

VĚSTNÍK

IN ENGLISH

Czech Mission

www.czechchurch.org

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

Born

20 June 1211
Prague, Bohemia

Died

2 March 1282
Prague, Bohemia

Honored in

Roman Catholic
Church, (Order of St.
Clare and the Czech
Republic)

Beatified

1874 by
Pope Pius IX

Canonized

12 November 1989,
Vatican City, by
Pope John Paul II

Major shrine

Monastery of
St. Agnes, Prague,
Czech Republic

Feast

13 November

Patronage

Czech Republic



Agnes of Bohemia: Princess, philanthropist and abbess

CALIFORNIA / NOVEMBER 2014

You are invited



TO OUR CZECH LITURGY!

In SAN Diego our Czech Mass will be held on **Saturday, November 15 at 4:00 pm** in the hall of the Church of St John the Evangelist (corner of Normal and Lincoln). Refreshments will follow.

In LOS ANGELES our Czech Mass will be held on **Sunday, November 16, at 1:15 pm** in the Polish Center, 3999 Rose Drive, Yorba Linda CA 92886. After Mass a meal of gulaš will be served. A donation of \$10.00 is requested, \$5.00 for parky.

In SAN FRANCISCO our Czech Mass will be held on **Sunday, November 23, at 11:00 am** in the auditorium of STAR OF THE SEA Church, 4420 Geary Blvd., San Francisco, CA, 94118. Refreshments will follow.

MARK YOUR CALENDAR: Christmas Masses: SD 24, LA 25, SF. 27 December.



Agnes was beatified only in 1874. Pope John Paul II canonized Blessed Agnes a few days before the Velvet Revolution, a non-violent revolution in Czechoslovakia that saw the overthrow of the authoritarian Communist government. While she was known by her contemporaries because of her supposed visions and healing, such as her prophecy that King Wenceslaus would be victorious in his battle against the Austrians, her canonization was based on her practice of the Christian virtues of faith, hope and charity to an extraordinary degree, and the Church's view is confirmed either through a miracle granted by God in answer to the saint's prayers or, as in this case, by the continuing devotion of the Christian faithful to a Saint's example across centuries. Though Agnes died in 1282, she was still venerated by Christians around the world more than 700 years later. She was honored in 2011, the 800th anniversary of her birth, as the Saint of the Overthrow of Communism, with a year dedicated to her by Catholics in the Czech Republic.

FROM THE DESK OF BISHOP ESTERKA

Dear Friends of our Czech Mission in California



It was a good time ... A great success. I mean the celebration of the 50th anniversary of our mission in California. I myself was not present at the birth of the Czech mission in California. Fr. Adolf Pelikan, SJ, has to be considered the founder, when he came out of cold Canada into warm California, first in San Francisco, where he settled at the Jesuit University and began his spiritual work among refugees from communism in Czechoslovakia. There in San Francisco I met him at Czech Holy Mass celebrated on a summer Sunday in a small chapel on the grounds of the University. It was an interesting meeting not only with Fr. Pelikan, but also with many expatriates, refugees from their homeland. Later I learned that, after a quite unpleasant winter, which is often what the summer months in San Francisco feel like, Fr. Pelikan moved to Los Angeles, about 350 miles south, where he found an even greater number of fellow-Catholics and a far warmer environment. Here, too, he took advantage of the hospitality of his Jesuit confreres and settled in the Jesuit parish of the Blessed Sacrament in Hollywood, where he helped mainly in the confessional. He soon gathered around him compatriots, Bohemia and Moravian, again newly escaped from communism.

They began to organize in a small parish, which he managed. Newly arrived refugees from Czechoslovakia, they longed for Czech worship, longed for Czech hymns, longed for home-cooked meals and national songs, longed for jokes in their maternal tongue. And it was all motivation to establish a Czech parish.

Fr. Pelikan died unexpectedly while he was making a spiritual retreat in Fresno. It was on November 18 in 1969. In his place the Jesuit superiors sent his confrere Father Jaroslav Popelka, who, before coming to California, was already in Canada among the Indians. Later he ministered from the Moravian-Slavic parish of St. Anthony of Padua in Chatham, Ontario. There the Holy Mass was in the Czech language, as was most of the teaching and devotion. It suited Fr. Popelka very well, for he adapted quickly to particular circumstances and learned local customs. Soon he got used to the local conditions and parishioners got used to him. Both priest-missionaries in California were well received, and took care of expatriates not only in Los Angeles, but also in San Francisco, where they drove several times a year to have the Czech Mass, visit sick countrymen, and participate in cultural activities.

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In time Fr. Popelka expanded the mission to San Diego. He died on September 30, 1987, the day of the departure of Bishop Škarvada from his visit to Los Angeles.

