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IN ENGLISH

Czech Mission

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www.czechchurch.org



St. Agnes of Bohemia, feast-day Nov. 13

1211 - 2011

800 years after her birth

John Paul II. "Fed the hungry, nursed the sick, cared for the elderly, encouraged the uneducated, and so was able to spread peace and reconciliation, to deliver comfort and give new hope."

CALIFORNIA / NOVEMBER 2011

You are invited to attend



OUR CZECH LITURGY

In SAN DIEGO our Mass will be on Saturday, November 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, November 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 our Mass will be on Sunday, November 27 at 11:00 in the morning at Star of the Sea Church, 4420 Geary Blvd, San Francisco, CA.

For Christmas/December: SF 18, SD 24, LA 25.

In Loving Memory of Michael Krato

Born
January 22,
1940



Died
December 1,
2006

So faith hope and love abide, these three, but the greatest of these is love.

1.Cor. 13,13

OCTOBER 2011

Total collections for operation of the California missions:
\$2,055.00

SD collection \$255.00, for Velehrad \$60.00 LA collection \$860.00, meal \$270.00, for Velehrad \$25.00; SF collection: \$670.00, for Velehrad \$293.00.

November intentions \$2,390.00.

Mission Expenses: \$2,193.00

\$1,000.00 Bishop's salary; 500.00 (rent for Polish Center (200), SF church (250), and the hall in San Diego (50); 280.00 (travel to SF, gas, car maintenance); Věstník publication : \$149.00 +264.00 (postage).

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 WILL CONTINUE TO EXIST ONLY AS LONG AS WE 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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LISTOPAD • NOVEMBER

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4. +Antoinette Chemlir - Karen Miller, dcera
5. +Dr. Luďka Kozlíka - manželka Brigitte
6. +Jana Dobiáš - Hana Paulsonová, sestra
- 7.+Dr. Viliam Jonec - manželka Marta
- 8.+ Sister Jane Paulovic - Evelyn M. Holicky-Puhala
- 9.+Karla Nováka - manželka Inka a dcera Irenka
- 10 +George Martinku - Jean Hoard
- 11 +Marii Jordánovou - syn Pavel
- 12..+Bret Dolejšího - manželka Donna
13. +Zdislava Musílka - Marcy Musílek
14. +Pavla Kryšku - manželka Eva
15. +Michaela Kratochvíla - sestra Anna Pařezová
16. +Benjámina F. Raineshe - manželka Jarka s rodinou
17. +Josepha V.Reichert - wife Jane
18. +Raymunda Dvorského - manželka Marie
19. +Michael Krato - John Krato, otec
20. +Veronica Sujak - Jean Hoard
- 21+ Jiřinu Jordánovou - manžel Pavel
- 22 za živé a zemřelé členy české síně Karlín - Joe Kocáb
23. +Ignáce Puhalu (4.výr.+) - manželka Evelyn
- 24 +Jana Grossla (1 yr +) - manželka Vlasta a rodina
25. +Miloslav Marik - manželka Edith
- 26 + Petra Vranu - manželka Jarka
27. +Michaela R. Krato - otec John
- 28.+ Frances Kokta - Petr Král
29. +Vieru Slavojovou - Dezider E. Slavoj, manžel
30. +Stanley Brožek - manželka Agnes

THE ACT OF CONTRITION

O my God, I am heartily sorry for having offended you. I detest all my sins because of your just punishments. But most of all because they offend you, my God, who are all good and deserving of all my love. I firmly resolve, with the help of your grace, to sin no more and to avoid the near occasions of sin. Amen

FROM THE DESK OF BISHOP ESTERKA

Dear Friends of our Czech Mission in California



Thanksgiving Day (Thursday, 24/11) is approaching. This is the traditional American holiday second only to Christmas. It is not a religious holiday and yet expresses what should be, and is one of the fundamental virtues of all of us. We all should realize the many benefits which we receive and for which we should be grateful. Parents, friends, siblings, colleagues and people who work for us have done many good things for us. I'm often grateful for your support to our mission, for your financial support but also for helping with the preparation of the altar and the space around the altar, as it was to be last Sunday in San Francisco. Women, thank you for the food service after the Holy Mass, and to the men for preparing the space and finally for cleaning the room. I am grateful to the kitchen helpers for the preparation and distribution of meals. We must be grateful to our parents but especially to God for our life, Lord Jesus for our redemption, the Holy Spirit for our sanctification. I thank so many of you for your unselfish support of our work.

