANCING VOCATION AND AVOCATION

At the age of 30, Copernicus took up his duties as physician to the Bishop and canons of Warmia. Living at the Bishop’s palace in Heilsberg, he was also his uncle’s secretary. Thereafter, his life encompassed two activities. On the one hand, he was a cleric of the Roman Catholic Church, and was one of 16 governing trustees (canons) of Warmia, a province in northern Poland, east of Gdańsk with a population estimated at from 50,000 to 90,000. He also continued his astronomical studies, but with less freedom than as a student.

Nicolaus learned to read Greek, in order to study the works of the Greek astronomers, primarily Ptolemy, in the original, and in order to date correctly their observations from antiquity. Copernicus cloaked his Greek studies by translating a collection of letters of a 7th century moralist, Theophylactus, from Greek into Latin, and dedicated the work, which he published, to his uncle.

Not wanting to become the next bishop of Warmia, Nicolaus left his uncle’s palace to become the canon in residence at the cathedral in Frauenburg in 1510. Uncle Łucasz died in 1512 at the age of 64.

In the second installment of this article, we will see what led Copernicus to the insight that the sun, not the earth, is the center of the universe, and that the earth and the other planets orbit the sun. He was reluctant to publish his work because it contradicted the teachings of the Church.

H. Richard Howland, Ph.D., University of Pennsylvania, is a retired Senior Research Scientist at Westinghouse Electric Corporation, a retired professor of mathematics and computer science, and a registered Professional Engineer in Pennsylvania.

Amanda Plazek Bruce, the recipient of the Pulaski Scholarship for Advanced Studies, in conversation with PCC's Eva Tumiel-Kozak

ETK/PCC: We've met on the happy occasion of you receiving the Pulaski Scholarship for Advanced Studies, which was provided generously by the Conrad R. Walas family and the American Council for Polish Culture. Tell me more about it!

APB: *The Pulaski Scholarship for Advanced Studies is, in fact, made possible by the Conrad R. Walas family and the ACPC. Their commitment to helping the advancement of higher education is so invaluable in this day and age, and I cannot express the gratitude I feel for their support.*

PCC: How will this particular scholarship advance your studies?

APB: *The Pulaski Scholarship makes the final stages of my studies possible. As a newly-wed who just recently purchased a house, the financial strain of graduate school became more challenging. Thanks to the Pulaski Scholarship, I can finish my Master's Degree in Music History and Literature (MMus.) at Youngstown State University.*

PCC: You're actually a musician, who graduated with honors from Duquesne University in 2011, with a major in Music Performance/Sacred Music from Duquesne University. Why don't you plan to pursue a career in performance?

APB: *My focus, from the very beginning, wasn't performance. I've been an organist for 18 years, and even though my degree was partially called "performance", my focus has always been serving others through the liturgy, specifically in the Catholic Church. Playing in a church, as an organist, is also not considered "performance", although I do use the skills I've developed from my musical degrees. We see sacred music as prayer and participation with others in that prayer; performance insinuates a "me versus them" dynamic, which I avoid as much as possible in liturgy.*

PCC: Why the interest in the history of Poles in the United States, particularly in the field of music during Solidarność? You were barely a baby in the times of Solidarity. Are you of Polish heritage?



Amanda Plazek Bruce

APB: *I am of Polish heritage. My great grandmother immigrated from Poland to the United States at the turn of the 20th century with her mother and sister, but her mother and sister chose to return to our hometown of Chrzanów, Katowice. As I grew up my mother would recall stories of sending my family money sewn into the linings of coats, along with other items of clothing and goods. She sent saccharine because it weighed less than sugar to ship to them, praying that it would get across the border safely. When Solidarność arrived, my family stayed glued to the television, praying constantly and staying as close to the news as they could. These stories always stuck so well with me, and Solidarność was a conversation that never left the air of our family history.*

PCC: What actually spurred your passion for advancing Polish History in the US?

