



EFASCE di Philadelphia
QUARTERLY NEWS LETTER
*The Friulan Entity for Social and Cultural
 Assistance to Emigrants*

EFASCE di Philadelphia
 P.O. Box 625
 Flourtown, PA 19031

President's Corner

GRAZIE MILLE to everyone who joined us and supported our Festa dei Friulani! I had a wonderful time at our 10th Anniversary Celebration! We even welcomed some new Friulan Americans that found us through the Italian Consulate's *Ciao Philadelphia* program.

It was wonderful reconnecting with friends and relatives, and meeting new people since many of the attendees brought their extended families.

This dinner was a great reminder how important it is to share the pride we have for our heritage, as well as our tradition of gathering together, with future generations

As 2018 comes to an end, I hope you all enjoyed an abundant Thanksgiving with your loved ones and send you all the best wishes for the holiday season.



Bon Nadâl e Biel An Gnûv!
 (Merry Christmas and Happy New Year!)
Lisa A. Roman

Notizie....

- ❖ Our condolences to the Abbott Family on the passing of Cecilia September 14th.
- ❖ Our condolences to the Marcolina Family on the passing of Joan on November 14th.

UPCOMING EVENTS

- ❖ **Social Hour**, in conjunction with the Venetian Social Club and Chestnut Hill Business Association's "Stag & Doe Nights" – **Wednesday, December 12th, 5-8pm at the Venetian Social Club**, 8030 Germantown Avenue. Please RSVP to Drew at justice.drew@gmail.com or 215-301-8920
- ❖ **Call for Nominations** – If you would like to be more involved in EFASCE di Philadelphia, we are accepting nominations to the Board of Directors for our March elections. Please contact a member of the executive committee at exec@efasce.net with your submission.
- ❖ EFASCE di Philadelphia has invited **Vanessa Lovisa Gambin**, from Toronto Canada, to speak about her thesis "*An Italian Immigrant Presence in Canada: The Case of Friulan Women*" in the spring. Stay tuned for more information!

YOU could be featured in the next newsletter!!
 Send information and/or photos to newsletter@efasce.net or our PO Box.

Please, connect with us on our new website, Facebook, and check your inbox / mailbox for our latest news!

10th Anniversary Festa dei Friulani



President, Lisa Roman, with Samantha and Julia Maxwell in traditional Friulan Outfits.



Beautiful decorations and good wines!



Dino Brandolisio and Bonnie Rosa Cintron dance to the music of the Heimat Klänge Orchestra.

The 8th annual Festa dei Friulani took place on October 27, 2018, at Sandy Run Country Club. The event also commemorated the **10th Anniversary** of the founding of the Secretariat EFASCE di Philadelphia. The Festa Committee of volunteers planned and organized a wonderful night! A splendid evening when 130 guests enjoyed delicious dinner entrees and Pio wines, and danced to the music of the Heimat Klänge Orchestra. *Grazie mille* to all the volunteers that donated their time and talents, and everyone who supported the event by attending, buying an advertisement in the program book or purchasing raffle tickets!

Cheers to many more years!



Executive Committee: from left, Laura Lorenzon Maxwell (Vice President), Linda Rosa-Bian McGlinn (Secretary), Lisa Roman (President), Madalena Colussi Lorenzon (Treasurer)



Rina Brun, Naomi Houseal, Esther Colussi, Nevis DePaul, Donna Williams, and Helen Henry enjoyed catching up.



Attendees enjoying dinner and dancing.



Frank Brandolisio calls the winners of the raffles with the help of the next generation of Friulan-Americans.

Last Call for Entries

LAST CALL

Do you want to memorialize your Friulan history for future generations? Perhaps you'd like to share the story of your family's emigration, a recipe that your Nonna taught you, your go-to remedy for a fever or tummy ache, or the secret to your abundant garden harvest. The Library Committee is working on a new collection of **Friulan Remedies, Recipes and Family Stories**.

The booklet will go to print at the beginning of the year, please submit your entry by December 30th!

Submit to library@efasce.net, contact@efasce.net or PO Box 625, Flourtown, PA 19031.

Membership Renewal

Please don't forget to renew your membership for 2019 and keep our membership committee up to date with your current contact information!

