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St. Vitus Village

Dedication Schedule

Saturday, Sept. 8

Schedule for the official blessing and dedication of St. Vitus Village, the newly constructed three-story, 33 suites independent living facility for seniors:

• **6:00 p.m.** – Prayer service. The Most Reverend Anthony M. Pilla, Diocese of Cleveland, to preside. In St. Vitus Church, 6019 Lausche Avenue, Cleveland.

• **7 p.m.** – Procession to St. Vitus Village. Official blessing and dedication.

• **7:30 p.m.** – Hospitality and Social. In designated areas of St. Vitus Village.

St. Vitus Village, 6114 Lausche Avenue (formerly known as Glass Avenue) is a three-story, 33 suite European Renaissance design facility located in the heart of the St. Clair Avenue neighborhood. Future residents will have both indoor and outdoor parking as well as a Catholic Chapel, courtyard, and gardens.

This is a \$4.5 million housing initiative, the first permanent concentrated housing project to occur in the St. Clair Avenue neighborhood in 50 years.

Note: Part of Lausche Avenue will be blocked off just prior to and during the dedication ceremony. There will be secured parking.

Sister Wendy features Cleveland Museum of Art on PBS Specials

Famous "art nun" Sister Wendy Beckett, SND, will give audiences a special tour of The Cleveland Museum of Art as part of her special "Sister Wendy's American Collection" this fall on PBS.

Sister Wendy filmed the segment on the Cleveland Museum of Art in the summer of 1999 during which time she befriended Ursuline Sister Donna Kristoff who served as her driver. Sister Wendy also regularly attended daily Mass at St. Lawrence Church and the Benedictine Abbey before going to her museum shoots.

The six-part special began on Sept. 5 on Channel 25 with the Museum of Fine Arts in Boston. The second

segment will be on the Kimbell Museum of Art in Fort Worth, Texas. The third and fourth segments will be broadcasting starting at 8 p.m. on September 12, featuring the Metropolitan Museum of Art in New York and the Los Angeles County Museum of Art. The fifth and sixth segments start at 8 p.m. on Wednesday, September 19 and feature The Art Institute of Chicago and The Cleveland Museum of Art.

The Cleveland Museum of Art segment will be re-broadcast on WVIZ-TV at 8 p.m. on September 21, at 4 p.m. on Sept. 23, and at 10 p.m. on Tuesday, Sept. 25.

—Catholic Universe Bulletin



Sister Wendy Beckett, SND



Bishop Edward Pevec, (center) with Zeke and Charlie on Saturday evening, 25 at the Slovenian National Home on St. Clair in Cleveland celebrating Tony Petkovsek's 20-40-60 anniversaries. -- Left is Ed Vertovsnik, at right is Charlie Vrtovsnik. Bishop Pevec's homily and more photos are on page 4. (Photos by TONY GRDINA)

Lost in the Jungle for 8 Days

NOTE: Mr. Tomazic is a lawyer and owner of a legal material software company near Ljubljana. While vacationing with his wife on the island of Nevis somewhere in the Caribbean and on a hike there, he disappeared. After quite a few days of intensive search with no result, he one day struggled down the mountain where he was found, in bad shape, by the islanders. He had fallen into a deep ravine and in nearly total exhaustion got himself out. It is quite a story — Joseph Bernik.

by ANTON TOMAZIC

LJUBLJANA, Slov. — While attending the Lex Cybernatoria 2000 conference (dealing in my subjects, law and the Internet) I discovered a wonderful tropical paradise, Nevis, popularly known as the Queen of the Caribbean. With a population of only 10,000, beautiful, unspoiled nature, with just a hint of tourism, the island was idyllic. I decided that after 12 years of hard work I

had earned a real holiday for myself and my family.

There are not many places where you can walk hour after hour along incredibly pure, white sandy beaches without meeting a soul.

And so on Nevis with our son, seven-year-old Toni, we cut coconuts from heavily laden trees drooping over the sea, chopped them in half and drank the sweet milk inside.

Five-year-old Marjanca easily found all the shells she could wish for of all shapes and colors and as big as 20 centimeters. There are hardly words to describe the exotic Nisbet Plantation Beach Club that was our hotel. Two days before we were due to fly home my attention was drawn to the beautiful 985 meter high volcanic Mount Nevis.

Departure

Early on the morning of February 28, just as dawn broke over the enchanted island, I set out from our hotel on a one-day trip to climb Nevis. As a typical Slovenian, I was attracted by the prospect of looking down from the peak at the sur-

rounding villages and neighboring islands. In my youth I had been a mountain guide and marker of trails in the Alps, so I began my ascent undaunted, although I set myself six hours to reach the summit and six hours to return.