The feast of Christ the King (November 20) ends the liturgical year 2011, and 27 November is the first Sunday of Advent, ushering in a new liturgical year. On the sixth of December we celebrate the feast of St. Nicholas, an important day especially for children. I would like to invite you to be present for St. Nicholas' appearance during our November Masses, and it is rumored that he comes bringing gifts for good children.



As you can see from the photos on page 7, on Saturday, the 15th of October, the presidents and vice-presidents of our California mission met at the annual meeting of the Board in Velehrad. We reviewed the overall status of each mission, and we tried to prepare plans for the future.

Different faces of Czech and Moravian Catholicism

The Catholic Weekly 44/2011

The Moravian Church is broad, as wide as the Moravian lands. There true faith is sometimes mixed with superstition, sometimes with a little paganism, and is able to assimilate itself into different currents - focolarinis, charismatics, Eucharistic Society, Legion of Mary, Opus Dei, a secret church, neocatechumenate, and the Bishops, the clergy and all the redeemed people- are embraced without problem. Czech Catholicism is principled, sharper, edgier, ready to fight for its cause, and die a martyr's death with banner in hand. A Moravian Catholic is also ready to die a martyr's death, but does not fuss about it and does not invite cameramen for the occasion.

Let's look at these different approaches. Prague priests speak of the devil carefully, rather emphasizing the theme of temptation, and how when we fast, suddenly we feel the hunger in our inner demons and they are actually, after all, the devils of our unconscious, and so on and so forth. In Prague, there is a lot of talk about Freud and Jung on individuation, mystery religions, and psychology. To the contrary, for the Moravian pastor the devil is unproblematically a real person, and the faithful listen to his sermons calmly. In Prague, if a priest would hesitate to give Holy Communion in the hand they would kick him out. In Moravia pastors refuse to give it in the hand. One pastor even told me that the floods in Moravia in 1997 began when priests began to give communion in the hand. A blind wanderer from Austria once took a bath in the water of Lechovice Fountain and was cured. People accepted it, for after all, these things happen and miracles belong to the world order - along with angels, fairies and apparitions of the dead. In Prague is such a thing would not happen because no fairies live in Bohemia. When the Virgin Mary appeared to a forester at Turzovka, the Czech Catholic asks, "how is it possible?" while the Moravian Catholic asks "what did she want?"

What you will not see in Bohemia

When our eighty-four year old parishioner Mr. K. stood up at the pulpit in the church and told them about his dream when, in the church he saw a bright light and the Virgin Mary, the church's patron, no one laughed and no one accused him of trying to be important.. We simply went home and accepted it as his experience. For us in Moravia the world is still full of miracles. When there is a pilgrimage to the Moravian Žarošice, there are as many as 46 Marian statues which come from the surrounding parishes! In the evening there is a procession, where four men carry the statues with a flashing lights, followed by young people in costume. Whereas this is normal in Moravia you would not see such expressions of faith in Bohemia.

Dasha Kovařík: Oton Kovařík, manžel; Karel Finek, bratr; Jiřina Finkova, sestra; Jiří Finek, bratr; Miloš Halouzka, Jan Dobiaš, George Karger. **John Krato:** Mike Kratochvil, Anna Kratochvil, Veronika Vzabloudilová, Maria Munoz, Jose Linares, Otto Balcarcel, Margarita Munoz, Pelan Briscoe. **Eva Kryska:** Pavel Kryska a syn Martin, Marie Janků, Jan Janků. **Josef Kyntl:** Josefa Kyntla, Marii Kyntlovou, Elišku Kyntlovou, Růženu Kyntlovou. **Peter Mačaj:** prarodiče, rodiče a bratry. **Edith Mařík:** Miloslav Mařík. **Frank Miksa:** Mirku Miksovou, manželku. **Irenka Nováková:** Karla Nováka a zemřelé členy rodiny Novákovy. **Frank Onderka:** rodiče Marii a Aloise Onderkovy a bratra Viléma a Eduarda Onderkovi. **Anna Parezová:** Anna Kratochvílová a Jaroslav Kratochvil, rodiče; Jára Mirek a Míša Kratochvil bratři, Rudolf Pařez, tchán. **Frank Picha:** rodiče Alena a František Pichovi. **Evelyn M. Holický Puhala:** za zemřelé v rodiny Holický, Hrusecky, Puhala, Rasla, Pochily a Charsky. **Jane Reichert:** Joseph V. Reichert, Jan a Jolanta Jakobovi, Jan Jacob, Hynek Jakob, Marie Jakobová, Ema Anderlová, Karel Anderla, Svata Jakobová, Irena Matlášková, Kamila Hartmanová, Irma Filipová, Věra Maglionová, Milan a Kamil Hartman. **Veronika Šimánek, Marie a Jan Wimmerovi:** Rodinu Ulrichovou, Wimmerovou, Šimánkovou. **František a Helga Skovajsovi:** rodiče Skovajsovy a Mrkvovy, MUDr. Aloise a Miroslaava Skovajsovy. **Bertha Srnková:** Alfred Srnka, Marie a Anthony Wagner, Bernie Roberts, Fred a Hedy Srnka, Joe Zilvar, Joe Kalar, Sr. **Miroslav Svatoš:** Milušku Svatošovou. **Vegvary Milada:** Miladu, Bedřicha a Radomíra Hudečkovy, Randola Bottenberga. **D.H Vernak:** rodinu Šondovou, rodinu Karešovou, rodinu Hansen. **Lada a Aška Zrzavý:** rodinu Frolíkovu, Zrzavou a Štichovu.

