Draniki is a Belarusian-style shallow fried pancake made of grated potatoes. It is a traditional dish still very popular in present-day Belarus.

**Ingredients:** (2 servings)
5 large potatoes
1 egg
1 medium onion
.5 tsp black pepper
7-8 tbsp sunflower oil
salt to taste

1. Peel potatoes and onion.
2. Grate potatoes and onions into a bowl. Be sure to grate the potatoes into liquid mass rather than strips.
3. Add salt, pepper, egg, and mix. Drain excess potato juice or add some flour to achieve required level of liquidity.
4. Heat the frying pan, pour 1 tbsp of sunflower oil onto it.
5. Dump a full tablespoon of mixture form the bowl onto the frying pan and from a small about quarter inch thick pancake. Cook for 2-3 minutes and then flip over.
6. Cook another 2-3 minutes until golden brown.
7. Serve hot with sour cream.

**The Anonymous Eastern European Playwright** wishes to remain anonymous. He remarked that when he wrote this play, he intended it as a work of absurd fiction. Recent newspaper reports, however, attest that such events do occur.

**Vivienne Glance**
Hailing from West Australia, Vivienne Glance is a writer and performer, working across media: poetry, performance, science, and written and spoken word. She is most inspired by the big questions of the day and the small moments that link us all. She has written numerous plays from *The Cat in The Box* to *When in Rome* to *Modern Gods*. She has won many awards for her work including the Matilda Award for Cultural Excellence.

**Radu Dragomirescu**
Dragomirescu is an award-winning Romanian playwright. He is a professional theatre director, improviser, sketch comedy writer and playwright. He has directed "*This or That*" by Oliver Bukovski, "*Mojo*" and "*The Winterling*" by Jez Butterworth, and "*The First Time*" by Michal Walkzak. He has also directed the long form improvisation show "Inglorious Actors." He wrote the full-length play "*The Hit*" and co-wrote the plays "*Anytime with Pleasure*" and "*Dragoste si Devotizie la Deva*" with Ion Mircioaga.
Depart, separate yourself from him, be ashamed before him who was made in the image of God and shaped by His hand ... Depart into the uncultivated, waterless waste of the desert where no man dwells, where God alone vigilantly watches ... for great is your fear of God, and great is the glory of the Father, of the Son, and of the Holy Spirit. Amen.

In every exorcism prayer, the speaker addresses and threatens the possessing demon with supernatural pain or imprisonment—punishments in the vein of “fire and brimstone” and “holy wrath.” But while reading St. Basil the Great’s Second Prayer of Exorcism, I felt something was different. Here, the demon is threatened not only with the supernatural, but also with the deeply human: with shame, with exile, and with fear. Read the excerpt again—as the line between human and demon blurs and fades, one finds a final, chilling message within this prayer of exorcism: “if you refuse to change, you will be excluded from our humanity, from our society, and from the protection of God.”

—Thomas Melvin, Director of Fathers

I friended my Grandma on Facebook before I friended my dad. I’m not quite sure why, it doesn’t really make any logical sense. I guess I’ve always seen my Grandmother as more of a free spirit, and I didn’t want my parents to know what I was up to all of the time. Anyway, the day I finally friended my father, I felt nervous, but I was prepared! I was ready for any social-media interactions my parents were willing to throw at me. My Dad hasn’t used Facebook since the day I accepted his friend request. That was over a year ago. I have no idea what that says about cross-generational relationships. In Draniki, a mother and daughter struggle through a series of miscommunications, and the inability to see the world through the other’s eyes. Their struggle to connect represents something universal in all of our interactions, as we fight for meaningful ways to keep the past alive while stumbling into the future. This past Christmas, my mother had a family commitment that took up a large portion of her time. Because of this, she asked me to bake her famous peppermint chocolate-chip cookies for the holiday feast. This was monumental. My mother had never trusted me with a stove before. On Christmas Eve, she made a point of telling me that I had made her cookies much larger than she normally makes them. Also, that they tasted better. I have no idea what that says about cross-generational relationships either. Maybe we’re all just a bit insane. Maybe that’s a good thing.

—Natalie Osborne, Director of Draniki

Fathers
Written by Anonymous Eastern European Playwright
Directed by Thomas Melvin
Father — Damir Dado Ćobo
Priest — Sumedh Chatterjee
Mother — Molly Kirschner

Draniki
Written by Vivienne Glance
Directed by Natalie Osborne
Alena — Yael Rose
Yelizaveta — Margot Spanu

Selected Songs of Irving Berlin
Performed by Alex Diaz

What Christmas Means to Me
Written by Radu Dragonirescu
Directed by Jayme Weaver
Madam Principle — Hannah Alongi
The Father — Damir Dado Ćobo
The Mother — Mariah Katz

Creative Team
Belarusian Dream Direction by Jean Randich
Stage Manager — Erin Wells
Lighting Designer — Martin Lettersten

Roma: the history of a persecuted people
Roma originate from India and by the 8th century had begun their long trek to Europe, via Mesopotamia and the Near East. They were probably living in Greece by 1200. They speak a language closely related to Sanskrit. By the early 16th century they had reached most parts of Europe, including England and Scotland. Many were initially welcomed for their skills as craftsmen or as Christian pilgrims or penitents but from about 1500 attitudes changed. Persecution became commonplace across Europe.

In Saxony, “gypsy hunts” were treated as public entertainment. In Prussia in 1725 King Friedrich Wilhelm I gave permission for all adult gypsies to be hanged without trial. Up to 500,000 Roma are believed to have been murdered during the Holocaust in Nazi concentration camps. From the 1970s until 1990 there was a program of enforced sterilization of Roma women by doctors in Czechoslovakia.

An estimated 400,000 live in ghettos in Bulgaria. In 2009 in Ostrovany, Slovakia, a two-metre wall was erected with public money to cordon off the Roma from the rest of the town. Similar measures were adopted in Michalovce, Lomnica, Trebišov and Prešov.

An estimated 7 million to 8.5 million Roma live in Europe, with 90,000 to 120,000 estimated to be in the UK.

—Jerome Taylor, Independent UK, 11 February 2014