With the intention of reaching the summit by mid-day I was surprised at the thickness of the jungle (thorns, creepers, cacti, trees, rotting logs, waist-high grass, etc.) and I began to realize why hardly a local had been up the mountain.

There was no real path leading upwards and I had to expend an enormous amount of energy to make any progress. Occasionally I came across a piece of rope on a branch, which was evidence that others had experienced the same problem as I. Later I learned that many years ago someone else had been lost in that jungle for three days. Apart from some timid monkeys, I didn't notice any wild animals and didn't encounter any snakes or poisonous spiders.

(To Be Continued)

Slovenska Pristava Campers Prepare Steak Dinners

On Saturday, September 15, the Slovenska Pristava Campers Committee is conducting their annual Steak Dinner. The event will be held at Pristava with dinner served promptly at 6 p.m.

Dinner tickets are \$15.00 for the steak dinner, or

\$12.00 for the chicken dinner. Advance tickets are available through either Terri Vogel at 216-529-0579, or Tom Stepec at 440-942-4688. To ensure the availability of your dinner, ordering advance tickets by Sept. 10 is suggested.

Wine Festival at Pristava

The summer picnics at Slovenska Pristava will be concluded with the Wine Festival on Sunday, Sept. 16th. As is customary every year, we are going to have traditional food and drinks.

For entertainment we will again depend on Veseli godci orchestra.

Thinking About Sainly Bishop Frederic Baraga

by RUDY FLIS

One hundred and seventy-eight years ago in St. Nicholas Cathedral in Ljubljana, on Sept. 21st, Rev. Frederic Baraga received the Sacrament of Holy Orders.

How could the Rev. Frederic Baraga have even dreamt of which direction his priestly vocation would carry him? Who would believe the Slovenians could be blessed with two saintly men of God, Blessed Martin Slomšek and Bishop Frederic Baraga, one for the Slovenians and one for the American Indians, but both for God in the nineteenth century.

This September 22nd and 23rd in Lansing, Michigan, there will be a Bishop Baraga celebration. The gathering is festive and joyous, but most of all, prayerful, for the beatification of Bishop Baraga.

A powerful man, of slight built, iron will and an unwavering devotion to the Trinity and the Blessed Virgin Mary and the saints, aptly describes Bishop Frederic Baraga.

God cradled Bishop Baraga in his hands, as this devout missionary gave his all to save souls, no matter what the peril, distance or sacrifice.

As I read the printed material I have about Bishop Baraga, all from the "Bishop Baraga Association," I realize that what I consider great obstacles, Bishop Baraga saw only as opportunity to spread the word of God.

While Bishop Baraga's Indian guides slumbered, exhausted after a day's journey, Father Baraga woke up early and prayed for three hours each morning, before continuing the journey.

Bishop Baraga did not leave a stone unturned as he sought priests and funds to support the missions. Always short of priests, always short of money, he always pleaded for his cause, through letters and visits.

His journeys to Europe enabled him to recruit priests. His journeys and letters to Europe brought him money and material needed in his Indian missions.

One who was a help to his cause was Blessed Martin Slomšek, beatified Sept. 19, 1999 in Maribor, Slovenia by Pope John Paul II.

Perhaps a few well placed prayers to Blessed Martin Slomšek would help Bishop Baraga's cause. Blessed Martin Slomšek has helped him here on earth, maybe he can continue his help.

Mr. Cardinal, the Native American Indian who showed Therese and I "The Most Holy Name of Jesus Church" in Assinins, MI, and the school Bishop Baraga had built in the year 1843, said to us as we were leaving the beautiful church, "We need miracles."

Bishop Baraga was an extraordinary man of God. He never turned his back on the needy. Aren't we the needy? We need a miracle, don't we?

I would imagine Bishop Baraga, a humble man, is uncomfortable with all the attention we focus on him.

A shining example to all of us, he deserves it. So be it.

For information or literature about Bishop Baraga, call Elizabeth Delene 1-906-227-9117. Or write to The Bishop Baraga Association, 615 S. 4th St., P.O. Box 550, Marquette, MI 49855-0550, attn.: Elizabeth Delene.



Mr. Cardinal, Native American Indian, who showed Rudy and Therese The Most Holy Name of Jesus Church in Assinins, MI.

Historic Indian orphanage by "The Holy Name of Jesus Church. Note, the roof has fallen in.



100 WORDS MORE OR LESS

by John Mercina

"TRANSLATIONS OF FEMALE WORDS"

At the expense of being labeled a "male chauvinist", yours truly could not resist passing on the following words of wisdom received via E-mail:

"FINE – This is the word we use at the end of any argument that we feel we are right about but need to shut up. Never use FINE to describe how a woman looks. This will cause you to have one of those arguments."

"FIVE MINUTES – This is half an hour. It is equivalent to the five minutes that your football game is going to last before you take out the trash, so I feel that it's an even trade."