Dues are due by January 31, 2019.

To keep up with rising costs, dues are now \$35 per person or \$15 for youths 20 years of age or younger, however, to help ease into this adjustment, if you pay before Jan 31, take advantage of a discount and pay last year's rates of \$25 per person and \$10 per youth.

Please visit our website for the Membership renewal form or, new this year, you may also pay on our website!

Questions can be directed to Membership co-chairs
Bob Roman at 215-233-4063 or Bob Henry at 610-940-0170
members@EFASCE.net



Gubana Recipe

Copied from: [Italian Food, Wine, and Travel](http://www.chefbikeski.com/gubana-traditional-italian-christmas-in-friuli-venezia-giulia/) by Kathy Bechtel of Italiaoutdoors Food and Wine
www.chefbikeski.com/gubana-traditional-italian-christmas-in-friuli-venezia-giulia/



One example of traditional Christmas holiday food with deep-seated cultural roots in the Friuli region is the Gubana. A cake of sweet leavened dough, heavy with a filling of dried fruits and nuts. Depending upon the source, Gubana originated in either the Valli del Natisone or nearby Cividale, in the region of Friuli-Venezia Giulia. The original settlers in the area were from Slavic stock, and the name Gubana is derived from the Slavic word *guba*, meaning *fold*. As far back as 1409, Gubana was one of the 72 courses served during a dinner held by the city of Cividale in honor of visiting Pope Gregory XII.

Gubana Filling

1/2 cup raisins

1/2 cup dried fruit – prunes, apricots

1/2 cup grappa

1 cup coarsely chopped walnuts

1/2 cup blanched slivered almonds

3/4 cup finely chopped amaretti cookies

1/4 cup diced candied orange peel

1/4 cup diced crystalized ginger

1/4 cup pine nuts

2 tablespoons melted butter

1 tablespoon honey

1 1/2 teaspoons ground cinnamon

4 ounces bittersweet or dark chocolate, shaved

1 egg

For the filling:

Place the raisins in a large bowl. Add the grappa and let soak for 30 minutes.

Finely grind the walnuts and almonds in a food processor; add to the bowl of raisins and dried fruit. Stir in the crushed amaretti, candied orange peel, ginger, pine nuts, melted butter, honey, cinnamon, grated chocolate, and egg.

Gubana Dough

3 1/2 teaspoons active dry yeast, divided into 2

teaspoons and 1 1/2 teaspoons

1/3 cup sugar, divided

1/2 cup warm water, divided into 1/4 cup and 1/4 cup

2 2/3 cup flour, divided into 1/2 cup, 1 cup, and remaining 1 1/6 cups

1 egg

1 egg yolk

4 tablespoons butter, diced and softened

1 teaspoon salt

1 teaspoon vanilla extract

1 tablespoon grappa

For the dough:

In a small bowl, dissolve 2 teaspoons yeast and a pinch of sugar in 1/4 cup warm (110°) water. If you haven't used the yeast in a while, let it rest until foamy, about 10 minutes, to make sure it is still active. Stir in 1/4 cup flour. Cover and let rise for 30 minutes. Transfer the mixture in a large bowl. Stir in 1 cup flour, 1 tablespoon sugar, the egg and egg yolk. Cover and let rise for 1 hour.

In a small bowl, dissolve the remaining 1 1/2 teaspoons yeast and a pinch of sugar in the remaining 1/4 cup warm water. Add to the bowl of risen dough, along with the remaining flour and sugar, butter, salt, vanilla extract and grappa; mix well. Using a mixer with a dough hook attachment, knead for 10 minutes, adding a bit more flour if the dough begins to stick to the sides of the bowl. Transfer the dough to a lightly floured surface and knead briefly by hand; the dough should be smooth and elastic. Form the dough into a ball; cover loosely with plastic wrap or a damp kitchen towel and let rise in warm place for 1 1/2 hours.

To prepare the Gubana:

Preheat the oven to 350°. Place a pan filled with warm water on the bottom rack to create steam. On a lightly floured surface, roll the dough into a 14- by 20-inch rectangle. Spread the filling over the dough, covering the dough as evenly as possible. Starting with one long side, roll up the Gubana jelly roll style. Place the roll seam-side down on a sheet of parchment paper. Form the roll into a spiral. Transfer the spiral, along with the parchment paper, to a baking sheet.