After the unexpected death of Fr. Popelka, the California mission remained vacant. Only later came Dmitri O. Colankin from Rome and worked here in California until the canonization of Bl. Agnes of Bohemia in 1989. Then Fr. Peter Esterka came to California and settled in Orange County, where our mission bought a house, which we named Velehrad. It became the center of our mission.

We have looked back in gratitude. Now it is time to focus on the future. Often what we did in those past years was from necessity; the future may demand of us even more courage and creativity.



600 years ago Jan Hus went to Constance, and never came back

Prague October 10 (ČTK) - priest and religious reformer Jan Hus, according to historians, was an example of principle, courage, freedom of conscience and willingness to stick to the truth. 600 years ago, on October 11, 1414, he left the Jan Hus Castle in Central Krakovec and went to the German Charnel House. That was several months after the Church Council condemned him to death, and on July 6, 1415 he was burned at the

stake.

Jan Hus was born in Husinec at Prachatice around 1370. He studied at the University of Prague, where he became a master of liberal arts. Soon he moved to the teaching staff of the University and at about thirty he was ordained a priest. From 1402 he was a preacher at the Bethlehem Chapel, where he developed his ideas calling for the revival of the Church and society. In 1409 he was elected rector of the university.

Hus, among others, sharply opposed the sale of indulgences, and provoked Pope John XXIII. In 1414 he got an invitation to the church council convened in the Rhineland town of Constance, where he went in thinking that he could defend his reform program before the elite Christian scholars. But this failed and he was condemned as a heretic.

From the Vatican, in 1999, came a landmark change in the perception of "heretics" when the then Pope John Paul II expressed regret for Hus' cruel death, and recognized him as a reformer of the Church.

It is not too much to say that Hus and his followers have succeeded in changing the practice of the Catholic Church itself.

ON KINDNESS

By *AMY ALKON* LA TIMES, SEPTEMBER 25, 2013

In Los Angeles, you can call 311 to get a stack of old mattresses removed from your alley; I don't see why there isn't some number to summon aliens with a giant ray gun to pop down and vaporize the guy marching back and forth in front of my house, yelling into his cellphone.

We're all experiencing more daily rudeness than ever, to the point where there seems to be a revised Golden Rule: 'Do unto others ... whatever you think you can get away with.'

Pundits are quick to blame technology, too much parenting, too little parenting and the reality TV empire.... But science tells another story: We have lost the constraints we had on our behavior for millions of years of human history. In short, we are rude because we are now living in societies too big for our brains. I came to this idea via the finding by British anthropologist Robin Dunbar that there's a "magic" population limit — approximately 150 people — beyond which civility breaks down. In a society of 150 or fewer, where everyone knows everyone else (like the small bands in which we evolved), concern for reputation keeps people from acting out. But there's no need to worry about reputation when you are surrounded by strangers, as we so often are these days, and it's transformed our society into a free-for-all for the piggy and entitled.

We obviously can't turn the clock back to a world where everybody knows everybody. What we can do is use my "society's too big for our brains" concept to bring back some of the constraints and benefits of the small societies in which we evolved. This starts with letting empathy — "How would I feel if that were done to me?" — be our behavioral guide, rather than whether we know the person we are about to do it to. Admittedly, some rudeness is a result of good people just not being mindful. If their behavior is pointed out to them, they will generally express embarrassment and apologize. A small kindness that's no big deal when you do it for someone you know is an incredibly powerful act when done for a stranger.-

For example, a friend came upon an older lady fanning herself on a bench on a hot Boulder, Colorado, street. The woman asked my friend where she could get a Diet Coke. My friend went up the block, bought a Diet Coke, came back and handed it to the woman. "Oh, my God!" the woman shouted. "You're kidding me! God bless you! I can't believe you did that!" It's pretty amazing. A small kindness that's no big deal when you do it for someone you know is an incredibly powerful act when done for a stranger

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WELL-KNOWN CZECH PAINTING OF SVATOPLUK
DONATED TO MISSION BY JITKA ROLLOVA



This is a detail from the antique painting which will be displayed in the fireplace room at our Velehrad near the portrait of Fr. Pelikan by Mister Egr. It is hoped that the Svatopluk painting will be a source of education about the early history of Great Moravia as well as the intimate connection between Slovak and Czech homelands. It is not signed. Does anyone know the artist? The painting depicts a story.

The Great Moravian king Svatopluk had three sons who quarrelled who will succeed their father as the king of Great Moravia. According to traditions, the eldest son was the heir of the throne, however all Svatopluk's sons wanted to rule the country.

Svatopluk asked his sons to come to him before his death. The sons were surprised because Svatopluk asked them to bring three twigs with them. He gave a twig to each of the son and asked them to break it. The young noblemen could easily break it. Then he asked them to tie together three twigs and asked them to break them again. However, the sons could not do that.

