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IN ENGLISH
Czech Mission

sv. Jakuba v San Diegu – sv. Františka v San Francisku - sv. Cyrila a Metoděje v Los Angeles



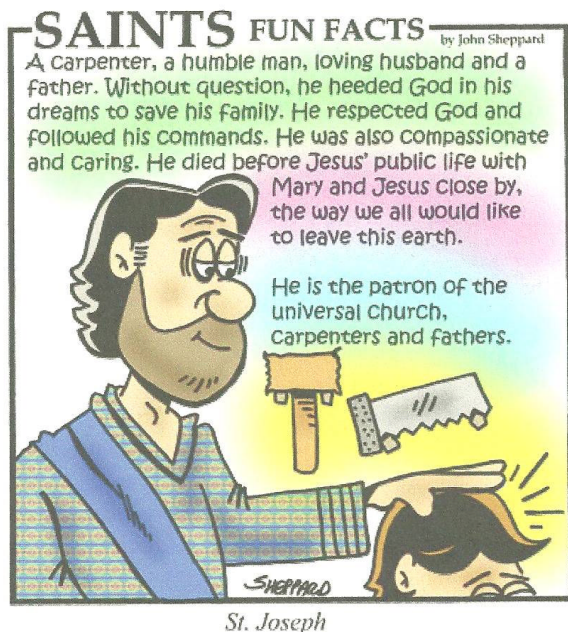
IN THIS ISSUE

2 St Joseph feast is March 19
3-4 Bishop writes about Healing Mass, Lent and other things
5-6 Article about the people of Hlucinsko
7 Mass Schedule for March, Lindsey wedding
8 Memorial Miloslav Mařík, Memorial Franta Kordač
9 Examination of Conscience, 10 Mass intentions for March

KALIFORNIE BŘEZEN / MARCH 2011

Podporujte podnikatele, kteří inzerují v našem Věstníku. Kupujte jelič výrobky
a používejte jejich služby! Oni podporují naši misii svými inzeráty a dary.

**19.
MARCH**



Not much is known about Joseph, the husband of Mary, so his life has often been the subject of conjecture and legend. Joseph is considered the patron of the dying, since it is assumed he died with Mary and Jesus at his side. He is also patron of the universal Church, of fathers, carpenters and other working men, and social justice.

We celebrate two feast days for Joseph: March 19 for [Joseph](#) the Husband of [Mary](#) and May 1 for [Joseph](#) the Worker.

There is much we wish we could know about [Joseph](#) -- where and when he was born, how he spent his days, when and how he died. But [Scripture](#) has left us with the most important knowledge: who he was -- "a righteous man" (Matthew 1:18).

Prayer:

*Saint Joseph, patron of the universal Church,
watch over the Church as carefully as you watched over Jesus,
help protect it and guide it as you did with your adopted son.
[Amen](#)*

FEBRUARY 2011

Total collections for operation of the California Czech Mission: \$2,217. 00.

SD \$376.00, *Velehrad* \$165.00; LA collection \$800.00, meal \$390.00; for *Velehrad* \$35.00; SF collection \$651.00, for *Velehrad* \$274.00;

Regular expenses of our Mission: \$2,004. 00

\$1,000.00 (salary for the bishop), \$400.00 (rent of the halls in San Diego, Polish Center, and San Francisco); \$150.00 (gas & auto); printing for *Věstník* \$190.00, for postage \$264.00.

May God reward you for your generosity.

Please take care to make out your checks so that they will match the names on our accounts: RC Czech Mission, or Czech Center Building Fund, or if you wish it to go to the Bishop or to North American Pastoral Center for Czech Catholics: Bishop Peter Esterka, or NAPCCC

OUR MISSION HAS NO OTHER SUPPORT THAN YOU. IT WILL CONTINUE TO EXIST ONLY AS LONG AS YOU SUPPORT IT FINANCIALLY.

YOUR TRUST OR WILL: Please remember Czech ministry in your trust or will. Our legal title is: North American Pastoral Center for Czech Catholics, 344 KOCH Avenue, Placentia, CA 92870. For information call Bishop Esterka, 714 524 0092.