APB: *That's a great question. My passion for advancing Polish history in the US came from a slow deepening of love for my Polish heritage over several years. In 2012 we met our family for the first time and attended a family wedding in Katowice. I studied the Polish language extensively for 6 months prior in order to be able to speak with them. While we were visiting them in Poland, we noticed that our family did not speak openly of Solidarność, something we thought was so important to our family's heritage. I began to look deeper into the historical movement myself, and I quickly realized*

that very little research in the field of music and Solidarność exists in the United States. I felt called to change that.

PCC: What or who prompted you to start playing? What age did you start learning an instrument? What was the instrument of your choice?

APB: *My mother, an organist and pianist herself, taught me how to play organ at a young age. I took piano lessons at age six, and organ lessons at age nine. By age ten, I was playing part of our weekly children's Masses at my Catholic school. By fourteen, I was the organist at a small Presbyterian church in the area, and I've been employed as a musician of sacred music since.*

PCC: Describe your present work, your involvement in many organizations?

APB: *Currently I am a full-time Director of Music at Saint Mary of the Mount Parish (Mount Washington), along with assisting for daily Masses, when needed, at various churches across the city. I also teach piano lessons privately, teach group fitness classes, and volunteer my time for the National Association of Pastoral Musicians (NPM). Lastly, I am becoming more involved in the Polish organizations of my cities (Pittsburgh and Youngstown) as much as I can! I'm pleased to say that I plan on helping, musically, with the Mass for Our Lady of Częstochowa at Saint Paul Cathedral in August.*

PCC: you are practically newly married. How do you find time to be involved in your full time work, your studies and even some volunteer work?

APB: *It's challenging, to say the least. But I am so grateful that the people surrounding me in my life are so supportive of all I do. My husband, Greg, is my biggest source of support. He is so understanding. My teachers at Youngstown State University have been so accommodating to the fact that I have a full-time job and commute from Pennsylvania to Ohio for graduate classes. I don't think I could do everything without the support of both my husband and my teachers at YSU.*

continued on page 7

PCC: Any hobbies? Other interests than music?

APB: I am very committed to health and wellness in my life journey. I am a group fitness instructor at Duquesne University and I mentor others in health and fitness. I've found that exercise and healthy eating keep me sane in the midst of the schedule I maintain! Lastly, I'm proud to share that my husband and I just got a puppy, named Cooper, in May. Cooper (a 6 month-old cockapoo) has stolen my heart, and my cell phone has more photos of him now than anything else.

PCC: Your deepest dream?

APB: I feel like this changes daily right now. God is currently working on something big in my life. I say that with no ego, and only with heart. I'm blessed to be finishing my Master's Degree in a field of Polish study I feel so passionate about, thanks (in large part) to the Pulaski Scholarship. I'm ministering in the field of sacred music, while also working on a national level with the National Association of Pastoral Musicians. God has always shown me this incredible jigsaw puzzle throughout my life as I pick up each piece, not knowing how they will all fit together. I feel like something similar is happening right now. I can only pray and stay open to seeing a glimpse of that bigger picture someday soon!

PCC: Thank you for sharing with us your plans and your aspirations. May we wish you lots of success in your difficult career path. We would love to revisit the progress of your work as well as its results. Let's talk again in the future.

APB: Thank you so much for your time and support!



Photo of Tomasz Skowronski and Kate Lasky by Laura Petrilla, Pittsburgh Magazine.

It all started with a dream: to open a restaurant. The success of Pierogi Night, vegan and Polish-inspired pop-ups, gave the young entrepreneurs, Tomasz Skowronski and Kate Lasky the idea and the courage to open their own vegan restaurant. Called APTEKA (the pharmacy in Polish), at 4606 Penn Ave., Bloomfield, the restaurant aspires to the newest dining trend: unleashing the healing power of food, and, with imaginative and delicious dishes, to provide calm and comfort to patrons. Judging from the nightly crowds, the response is overwhelming!

We have all heard about the pleasures and perils of starting a new business, about the many hassles and even disasters. But sometimes the love of your work, cooking for sheer pleasure, and perseverance really pay off! Those who succeed learn to manage the unexpected.

We're proud to present one of "our own" as the winner in this difficult field: **"APTEKA", owned by Tomasz Skowronski and Kate Lasky, hailed as BEST NEW RESTAURANT by Pittsburgh Magazine's Independent Review Panel.** Skowronski and Lasky were also named "Best Rising Star Chefs" in the magazine's annual survey of chefs.