Then King Svatopluk told his sons: "My sons, if you are united and help each other, you will be strong and no enemy will defeat you, just as you could not break the three twigs. However, if you quarrel, you will be defeated and your kingdom will be taken by your enemies."

Svatopluk's sons stopped quarrelling and the king appointed his eldest son the heir to the throne.



Svatopluk I,

also known as Svatopluk the Great, was a ruler of Great Moravia, which attained its maximum territorial expansion during his reign (870–871, 871–894).

Svatopluk's career started in the 860s, when he governed a principality within Moravia, the location of which is still a matter of debate among historians, under the suzerainty of his uncle, Rastislav. In 870 Svatopluk dethroned Rastislav, who was a vassal of Louis the German, and betrayed him to the Franks. Within a year, however, the Franks also imprisoned

Svatopluk. After the Moravians rebelled against the Franks Svatopluk was released and led the rebels to victory over the invaders. Although he was obliged to pay tribute to East Francia under the peace treaty concluded at Forchheim (Germany) in 874, he was able to expand his territories outside the Franks' sphere of interest in the following years. His forces even invaded the March of Pannonia within East Francia in 882.

Svatopluk established a good relationship with the popes, and he and his people were formally taken under the protection of the Holy See in 880. Pope Stephen V even addressed him as "King" in a letter written in 885. Svatopluk seems to have wanted to appease the German clergy who opposed the conducting of the liturgy in Old Church Slavonic, and he expelled the disciples of Methodius from Moravia in 886, after their teacher's death.

Not long after his death Svatopluk's realm of Great Moravia collapsed in the midst of a power struggle between his sons and the intensifying Hungarian raids.

Svatopluk, whose empire encompassed the whole or parts of the territory of modern Slovakia, has occasionally been presented as a "Slovak King" in literary works since the 18th century, the period of the Slovak national awakening.

From Wikipedia, Svatopluk I

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.

— sv.Jana 11,25-26

Eugenie Berberian: Robert Dvořáček, Evža Teba, Marie Kment Baumgarten, Antonín Havlan, Eliška Havlanova. **Frank Blažek:** Smotnik Family, Blazek Family, Stooks Burn Family, Lipčik, Klauz Family, Btach Family, Dunlap a Cerenchenko Family. **Jana Botka s rodinou:** rodinu Botcha a Zajíček. **Anežka Brožková:** Stanislava Brožka, za zemřelé členy rodinu Brožkovu a Havlíčkovu. **Anna a Jiří Bureš:** rodiče Burešovi a Šuránovi. **Marti Cengr:** Thomas Cengr. **Jan Charvat:** Eva Taxovi-Charvátová, Josef Charvát. **Mirek a Chybík:** Alfred a Britta Pitauer, Hilde a Alfred pistauer Sr., Otto Riedl, Maria Gross, Miroslav a Josefa Chybik, Henry Vicenik, Mildred Voller, John a Emily Svec, Josephh Borysek, Lada Gajda. **Charline Gajdoš:** Jaroslav Gajdos. **Irena Halouzková a dcery:** za žive a zemřelé člany rodiny Halouzkovi. **Nancy Haymond:** Jaroslav Slajer, Karolina Slajerová, David Charles Haymond. **Evelyn Holicky-Puhala:** pro umrti ve rodinku Holicky, Puhala, Hrusecky, Pochily, Charsky, Rasla. **Manželé Horníkovi:** rodiče manželů Horníkových, Bret Chlupa, Lidku Petráňovou. **Anna Hrobařová:** Josefa Hrobaře, Jaromíra a Marii Hrobařovi, Annu a Jana Vádurovi a dcera Anna, za rodiče Marii a Jana Hrobařovi, sestru Marii a Antonína Šoklovi, bratra Josefa a Martu Vadurovi. **Jana Janak:** Mirek Janak. **Milada Jednorožec:** Miladu a Václava Vilimkovi, rodinu Jednorožcovu, rodinu Hořejší, peškovu, Jana a Marii Rokosníkovi, rodinu Vilimkovu, Greg Brown a rodiče. **Marta Jonec:** Viliam Jonec, Jolana Srsen. **E Khodabakhshi:** Dr. Premysl Tuma.