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ÚMYSLY NA MŠE SVATÉ:

BŘEZEN • MARCH

1. za živé a zemřelé členy rod. Fuchsovy a Benadovy - Jiřina
2. + Marii Malinovu - Marie Dvorská, dcera
3. + Miloslava Maříka - manželka Edith
4. + Jeryho Špinku - Mike Vondruš
5. + Petra Vranu - manželka Jarka
6. + James Loudu - Hana Louda
7. + Karla Nováka - manželka Inka a dcera Irenka
8. + Tomíka Šacha (1.výr.)- matka Dagmar
9. + Vlastu - sestru Miloše Pelce
10. + George Martinku - Jean Hoard
11. za rodinu Smolíkovou - Hana Lauda
12. za Marii a Jaromíra Hrobařovy - rodiče Josef a Anna
13. + rodiče Annu a Jana Vadurovy - manželé Hrobařovi
14. + Joseph V. Reichert - manželka Jane
15. + Dr. Lud'ka Kozlíka - manželka Brigitte
16. + Raymunda Dvorského - manželka Marie
17. + Františka Kordače - John Schatz
18. + Evu Taxovou-Charvátovou (10.výr.)- syn Honzík
19. + J.J. Vondráčka (3.výr.) - manželka Elizabeta
20. + Veronica Sujak - Jean Hoard
21. + Mary Butchek - přítel
22. za uzdravení Jerryho Vody JUDr. - Doris a Danny Klega
23. + Jiřinu Jordánovou - manžel Pavel
24. + Joe Homola - Doris a Danny Klega
25. + Marii a Jana Hrobařovy - manželé Hrobařovi
26. za živé a zemřelé členy české síně Karlín - Joe Kocáb
27. + Marii Jordánovou - syn Pavel
28. + Miloše Halouzku JUDr. - Doris a Danny Klega
29. + Marii Baumgarten—syn Michael
30. + Eda a Marii Onderkovy - bratr Frank a Lidia

FROM THE DESK OF BISHOP ESTERKA

Dear Friends of our Czech Mission in California



The poem about St Joseph (p.2 of the Czech version) was written by a priest, a Capuchin whom I knew personally. After the Velvet Revolution, I met with him again several years ago before he died. He was unassuming, but a very diligent monk. Unfortunately poetry doesn't translate well.

This week, a few days before you will receive this newsletter, we will celebrate Ash Wednesday, the beginning of Lent. In parishes throughout the Christian world, people are preparing for 40 days for the feast of Easter. The liturgies of Lent lead us to inner spiritual renewal and call us to more concentration, recollection, and humble repentance of sins. "Prayer and sacrifice are miraculous weapons. Let us hold them tight and cry out to Christ: we have sinned, Lord, but we do penance; therefore, have mercy on us." (from the Eastern liturgy)

Abstinence is a form of sacrifice and the entire community over age 14 is asked to refrain from eating meat on Ash Wednesday, Good Friday, and every Friday during Lent.

Fasting is another communal sacrifice by which all Catholics from ages 18 to 59 are expected to fast on the two days of Ash Wednesday and Good Friday. Only one full meal a day is allowed with, if necessary to maintain health and ability to work, two smaller meals. But snacking during the day is prohibited.

In most parishes the season of Lent is used not only to remind parishioners to participate frequently, preferably daily in the Sacrifice of the Mass, but retreats and Days of recollection highlight the need for the Sacrament of Reconciliation (confession). We in the Czech Mission do not have that opportunity because we meet only monthly. I want, however to offer the Sacrament of the Anointing of the Sick at our March Masses. Nowadays it is often called a "Healing Mass." I myself was one of the unbelievers, but then I was invited to the Church of St Anthony in Las Vegas where I installed the statue of the Infant Jesus of Prague. It was a

If you have received the English version of Vestník in error or if you would prefer to receive the Czech Version, please call 714 637 6759 or e-mail Petaest@aol.com

big feast for the whole parish. The church was close to the Strip and I was told that many of those playing in the casinos came there for Mass and supported the church. The blessing of the statue was scheduled to take place after the healing Mass, at which I was the main celebrant with several local priests concelebrating. I was curious to see how it would all fit together. After the Mass one of the “healing” priests was to say a few words, and then there was anointing of the people. It was the holy oil which is designated for the Sacrament of the Sick.

During that healing Mass I realized that it is not so unusual for us Catholics. It is simply the “Anointing of the Sick.” And so, again during our March Mass in each of the missions, I invite you if you are experiencing any physical, mental or spiritual ailment, to participate, and present yourself for the brief ceremony of anointing. You do not have to be dying to receive the grace of the sacrament.

A note from our San Diego mission: To our regular Mass in February was attached a very successful Festival, thanks to our Anka, who at home in Slovakia was a member of a dancing and singing group. The program included dances, songs, food, exhibits, and an excellent atmosphere. Some participants came after Mass just for the Festival and I would estimate that there were 250-300 people who participated. I thank and congratulate all those who helped with the Festival and I hope this is the first of an annual event.