Congratulations from all of us at PCC! We're very proud and promise to frequent the place! The owners of APTEKA were too busy for an interview, but let's give voice to the experts from Pittsburgh Magazine. *etk*

Apteka is a vegan eatery that draws on Lasky's sixth-generation Pittsburgh roots and Skowronski's

Polish heritage. The focused menu – just a handful of small plates, big plates and sandwiches are offered at any time – is a plant-based exploration of eastern and central European cuisine. Dishes such as Boczniaki z kapusta (oyster mushroom and braised cabbage in beer broth with butternut miso and rye crumb) and Baba Jaga (a vegetable pate sandwich with pickles, smoked onion remoulade, pickled beet and mustard on house-baked seed bread) are deeply satisfying. Pierogi, the stuffed dumplings that started this whole thing, come on a big plate with two fillings: sauerkraut/mushroom and celeriac/apple/potato/horseradish. They are as delicious as they are popular.

Apteka's bar program also is outstanding. We named it "Best Bar for the Proletariat" in our "Best Bars" feature in February as a consequence of its impressive cocktails, crafted from housemade syrups, infusions, shrubs and tinctures. The best part about these exceptional drinks? They're all under \$10. The ethos here: If you can craft a product that's more flavorful and also less expensive than you would find commercially, why not pass that savings on to the guests?

The décor at Apteka might appear to be slightly bare-bones, but nuanced details emerge the longer you stay: The craftsmanship of the wood bar. The back patio. More is in the works as Lasky and Skowronski recently planted an outdoor garden area. Ambient music ranging from chill to surreal sets the mood, and guest DJs frequent a corner of the room.

What we love best about Apteka is that this is a casual, inviting eatery that is welcoming to everyone. It feels as if it's a restaurant on the cutting edge, yet it also retains a timeless quality in its vibe.

Reprinted from Pittsburgh Magazine, June, 2017

Speaking Polish – Piece of Cake

by Veronica Wojnaroski

KOLOROWE ZWROTY – COLORFUL PHRASES

Polish has many words, phrases, and idioms, which include the names of colors. Here are some for you to enjoy. While some people do not consider white and black to be colors, we begin with them because they have given rise to many colorful phrases.

BIAŁY – WHITE

Biały, or *white*, is the color of light. It is a color, because it is the presence of all colors. *Biały* comes from a Proto-Slavic word which also means white. *Biel* is the quality of being white, *whiteness*, and *białawy* is the adjective which describes something as *whitish*.

Anyone who has ever sought just the right shade of white for the living room can tell you, there are many different shades of white: *Polished Pearl*, *Dover White*, *Roman Column*, etc. With all due respect to the colorists at Sherwin-Williams who name the paint colors, we ordinary folks have many fewer ways to describe the variations of white. Some of them in Polish are:

błękitnobiały – blue-white

jaskrawobiały – bright white, from *jasny*, *bright*

kremowobiały – creamy white, from *krem*, *cream*

mlecznobiały – from milk, *mleko*

szarobiały – gray-white, from *szary*, *gray*

śnieżnobiały – snow-white, from *śnieg*, *snow*

białe małżeństwo – a non-consummated marriage

biała flaga – a peaceful surrender

A *biały kruk*, is a *rare book*. It literally means a *white raven*, which does not exist. A *biały* or *biali* is the original bagel, named for the city in which it originated, Białystok (the *white slope*). The *Rzeka Biała Przemsza*, the *White River*, runs through it. *Do białego rana*, literally translates as *until the white morning*, and

means *until dawn*. *Widzieć białe myszki*, means *to see white mice*. In English, we would say that you are *seeing pink elephants*. If you are *biały jak ściana*, you are *as white as a wall*, in other words, scared.

The adjective *jasny* means *bright* or *clear*. In Polish it is a *kind of white*. If something arrives suddenly and unexpectedly, it arrives *jak grom z jasnego nieba*, as *lightening from a clear sky*. In English Jiminy Cricket, the wise and adorable conscience of Pinnocchio in Disney's film, sings this sentiment with a different color: *Like a bolt out of the blue, fate steps in and pulls you through*.