→

Jerry a Marie Kletečka: rodinu Kletečkovu a Veletovu. **John Krato:** Anna Krato, Michael Krato, Conuelo Munoz, Jose Linares. **Peter Macaj:** Lucaš a Antonia Mačajova, František a Marie Šavrnová. **Frank Onderka:** rodiče Marii a Aloise Onderkovi a bratři Viléma a Eduarda, Maria Fernandez Tuesta. **Anna Parezová:** Anna Kratochvílová, maminka, Jaroslav Kratochvíl, otce, Jaroslav Kratochvíl, Jr. bratr, Miroslav Kratochvíl bratr, Michael Kratochvíl. **Alena a Pepa Řeháček:** Rodina Málkova, Rodina Řeháčková. **Jane Reichert:** Joseph V Reichert, Jan a Jolanta Jakob, Marie a Hynek Jakob, Milan a Svata Jakob, Karel a Ema Anderla, Irma Filípové, Věra Matlásková. **Helga a František Skovajsa:** rodiče Skovajsovy a Mrkvovy, Alois Skovajsu a Miroslava Skovajsu. **Bertha Srnková:** Alfred Srnka, Bernie Roberts, Marie a Anthony Wagner, Fred a Hedy Srnka. **Milada Vegvary:** Bedřich Hudeček, Radomir Hudeček, Ludmila Hudeček. **Marie Wimmer s dětmi:** Rodina Ulrichová, rodina Šimánková, rodina Wimmerová. **Alice Wuerch:** Deceased members of the Willett-Wuerch families. **Rita Zilvar:** Joseph Zilvar.

Božena Cupalová
1912 - 2014

Božena Cupalová, sister-in-law of Frank Cupal, one of the first significant donors to Nepomucenum College in Rome, died on October 16, 2014, one day after her 102nd birthday. She was born on October 15, 1912, and spent her childhood in Blatnice, a small village of perhaps 2000 in southern Moravia. Then in 1927, with her brother Frank, she travelled to America to find a better life. She married Peter Cupal on October 7, 1934. His family had emigrated from the village of Prusanky (about 20 miles from Blatnice). They settled in Swarz Creek, Michigan. Her son wrote, "My mother belongs to a special generation. She endured many hardships, including the immigration to a new land with hardly more than the clothes on her back, the Great Depression, two World Wars. She also has seen an era of tremendous technological change—from the days of the horse and buggy to space travel."

May she rest in peace . . .

ÚMYSLY NA MŠE SVATÉ:

LISTOPAD • NOVEMBER

- 1.+Jana Planner, M.D. - manžel George
- 2.+Marushka Korbař (výr.+ 2006) - přátelé
- 3.+Frances French (+2.11.2009)- přátelé
- 4.+Božena Cupalová (+16.10.2014) - Lili Antoš
- 5.+ Frank Cupal s díky za podporu Nepomucena
- 6.+J.V. Reichert - manželka Jane
- 7.+Dr. Viliam Jonec (5.výr.+) - manželka Marta
- 8.+Karla Nováka - manželka Inka a dcera Irenka
9. za uzdravení Franka Onderky (birthday).
- 10.+Dušan Krištof - sestra Růžena
- 11.+Dr. Lud'ka Kozlíka - manželka Brigitte
- 12.+Jiřinu Jordánovou - manžel Pavel
- 13.+Zdenka Zemánka (+ výr.) - manželka Anna s rodinu
- 14.+Pavla Kryšku (10.výr.+) - manželka Eva
- 15.+Miloslava Mařika - manželka Edith
- 16.+Benny Rainesh (9.výr.+)- přátelé
17. za živé a zemřelé členy české síně Karlín - Joe Kocáb
- 18.+Raymunda Dvorského - manželka Marie
- 19.+Jaroslavu Raineshovou (+9/18/2014) - dcera Diana
- 20.+ Dr. Roberta Mařika - manželka Anna
- 21.+Annu a Josefa Nečasovy - přátelé
- 22.+Josefa Hrobaře- manželka Anna
- 23.+Petra Vranu - manželka Jarka
- 24.+Jana (4.výr.+) a Vlastu Grosslovy- dcera Vlasta Simpson
- 25.+Ing. Karla a Marii Škrobovy - dcera Eva a Ivo Plachý
- 26.+In gratitude for God' s gifts
- 27.+Dasha Kovařik (2.výr.+) - přátelé
- 28.+Mirka Janáka (2.výr.+)- manželka Jana
- 29.+Edwarda Onderku - bratr Frank
- 30.+Stanislava Brožka (11.výr.+)- manželka Anežka

cont. from p.5:

It's also likely to have cascading societal returns. Research by psychologist Sonja Lyubomirsky found that recipients of kind acts were almost three times more likely to do kind acts for others.

So simply by regularly reaching out to our co-humans, we can transform our society, little by little, from a vast strangeropolis to a really, really big neighborhood. The way I see it, a minimum of one kind act a day should be our self-imposed cover charge for living in this world. We get the society we create - or the society we let happen to us.

OCTOBER - 2014

Income from Mission collections: \$3,372.00

SD collection: \$258.00, *building fund* \$200.00; LA collection: \$909.00, meal \$498.00, *building fund* \$.00; SF collection: \$852, building fund \$293.00; November intentions \$855.00.

Regular Expenses: \$2,052.00

\$1,000.00 Bishop's salary; \$375 rent for churches; \$200.00 (gas, car maintenance); Věstník printing: \$232.00 +\$245.00 (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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