Intentions which arrive later than November 7 will be in the December Věstník.





BĚHEM LISTOPADU PAMATUJEME NA TYTO DRAHÉ ZEMŘELÉ:

*Já jsem vzkříšení a život; kdo věří ve mne, byť i umřel,
živ bude, a každý, kdo žije a ve mne věří, neumře na
věky.*
—(Jan 11,25)

Paul Bayer: Paul Klima, Mary Clark, zemřelé r rodiny Bayerových. **Jana a Daniel Botcha:** rodinu Botchovou a Zajíčkovou. **Jiří a Anna Bures:** naše tatínky Františka a Josefa. **Anežka Brožková:** Stanislava Brožka, za rodinu Brožkovu a Havlíčkovu, Věru Svobodovu, Jana Dobiáše. **Karen Chemlir Miller:** Antoinette a Charles Chemlir, Marie Louise a Anton Warnuska, Frances a Karl Chmeliř. **Jan Charvat:** Eva Taxová-Charvátová, Josef Charvát. **Dagmar Cívínová:** manžela Pavla a rodinu Cívínovu a Hodkovu. **Jiřina Cymbálová:** Vladimíra Cymbála. **Jindra Dobias:** Jana Dobiáše. **Donna Dolejší:** Břetislava Dolejšího. **Charles A Dvorak:** Karla Dvořáka, Boženu Smolíkovou, Grant a Ruth Ferguson, Marian Johnson, Bedřicha Moravu, rodinu Dvořákovu, Cernovu, a Novákovu, Hynka a Jindru Varmušovi, Edu a Věru Jílkovi. **Irena Halouzková:** rodinu Halouzkovu, Dr Miloše Halouzku a syna Jiřího a dceru Lidušku. **Anna a Josef Hrobářovi:** za Marii a Jaromíra Hrobařovy, za rodiče Marii a Jana Hrobařovy, Marii a Antonína Šotlovy, rodiče Jana a Annu Vaďurovy, Martu a Josefa Vaďurovy, švagra Josefa a švagrovou Marii. **Paulette Louise Hruska:** Bernard Hruska, Philomene and Jean Mario, Marta Vačkář. **Joe a Helen Jakl:** Oldrich a Marketa Chalupa, Josef a Barbora Jakl, Karel Zbořil. **Milada Jednoržcová:** rodiče Miladu a Václava Vilímkovy, rodiče Libuši a Antonína Jednorožcou, rodinu Peškovu Hořejši, Kloubských Rádosnikovu Vilímkovu. **G.D.Jelinek:** Ing Ctibor Borek Jelinek a rodina Jelinek a Gentile. **Marta Jonec:** Dr. Viliam Jonec, Jolana Srsen, Otto Bartosik. **Jerry a Marie Kletečka:** rodinu Kletečkovu q rodinu Veletovu. **Jarka Klima:** Pavla Klímu, rodiče Bártovi, rodiče Klímovi, Milu Pruchovou, švagra Karla Zoulu.

In Prague Christians are slowly discovering the power of the mystical traditions and the customs of the old days. They discover old hymns, forgotten but now newly introduced into the celebration of the Eucharist. In Moravia people have always sung those same songs during the Mass and they remain part of daily life. In Prague they are discovering tradition; in Moravia people live tradition.