CZARNY – BLACK

While white is the presence of all colors, *czarny*, *black*, is the absence of all color, the absence of light. As such, it is used in many phrases which imply darkness, malevolence, or evil. It, too, derives from Proto-Slavic. Here are some words which come from *czarny*:

czarniak – a dark-colored fish, a pollock

czarniawy – adj., blackish

czernieć – v., to blacken

czarno – the adverbial form

czarna owca – a black sheep

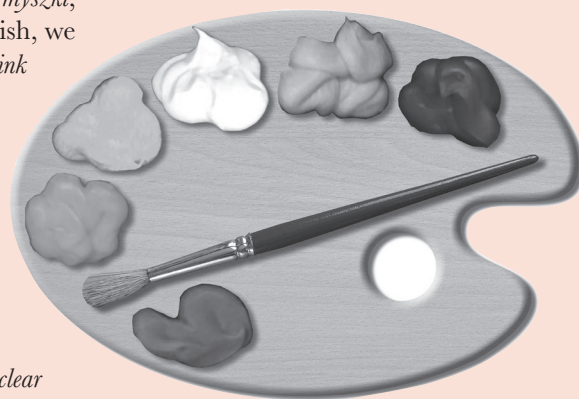
czarnorynkowy – the black market, from *rynek*

czarnoksiężnik or **czarodziej** – a wizard or sorcerer

czarodziejski – magic

czarna komedia – black comedy

Czarna polewka, *czernina*, is duck-blood soup. An old tradition prescribed that if a young man's proposal of marriage was rejected by his beloved's family, he would be served *czernina*. A *czarna księga*, *black book*, is a book in which you keep a list of your enemies or of your malicious behavior, which you want to keep secret. Some men keep *little black books*, but their motivations for secrecy



are different. *Czarny lud* means a *black person*, but in character, not in color of skin. This is the Polish *bogeyman* feared by children and lurking under the bed or beneath the cellar stairs, wanting to harm. *Czarny lud* is also the name of a children's game, where one child is blindfolded and must catch the other children who are not. A *czarny charakter* is a villain in the movies. *Odkładać na czarną godzinę* is *to save for a dark hour*, in English, *to save for a rainy day*. *Czarno coś widzieć* is *to see something blackly*, or *to be very pessimistic about something*. *Pracować na czarno* is *to work illegally*. *Oczerniać kogoś* means *to blacken someone's reputation*. Finally, *biały* and *czarny* combine in one phrase, *Jest napisane czarno na białym*, *it's written in black and white*.

ŻÓŁTY – YELLOW

Żółty is also from a Proto-Slavic word. Here are some words and phrases in which *żółty* is used, because they are yellow in color:

żółtawy – yellowish

żółtko jajka – the yolk of an egg

żółć – bile

żółtaczką – jaundice

żółw – turtle

A *żółtodziób* is an inexperienced boy. In English, we use a different color to describe such a person; he is a *greenhorn*. In communist times, a *sklep za żółtymi firankami*, was a *shop behind yellow curtains*,

or a store where only selected clients could shop.

NIEBIESKI – BLUE

Niebieski comes from the Polish word for *sky* or *heavens*, *niebo*. *Niebo* is a Proto-Slavic word which comes from a Proto-Indo-European word meaning *cloud*. Here are some words and phrases which use it:

równoleżnik niebieski – celestial latitude

południk niebieski – celestial meridian

królestwo niebieskie – the Kingdom of Heaven

Mysleć o niebieskich migdałach literally means *to think about blue almonds*, but indicates *to think about something unattainable*, or *daydreaming*. *Błękitny* is a particular shade of blue, *baby blue*. A *błękitna krew* is a *blueblood*. It means the same as it does in English, a person of impeccable lineage.