In San Francisco we have a problem finding space for our Sunday Mass. It looks like the emphasis in the Star of the Sea Parish is on accommodating the programs of their own parishioners. That is entirely understandable and we as guests should appreciate that. One of the urgent questions is to ask if you would be willing to begin the Mass at 2 pm instead of at 11 am. Thus for our Easter (April) Mass we couldn’t find any time other than April 10 at 11:15 am. Because this is already just two weeks from our March 27 Mass, it is not the best schedule, but at this time I do not see any alternative. The new pastor, Fr. Brian Costello, promised to call me soon to discuss the whole situation. I hope that together we will find a way to continue our monthly Masses in San Francisco.

EXAMINATION OF CONSCIENCE



St. Ignatius introduces a simple but powerful form of prayer called the “examination of conscience,” a way of noticing where God is active in your life. It’s also called the “examen,” the Spanish word Ignatius used in the Exercises, or “examination of consciousness,” another way of translating the latin, conscientia.

There are five steps in the examen. First, you ask God to be with you. Next, you recall the events of the day for which you feel grateful. Your gratitude need not be for anything extraordinary; it can be for a phone call from a friend, an enjoyable meal, a tough job finally completed. Small things are important, too: a sunny day, a refreshing nap, a baby’s smile. Offering gratitude helps you recognize God’s presence in these moments.

The third step is a review of the day. Here you try to notice God’s presence in the day, seeking an awareness of where you accepted (or did not accept) God’s grace. I like to think of this as a movie of the day being replayed. When you recall someone offering you a kind word, you might say to yourself, “Yes, there was God.” Conversely, when you recall treating someone with disrespect, you might say, “Yes, there I turned away from God.” This leads naturally to the fourth step: asking forgiveness for any sins. The fifth step is asking for the grace to follow God more closely during the following day. Ignatius recommends closing the examen with an Our Father.

The examen is a simple prayer of awareness. It’s about noticing God’s presence in the everyday events of life. Prayer, as the Jesuit Walter Burghardt once wrote, is a “long, loving look at the real.” And the examen is just that: a way of seeing God in the reality of everyday life. “Finding God in all things” is a succinct summary of Ignatian spirituality, and the examen is a good way of starting to live this ideal.

- from James Martin, SJ, *My Life with the Saints* pp.87-88

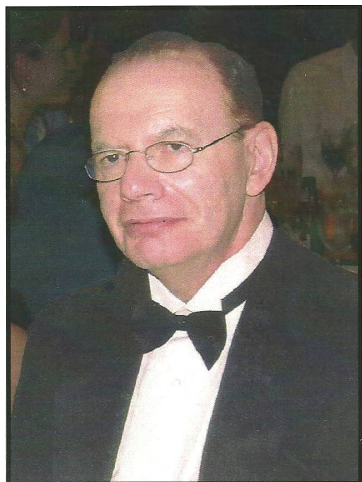
Miloslav Marik 1941 - 2010

Born in Prague on June 28, 1941, Miloslav had one brother, Vladimir, who now lives in Michigan. In October, 1948, he left the Czech Republic and went to Paris France, where he was educated, and then to the United States in 1958 where he attended the University of New York. Later he worked in the French bank on Wall Street, and then the American Bank. In June 1967 he married his wife Edith. In August 1970 he transferred to Pennsylvania for 5 years and then came to California. He worked for IBM for 17 years, and had a very successful career. An accomplished linguist, he spoke seven languages, including Portuguese, Spanish, Czech, French, German, Italian, and English.

In 1988 he was in a car accident, and later developed Parkinson's Disease, a condition which he suffered for 22 years. He died on September 8, 2010.

Miloslav was a good friend to our Mission and will be missed by all his friends. He is survived by his wife, Edith, who is Director of Religious Education at St. Norbert's Parish in Orange.

May the angels lead you into paradise.



EVERY FAMILY IN THE REGION OF HLUCIN SUFFERED

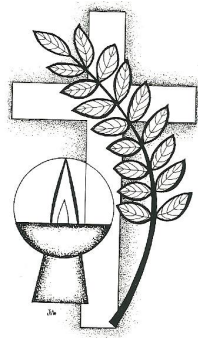
The region of Hlucin is unique. It is located northwest of Ostrava, and has a rich history, beautiful cultural expressions, and very kind and hardworking people. Their Christian faith, even today, affects the life of cities and towns. Hlucinsko is the region where people suffered tremendously without their own doing. World War II was a terrible experience for that region because they were absorbed by Nazi Germany.

A Story to Demonstrate their dilemma

"I got married in May of 1938 and was looking forward to a happy life," recounts Gertrude Paculova from Pist, who claimed that she never stopped feeling Czech. "In those days there was no work in our community and so my husband, immediately after the wedding, along with other men from Lower Salesia, went to look for work in Dolni Slezsko. Directly from his work in 1939 he was inducted into the Nazi army. First he was sent to the French front, later to Finland, and finally he disappeared in the Russian steppes. I gave birth to our daughter at home and tried to care for our small farm. In 1944 my husband came for a furlough and I became pregnant again. But unfortunately when he left us the second time he disappeared and we could not find out anything about him. Like others of the women in the village I was afraid to receive mail because so often the news was tragic. When the war ended I tried to find out something about my husband from the Red Cross, but without success," said Gertrude Paculova.