Have things in place

Prague Catholics choose either the ODS, green, KDU-CSL, or the Social Democrats, and pastors urge caution before the election, so that people would vote wisely. In Moravia, the pastors do not need to bother: the belief in tradition, in God and the KDU-CSL is simply a given and they don't care what is happening in Prague. Political orientation in Moravia is a matter of faith, not speculation, and is totally independent of the specific political orientation. Politics is often decided in a wine cellar in Moravia. A Prague Catholic is interested in working for *aggiornamento*, is interested in bringing modern liturgy closer to today's life, with guitar Masses, new tunes, and trying to liven things up by translating liturgical texts into modern Czech. Moravian Catholics continue to pray in the old traditional language. After the Second Vatican Council they fiercely resisted moving the altar to the center of the church. Finally they accepted the new layout. But now when some traditionalists today are shifting the altars back, they face the same opposition. Of course, it's not a question of theology; rather it is about things in the Church staying the way they were. They like what they are used to. They don't like that priests are changed every two years. When they go to church on Sunday morning they want to see the same priest, have the Mass the same hour and have their same place in the pew. Why do people always try to change things?

Weddings in May and other things ...

In Prague, they no longer have funerals; in Moravia, the funeral is filled with traditional customs. The provenance of the priest is to go to the house of the deceased, bless the house and grave with holy water, and of course use lots of incense.

Moreover, in some villages there are no marriages in May. In an unnamed village in Moravia I had four weddings the second last Saturday in April, and six weddings the last Saturday, and in June another six weddings. There are no weddings in May. A Prague Catholic would wonder why. The answer is simple: in May everyone knows there are no weddings, including the parish office, and this custom is generally respected without question.

In Prague everybody discusses the words of consecration because the formula “Jesus died for all” is being changed to the traditional formula “Jesus died for many.” In Moravia people are thinking about the music and what trumpet fanfare will be played after the words of consecration. Some priests refuse the fanfare at Mass but usually play it on pilgrimages. If someone suspects in Moravia, that recently a new practice is recommended in the General Assembly, it is ignored and has zero impact on the liturgy. In the Spring, the blessing of the fields takes place in Moravia. In the fall, they bring the harvest to the church out of gratitude: grain, corn, pumpkins, and the crops from vineyards and gardens. After the blessing the produce is taken and laid at the foot of the cross in the fields and other religious places. Some of these things are obviously outside the boundaries of Catholic theology.

Nothing but sin!

In Prague the penitents open their hearts to the confessor. They enter upon rather long and deep conversations where feelings are more important than deeds. The whole Liturgy of the Sacrament of Reconciliation is a long process - the circumstances of sin are widely discussed, including the weather and how the sky was covered with clouds. In Moravia, we want to hear mainly about sins, briefly and clearly, deeds, not feelings, and the Sacrament which takes longer than three minutes is considered excessive. Can't you see that long line stretching in front of the confessional? One legendary corpulent Moravian priest was known to come out of the confessional shouting at the waiting penitents: "Sins, sins! I want to hear nothing but sin! I want just the meat not the gravy! " Fragile Prague penitents would probably not be able stand such an onslaught, but in Moravia, that wouldn't discourage them and so, the priest in question would still have to deal with the long line of people interested in forgiveness.

Correcting the record

Michael Kratochvil, brother of Anna Parezova, was born March 2, 1944, in Prague. After the occupation of Czechoslovakia in 1968 he came to the United States where he achieved great success in the culinary arts, and won its highest prize, the Escoffier. He worked as executive chef in the finest hotels. Michael died on October 5, 2011 at a hospital in San Pedro. His sister Anna and her husband were on board an aircraft, returning from the Czech Republic at the time of his death. Michael was a strong Catholic throughout his life, thanks to his parents influence during his childhood.



sister, Anna

THIRD ANNUAL MEETING OF VELEHRAD BOARD



Left to right: Petr Peterka, President San Diego Mission, Jan Dedek, President (sharing San Francisco Mission leadership with Daniel Botcha and Frank Skovajsa not in attendance), Bishop Peter Esterka, John Krato and Frank Blazek, President and vice-president LA/OC Mission.

In Loving Memory of **Břetislav Dolejší**

How quickly time passes

On the 28th of October we commemorated the first anniversary of my husband's departure for eternity. I remember him every day, his laughter and sense of fun. The world would seem like heaven if I could have him back. Remember him with me.

Wife, Donna Schwenke-Dolejsi



Bearing in hope that God will be the resurrection from the dead of both the righteous and the unrighteous. Acts 24.15