Cover loosely with plastic wrap or a damp kitchen towel and let rise for 30 minutes.

Sprinkle the top of the spiral with 1 teaspoon sugar. Bake until golden brown, about 45 minutes.

Serve with grappa for dunking.

Holiday Traditions from Friuli

compiled by Joe Colussi

While searching the internet for ideas for this newsletter, I came across an interesting series of articles on Friulani.net which described a few holiday traditions from the Friuli region, that I had either never heard of, or were different from what I knew. So, in this newsletter, we'll look at a few of the, maybe lesser known, traditions for the upcoming holidays: *Nadâl* (Christmas) and *Pifanìe* (Epiphany). The majority of the text for this article was taken from Friulani.net [with a few comments of my own remembrances].

Nadâl

In ancient times, the task of bringing gifts to children was entrusted to the Saints, in particular to Santa Lucia and San Nicolò. In Friuli, particularly in Carnia but also in many Piedmont areas, it is traditional to put shoes outside the front door (or on the window) on the evening of December 5th so that San Nicolò can fill them with sweets, mandarins and walnuts. [I remember my Parents telling me that they would put their *scaletti* (wooden shoes) out for San Nicolò to leave them a few nuts or piece of fruit.]

On the sunset of December 5 in many places in the Carnia and the Friuli Piedemontana, San Nicolò is celebrated. According to tradition, with a thick white beard and accompanied by *Angeli*, he distributed sweets to the youngest and good. He did not bring great gifts: it was essentially dried fruit and little more. As soon as the sun was setting, San Nicolò disappeared, leaving the population at the mercy of the *Krampus*, devils in the form of men-goats who wander the night in search of naughty children.

The *Krampus* figures wear monstrous masks with big red, white or naturally coloured horns, long red tongues and fangs and wearing big bells and chains to announce their arrival. They appear on the streets, accompanying St.

Nicholas, passing through the main road of the town carrying torches and bundles of canes, and dragging a cart housing the Saint. The *Krampus* make guttural sounds and move with aggressive attitudes, and chase children and sometimes the adults. In Pontebba, the *Krampus* are called *Spitz Parkli* but the rite is essentially the same as in other towns. In some towns, at the end, a bonfire is lit and the *Krampus* dance around it. Back in ancient times, the pagan festival did not have the figure of St. Nicholas. It was not until medieval times that he was introduced as a positive moderator.

Even today this tradition is kept alive in many places in Carnia. This tradition, which has Germanic origins, has been active in Friuli since the end of the 16th century. There are several legends about the birth of this tradition. One of these narrates that in times of famine, boys from mountain villages after being disguised, and rendered unrecognizable, using skins and horns of animals, terrorized the inhabitants of neighboring towns, robbing them of the necessary provisions for the winter. Soon, however, the boys realized that among them there was an impostor: it was the Devil himself, who taking advantage of his terrifying face, had entered into the group, remaining recognizable, except for his feet which were in the form of a goat hoof. Then a bishop, Nicola, was called to exorcise the terrible presence. Afterwards, the boys, disguised as devils, continued to go to the nearby villages, no longer to plunder, but to bring gifts accompanied by the figure of the bishop who had defeated evil.



Another legend tells of a certain Bishop Nicola of Slovenia (or Carinthia) who lived around 1500, who used to make gifts on his birthday. The party, according to this legend, would be repeated even after his death. Over the years, the Bishop dressed in white vestments, and characterized by a flowing beard of the same color, was joined by a group of *krampus* with demonic features and pointed horns.

In some localities of Friuli, on Christmas Eve, it was customary among young boys to form small parades that were guided by a star (symbol of the Nativity) hoisted on a stick, moving from door to door. Children then chanted Christmas carols and received fruit or sweets as a reward. Elsewhere, a very similar habit was used on New Year's Eve when groups of singers went from house to house to receive presents (or more simply to visit families with girls ...). The Christmas period was also time for love declarations. Offering holy water to a girl after midnight Mass or leaving a stump on the door of her home was equivalent to a declaration. The stump probably representing the *Nadalin* described below.