"In the meantime we had to get through some terrible situations. After the birth of my second daughter I was bleeding, but had to flee because of the bombing and chaos of war. I lost my house and farm and everything I owned. Then we hid for weeks from the Russians. I was afraid of rape; I put smelly manure on my body so I would smell bad and tried to look like an old woman. For many months I begged for food in order to keep my two children alive; and even after the war was over, I, as the wife of a German soldier, did not have the right to ask for ration tickets. We did not have bread, sugar or flour. At the same time I worked at a construction site.

"Nothing helped me as much as my faith. I survived all the adversities with God's help. And because I never stopped entreating the Blessed Mother for my husband, finally he came back. For all those years he was in a Russian prison. He said he wrote to me but I never received a letter from him. When he came back he was punished by being sent to work in the coal mines. Both of us suffered so much. Even when he was back I had to worry about him underground in the mines. Later he found work in Vitcovice and life became a little better. I gave birth to



A memorial service, including the celebration of Holy Mass for the repose of the soul of

Franišek (Franta) Kordač,

***will be held on Tuesday, 15. March 2011,
at 11:00 am at the Pope John Paul II
Polish Center, 3999 Rose Drive,
Yorba Linda, CA.***

A reception in the Parish Hall will follow.

our third daughter, but the wounds my husband suffered at the front and other disabilities weakened him and he died very soon. This is my story, typical of many lives here in Hlucinsko, even to the thousands. Every family carried a heavy cross,” added Gertrude Paculova, sadly.

They call it Prajzsko

Because the people in this region were originally the citizens of Prusko they refer to it popularly as “Prajzsko.” From the times of Prusko what remains is the value for cleanliness and order. Until the seven year Prusko-Austrian war at the end of the eighteenth century most of the population was Slavic, and their surnames witness to that fact. But during the time of Germanization on the Prussian side of the border for several generations, the people did not have Czech schools. In spite of it, most of them did not forget their original language. They called themselves “prusti Moravci.” It is true that, after the establishment of the first Czech Republic, the people in that region (Prusko) became citizens of Czechoslovakia but not all of them liked that; it was not their fault that they did not think in the Czech way any longer, but had adopted the German way.

“Collaborators and those working for the Secret Police existed all over the world and they were also present here during the Second World War and later in the Communist Totalitarian State in the region of Hlucin. But most people were good and honest. It did not matter whether they spoke Czech or German. What helped to keep the people loyal was our faith,” says 87-year-old Josef Nosiadek. Even if he felt Czech, he had to go to war as a German soldier, but now he remembers what his parents told him, “When in 1923 the International Commission came to our village to decide whether Pist should also belong to the Czechoslovak Republic, we showed them a unique reason. The crosses and statues in our village and the surrounding countryside from the eighteenth and nineteenth centuries were mostly engraved with the Czech language. Only when we were taken over by Hitler, did those who co-operated with the Nazis destroy all the Czech prayers and inscriptions on the monuments.”

There is only one home

The German government is trying to repay the citizens of Hlucinsko for all the suffering they underwent during and after the war. Those who claimed to be of German heritage received passports to be able to travel anywhere and to get work in Germany without any papers. Most of the people in the region, however, stayed at home. “I, with my three daughters, could have left then, and it was tempting because we could have found good jobs in Germany and our life would have been easier. But only one place is home, and we are Czech. Today I am grateful to God that we stayed here at home and that soon I can be buried in my native land,” said Gertrude Paculova as she concluded her story. Not long ago she reached ninety years of age.

You are invited to attend



OUR CZECH LITURGY

In SAN DIEGO our Mass will be on Saturday, March 19 at 4:00 in the afternoon at St. John's Church on the corner of Normal and Lincoln.

In LOS ANGELES our Mass will be on Sunday, March 20, at 1:30 in the afternoon at the Polish Center, 3999 Rose Drive, Yorba Linda, CA 92886. Immediately after Mass a meal will be served. A donation of \$10.00 is requested, \$5.00 for parky.

IN SAN FRANCISCO the Czech Mass will be on Sunday, March 27, at 11:00 in the morning at Star of the Sea Church.

For EASTER (April): SF 10; SD 23, LA 24.



Blahopřeme !

Lucia and Bert Lindsey were married on February 12 at the Polish Center by Bishop Peter. Frank and Lidia Onderka were witnesses.