CZERWONY – RED

Just like the month *czerwiec*, *June*, the color *czerwony* derives from the name of the worm *czerw*, Proto-Slavic from Proto-Indo-European, meaning worm or larva, from which red dye was made. Here are other words which are related to *czerwony*:

czerwonawy – reddish

czerwien – redness

czerwienieć – to redden

czerwony dywan – red carpet

czerwonka – dysentery

czerwona flaga – a red flag, an alert

To be *czerwony jak burak* is to be *as red as a beet*, in other words, *ashamed* or *embarrassed*. A related phrase is *zaczzerwienieć się*, *to be red-faced*. *Czerwony barszcz* is used to distinguish a particular *barszcz* from others. It is the clear beet broth which is served on Wigilia.

Różowy is the color *pink*, which is a lighter red. *Patrzeć przez różowe okulary* is to *look through rose-colored glasses*, to be optimistic. The Polish word for the rose, *róża*, takes its name from this color.

ZIELONY – GREEN

Zielony also has its roots in Proto-Slavic, from a word which also means *green*. The noun form is *zielen*, and the quality of *being green*, *greenness* is *zieloność*. *Zielone światło*, *green light*, means to give the OK to go ahead, for example, with a project. *Zzielenieć z zazdrości* means *to turn green with envy*. *Zielony* is used colloquially to refer to US dollars. *Zielsko* is a weed. *Jestem zielony w temacie* and *Jestem zielony w tych sprawach* translate as, *I am green in this subject*, and *I am green in these matters*. In English, we say *I don't know anything about that*.

CORRECTIONS

In the Winter, 2017 issue of *Polish Journey*, this column dealt with the days of the week. Elizabeth Dorkham kindly shared some further information about *środa*. Some researchers think that the Slavic calendar originally had only five days, and that Saturday and Sunday were added only when the Slavs converted to Christianity. Thus, *środa* would have been exactly in the middle of the week, as its name implies.

Also in that article, the Polish characters in the last paragraph were unexplainably lost when the issue went to press. The corrected phrases are:

w poniedziałek – on Monday

w wtorek – on Tuesday

w środę – on Wednesday

w czwartek – on Thursday

w piątek – on Friday

w sobotę – on Saturday

w niedzielę – on Sunday

Did you speak Polish as a child? Do you have family documents in Polish? Are you planning a trip to Poland? Do you want to learn to speak Polish? If you can say “yes” to any of these questions, please consider the Polish language classes offered by the Polish Cultural Council.

REGISTER FOR POLISH LANGUAGE CLASSES

POLISH LANGUAGE CLASSES WILL RESUME ON SEPT 9TH, 2017 AT 10 AM, AT THE CYA BUILDING IN LAWRENCEVILLE, CORNER OF FISK AND GOVERNMENT LANE, BETWEEN PENN AVE. & BUTLER. CLASSES RUN THROUGH MAY 2018.

Registration Form 2017-2018

Name

Address

City/State/Zip

Email

Class Choice:

☐ Beginner

☐ Advanced

In the event of an emergency or change of schedule, list the telephone numbers where you should be contacted.

Day

Cell/Evening

Signature

Date

Registration and Class Fees

Individual: \$160 (PCC Member: \$130)
Family: \$190 (PCC Member \$160)

Please make your check payable to Polish Cultural Council and Mail to:

Polish Cultural Council
P.O.Box 81054
Pittsburgh, PA 15217-0554

Kościół Matki Boskiej (Church of Our Lady)

By Kathryn Schanck

Anyone fortunate enough to have been born and raised in the Polish Hill neighborhood of Pittsburgh, most likely attended the Immaculate Heart of Mary Roman Catholic Church. Completed in 1905 and situated on land bought by immigrants, predominantly Polish, it is one of the oldest and largest churches in the city. The impressive three green domes dominate the neighborhood.

Polish Hill wasn't always known by that name. In fact, when the first Polish immigrants settled there in the 1880's it was known as Herron Hill. By the 1890's the population of the hill grew so quickly that in 1895 the citizens petitioned the bishop for their own parish. Permission was granted and construction began in October 1896 on Preble Street, now known as Paulowna Street. It was to be a combination structure housing ten classrooms on the lower floor, a convent, and the church on the upper floor which was to hold about 500 people. The completed building was dedicated in August 1897. Outgrowing this structure, the congregation held services in a hall located in Phelan Alley. The hall, which was owned by the church, was originally built for meetings and entertainment.