Another very common custom was the placing of the *nadalin* (also called *zoc*) on the night of Christmas Eve. Although it was a custom of pagan origins, it was later Christianized by giving it a precise value: baby Jesus came to warm up every family and every heart. The *nadalin* is a large stump generally of beech, oak or even mulberry, that was chosen during the year and then seasoned to ensure an excellent heat yield, but above all, a long life. Many farmers thought that the larger the stump, the bigger the pig would become. According to tradition, the *nadalin* was placed in the *fogolâr* before midnight Mass by the youngest of the family, being supervised by the family elder. The *nadalin* had to remain lit until the New Year, but if you could keep it burning until the Epiphany, this would have brought good luck to the whole house. After Epiphany, the ash was placed at the four corners that bound the fields to protect the crop against hail and storms.

[A personal remembrance I have of the holidays is: while visiting the relatives, I remember Dad repeating a saying from his childhood as he

walked in the door, "*Dan daran, dan daran....Dammi una buna man!*" (...give me a 'good hand!' - meaning a treat). He got a shot of *scnape*, but my Agnas always had *mondolats* (*torrone*) for us children.]

Pifanie

[My remembrances of Epiphany are hearing my Parents' stories about *La Befana* (the old witch that brought small presents to them) and *calin calon*. For *calin calon*, the Christmas tree was taken down during the day of the Epiphany and dragged out into the yard, where it was stuffed with newspapers and lit after dark. Dad knew to check the direction of the smoke for the predictions for the new year – see explanation below. My understanding of the reason for the fires was to light the way for the Magi as they travel to the manger. I've seen references to the *calin calon* fire as *il folò* in the book *La Sbrinsia*, while the website Friulani.net makes reference to *il Pignarul*, as we'll see below].

The most fascinating show, still alive and felt, is that of the *Pignarûi*. It is one of the oldest Friulian rites, whose origins are lost in the mists of time. Among these there was the lighting of bonfires on the top of the hills. Even today, after centuries, at sunset, on January 5 and more frequently on the evening of 6 January, Friuli lights up with hundreds of bonfires.

The *Pignarûl* (also called, depending on the area: *Panevin, Fogher, Fogoron, Fogaròn, Foghera, Fugarizze, Boreòn*) would seem in fact linked to the adoration of Belanu (or Beleno, or even Belanus), protoceltic deity of light. The term Belanu would be the equivalent of "he who is luminous" or "God of light". Belanu was one of the main "pagan" Gods. Adored by the continental and island Celts, it was known for its influence on sunlight and consequently: on agriculture, seasonality, temperature, breeding .. in practice on every human activity of the protohistoric age. Despite the Christianization, this custom was not lost, rather it persisted through the centuries, reaching up to the present day practically unchanged. The ritual of *Pignarûl* is very heartfelt in all of Friuli.



The *pignarûl* is a high pile of wood, hay, stubble and more generally anything that can be burned that is lit, at sunset. The preparation of the pile is carried out by the "*Pignarulârs*", usually the young people of the village. The ritual of fire is a convivial moment that sees the whole community united around the *Pignarûl*. Often around the fire you can dance and sing or simply sip a bit of mulled wine to warm up from the pungent winter cold.

The direction that the smoke takes is very important. An ancient Friulian proverb states: **"se il fum al va a soreli a mont, cjape il sac e va pal mont; se il fum invece al va de bande di soreli jevât, cjape il sac e va al marcjât."** Translated: **"if the smoke goes to the west, take the sack and go to the world; if the smoke instead goes to the east, take the sack and go to the market."** The direction of the smoke, is an indication of a good or bad year.

At *Pignarûi*, sometimes, there is also another ancient rite: that of the *Cidulis*. The ceremony, equally steeped in charm and mystery, consists of launching wheels made of burning beech or fir wood from a hill. The *Tîr des Cidulis* is an ancient tradition of Carnia, of probable Celtic origin but which takes place in many other Alpine locations. There are certain testimonies starting from 400 AD. The ritual is probably linked to the cult of fire of the god Beleno, king of the sun. The protagonists of the event are the local boys called *cidulârs* (before the abolition of the military service they were generally the conscripts called *coscritz*). According to tradition, each launch is accompanied by a nursery rhyme generally dedicated to a secret love or to a real or even invented couple.