In 1899, needing a larger church, the citizens of the parish purchased land on Brereton Avenue for the sum of \$10,308.00. The pastor, Reverend Father Szwarcrok secured permission for the construction of the church from Bishop Richard Phelan. The new church would be located in the center of the Polish settlement. To help defray the cost, subscriptions were taken. Every family that owned a home contributed \$50.00. The poorest families contributed \$25.00. To save on labor costs, the parishioners themselves sacrificed their after-work hours to labor on the building of the church.

The plans for the design of the



Immaculate Heart of Mary Church, Polish Hill

church were drawn up by William P. Ginter, a prolific designer who specialized in ecclesiastical buildings. Like a number of other Polish churches, Immaculate Heart of Mary Church would be patterned after St. Peter's Basilica in Rome.

The cornerstone was laid on July 31, 1904. A large procession of 3,000 men, many from foreign societies, preceded the services. Bishop Canevin officiated, and the sermon was given by Reverend Father Caesar Tomaszewski, CSSP. Pastor, Reverend Father Szwarcrok also spoke. The church was finally completed at a cost of \$161,200.00. It was dedicated on December 3, 1905.

The church of brick, limestone, and its great copper domes still impressively dominates the Polish Hill neighborhood. The beauty of the exterior is matched by the classic elegance of the interior. There are nine carved and decorated oaken altars, and a heavily carved pulpit decorated with gilt moldings and trim adorned with numerous angel statues. A statue of Mary on the main altar wears a heart-shaped golden locket on a chain. In the locket, inscribed on parchment, are the names of the Pol-

ish immigrants who built the church. The many lights and candles illuminate the numerous statues around the church and brings to light the beauty of the original stained glass windows. The cathedral ceiling inspires with its decorated trim and detailed paintings of the four evangelists. One of the most spectacular displays occurs at Christmas time. The entire church is illuminated with one hundred lighted Christmas trees. Hundreds of poinsettia plants adorn the altars, while bows, boughs, and lanterns decorate the pews and lamp posts. Beribboned wreaths hang from the gallery, and the Creche beautifully exhibits the majesty of the Nativity.

Throughout the years, the church has maintained the Polish traditions and customs. In 1970 the church was designated an historic landmark by the Pittsburgh History and Landmarks Foundation. For the Founders, Immaculate Heart of Mary Church was the center of their soul, and, as then, the church is still an integral part of the lives of its members.

The author is a native of Polish Hill, family historian and genealogist, and Civil War buff.

A NEW UNESCO WORLD HERITAGE SITE IN POLAND

At the 41st session of the UNESCO World Heritage council, the historic silver mine at Tarnowskie Góry, and its underground water management system, were inscribed into the list of World Heritage sites. The UNESCO web site describes Tarnowskie Góry's importance in this way:

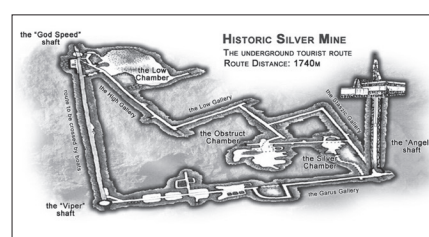
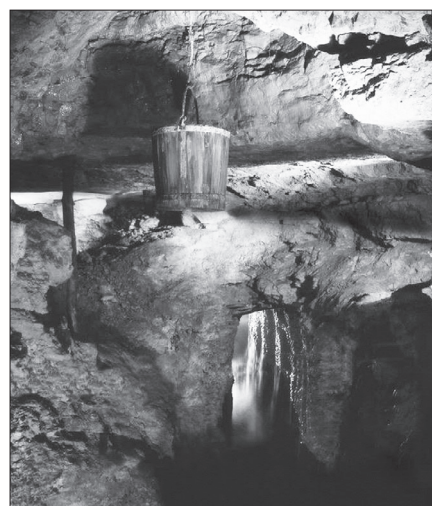
"Located in Upper Silesia, in southern Poland, one of the main mining areas of central Europe, the site includes the entire underground mine with adits, shafts, galleries and water management system. Most of the site is situated underground while the surface mining topography features the remains of the 19th century steam water pumping station, which testifies to continuous efforts over three centuries to drain the underground extraction zone. It has made it possible to use undesirable water from the mines to supply towns and industry. Tarnowskie Góry represents a significant contribution to the global production of lead and zinc."