Until a few decades ago the ceremony began

with a first launch dedicated to the patron saint, a second in honor of the parish priest, a third for the mayor, then, gradually in honor of the favorite girls, who waited anxiously to hear their own names. In recent times the ceremony has been very "modernized" even by using fireworks that accompany the launch of the *cidulis*.

The day of the Epiphany is also characterized by two well-known re-enactments, during which the sacred and the profane mix together, as in: the Mass of the Spadone in Cividale and the Mass of the Tallero di Gemona.

In Cividale there is the Mass of the Spadone preceded by a historical costume parade of over 250 participants. During the day it is possible to attend duels and street shows, listen to medieval music, and watch glimpses of past life, such as the dressing of a knight; all in a wonderful medieval setting. The event brings together a large number of fans also coming from neighboring Austria and Slovenia. The *Messa dello Spadone* is a religious rite that draws origins from the Middle Ages in Friuli. The name "of the sword" derives from the fact that, during the liturgical ceremony, a sword appears, belonging to the Patriarch Marquardo di Randeck, which the Deacon uses, at different times, lifting and slashing the air as a sign of greeting or blessing when he addresses the clergy in the choir and the faithful.

The event, which is celebrated on the day of the Epiphany in Gemona del Friuli, culminates with the "Mass of the Tallero" the most important moment of the historical re-enactment. In the morning it is possible to attend the historical parade along the characteristic medieval streets of the town. Ladies and knights parade preceded by the sound of the drums. When they reach the Cathedral Mass is held. During the religious function the Civil Community, represented by the Mayor, offers the Church, in the hands of the Archpriest, a gift represented by a silver thaler (coin), as a sign of subjugation of temporal power to spiritual power. The ceremony is rich in ritual gestures, which have practically remained unchanged and are the same ones that the Magnificent Community of Gemona has accomplished for centuries. In the afternoon it was then cheered by performances

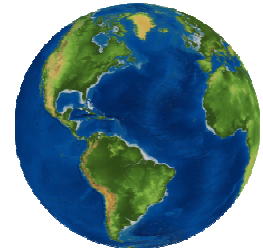
by musicians, flag bearers, duelists and street performers waiting for the evening, which according to tradition will see the lighting of the epiphany fires.

[I hope you enjoyed reading about the traditions of some of our Furlan neighbors. If you'd like to share your traditions, remembrances, recipes, etc for *Pasche* (Easter) we'll include them in our next newsletter. *Grazie*.

Bon Nadâl, Prin An e Pifanie a duçh quant!]

Friulani nel mondo

Friulan entities throughout the world have been celebrating!



Sibiu, Romania: Convention held October 20-21 with the theme of "*Centenary Celebrations Romania: the contribution of the Friulans.*" Discussions included the need to keep ties alive with the homeland of their ancestors as well as establishing ties with the Secretariats around the world and the future generations of Friulan descendants.

Paris, France: France-Frioul Association celebrated their 35th anniversary on November 24th at the Villa des Tourelles with the members of the Nanterre Historical Society and sharing stories of Italian emigrants followed by traditional Italian music by the group "Di Sol et Di La."

Toronto, Canada: The life and death of Cardinal Celso Costantini, a missionary from Castions di Zoppola who worked mostly in China, was celebrated with a mass honoring the connection of Friuli, Canada and China. Also, the Valvasone Club of Toronto, which groups the families of the municipalities Valvasone-Arzene and San Martino al Tagliamento celebrated the annual meeting in which the anniversary of the feast of San Martino was remembered with the different traditions linked to this date.

Porto Alegre, Brazil: November 30-December 2 will be a reunion of many of the participants of the Young Adults Program from 2010 to 2018 that reside in Argentina, Brazil and Uruguay.

Connect with EFASCE!

WEBSITE: <http://www.efasce.net/>
Facebook: <https://www.facebook.com/efascediphiladelphia/>

Italian Classes continue at the Venetian Social Club on Monday nights. Visit our website or contact Madalena at 215-233-2687 for more information.

Officers

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Madalena Lorenzon, Treasurer
Linda McGlenn, Secretary

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