In addition, the boundaries of the Primeval Beech Forests of the Carpathians and Other Regions of Europe were extended. The World Heritage Committee wrote:

"This transboundary extension of the World Heritage site of the Pri-

meval Beech Forests of the Carpathians and the Ancient Beech Forests of Germany (Germany, Slovakia, Ukraine) stretches over 12 countries. Since the end of the last Ice Age, European beech spread from a few isolated refuges in the Alps, Carpathians, Mediterranean and Pyrenees over a short period of a few thousand years in a process that is still ongoing. This successful expansion is related to the tree's flexibility and tolerance of different climatic, geographical and physical conditions."

This year, the World Heritage Committee met for the first time in Poland. Polish dignitaries welcomed the 1,000 attendees at the opening ceremony in Wawel Royal Palace in Kraków. President Duda spoke, praising UNESCO's role in saving Kraków's historic center. He said, "The inscription of the city on the World Heritage list in 1978 marked a real turning point for the safeguarding of cultural buildings." He also paid tribute to UNESCO for inscribing the Historic Center of Warsaw in 1980. Deputy Prime Minister and Minister of Culture, Piotr Gliński, reflecting on the destruction of Aleppo, Syria, noted, "We have learned lessons we are ready to share with others."



A photo showing the inside of the silver mine and a map of the site.

Tarnowskie Góry joins fifteen other sites in Poland, and more than 1,000 others worldwide, as a World Heritage site. To see a list, and descriptions, of all of the other Polish sites, go to https://en.wikipedia.org/wiki/List_of_World_Heritage_Sites_of_Poland.

Traditional Polish Lace Honored

Koniaków lace, a crochet technique traditional to the Beskid Mountains in Silesia, has been named by UNESCO as an item of **intangible cultural heritage**. The lace is handmade with white or ivory cotton floss. The technique, called *heklowanie* is nearly 200 years old. Its most adept practitioner was Maria Gwarek. She was commissioned to make a tablecloth for Queen Elizabeth II, from surgical silk. Unfortunately, she died before

she finished the tablecloth and it was never delivered. The Museum of Lace was established in 1962 to honor Gwarek, and to display the intricately beautiful items, both old and new. There you may see ladies bonnets, ecclesiastical items, scarves, curtains, tablecloths, doilies and even lingerie. There are about 700 lace makers in Koniaków who sell their creations to visitors in Koniaków and worldwide on the internet.



Koniaków Polish Lace



Polish Cultural Council
P.O. BOX 81054
Pittsburgh PA 15217-0554



www.PolishCulturalCouncil.org



Kościuszko Event:

Mark your Calendar: October 21, 2017 - 5 PM to 8 PM

There are more statues of Thaddeus Kościuszko in America than any historical figure except for George Washington, yet few Americans know much about this Polish officer who was an American Revolutionary War hero and a champion of human rights.

Let's celebrate the great Thaddeus Kościuszko on the 200 Anniversary of his death.

A screening of the documentary film, *Kościuszko: A Man Ahead of his Time*, written and directed by Pulitzer award winning journalist Alex Storozynski, will be followed by a seminar and a reception.

University of Pittsburgh, 332 Cathedral of Learning

Screenings of Polish Films

We do not yet have a firm schedule for the screenings of Polish Films as part of the Three Rivers Film Festival. Note, however, that we will be showing films as part of this event, which is in November, 2017. Please watch for future notices, as the schedule becomes more defined.

Congratulations to the recently reelected PCC Board Members:

Mary Louise Ellena, Rick Pierchalski, Eva Tumiel-Kozak, Lorene Drake Vinski, Barbara Zawadzki and Marysia Zioncheck.

Our Wholehearted Thanks to Andrzej Wojcieszynski for his invaluable input and his commitment to our goals, making the organization so much stronger. He has decided to leave the PCC Board, we hope, for a short time.