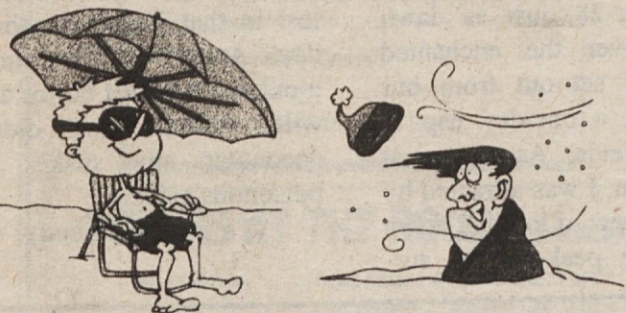
"NOTHING – This means something and you should be on your toes. NOTHING is usually used to describe the feeling a woman has of wanting to turn you inside out, upside down, and backwards. NOTHING usually signifies an argument that will last FIVE MINUTES and end with the word FINE."

"GO AHEAD – (with raised eyebrows) This is a dare, one that will result in a woman getting upset over NOTHING and will end with the word FINE."

"GO AHEAD – (normal eyebrows) This means 'I give up' or 'do what you want because I don't care'. You will get a raised eyebrow GO AHEAD in just a few minutes, followed by NOTHING and FINE and she will talk to you in about FIVE MINUTES when she cools off."

Parts 2 and 3 will follow, hopefully after there is a response from all the ladies regarding "male words". Please send your responses to John Mercina, P.O. Box 99251, Cleveland, Ohio 44199.

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Escape from Communism

by ANTON ZAKELJ,
translated and edited
by JOHN ZAKELJ (2001)

(Continued from last week)

Thursday, Nov. 4, 1943

I was at the dairy this morning, but nobody brought in any milk.

The committee on economic affairs asked me and one other person to go to each home in our village to write down who has what kind and what number of farm animals, how much food, etc. They sent a partisan guard with us. Today we started in the Nova Vas part of our village. At Gantar's they treated us to bread, apples, and brandy. Later we visited my fiancé's family, who invited me (but not the others) for supper.

Friday, Nov. 5, 1943

I waited an hour for a partisan to accompany me again. Finally, at 2 p.m., we went out and visited about 30 families. Nobody gave us anything today.

Saturday, Nov. 6, 1943

I visited more homes to document everyone's food supply. Most homes have only enough food for a few days, a week at the most. Everyone knows that we can't expect any help from anywhere. Somehow we have to survive.

More and more partisans are arriving from other areas and they are expecting to be fed. How can we feed them when we don't have enough food for our own people?

Sunday, Nov. 7, 1943

Rev. Janko Zagar said Holy Mass at 11 a.m. He had an eloquent sermon with the theme, "The truth shall set you free."

After Mass, Rev. Zagar started hearing confessions,

but a partisan soon walked up to the confessional, pounded on the door, and said: "Comrade, time for you to come to a meeting. You can listen to old women's drivel later."

I visited more homes today. One family treated us to an excellent dinner of chicken, bread and brandy. About 20 local partisans have moved in with them.

It snowed all afternoon - almost 5 inches. I went to visit Cilka at her house, but she had gone to ours. We met in the snow as we were both going back to our homes.

In the evening, another meeting, this time to celebrate the October revolution. There is not enough food for everyone, so they're providing entertainment instead.

Tuesday, Nov. 9, 1943

We hear that 1,500 Cosacks (who are allied with the Germans) are nearby and waiting orders to occupy Ziri.

Wednesday, Nov. 10, 1943

Food is becoming more and more scarce in our village. In addition to feeding our own 3,000 villagers, we now have 1,000 - 2,000 partisans to feed. Politkomisar Milan has ordered Lipe Potočnik to find more food, or he will deal with him "according to the rules."

Lipe told me about the meeting the partisan leadership had regarding food. They posted a guard in front of the town hall, to make sure that no one else could enter. But just as they were having a heated debate about the partisans wasting food, a peasant woman appeared and told them how the partisans had taken and slaughtered her only ox. She said the partisans ate the best

parts and threw the head, the intestines and other parts down the ravine. She begged them to let her have those parts because she has no other food for her children, but they would not listen to her. The ox was her only draft animal. Now she will have no way to till her fields and feed her children. Lipe told me that it was as if God himself had sent this woman to bring the partisans to their senses.

After the meeting of the partisan leadership, Lipe invited a number of people to a meeting to discuss ways of feeding our villagers. I attended as the representative of the dairy cooperative. Franc Demšar-Lipnik represented the farmers. At a similar meeting a month ago, Lipnik had said: "Gentlemen! Have some patience; when Joe (Stalin) comes, there will be enough of everything!" This time, he had changed his mind: "Gentlemen! I'm getting worried. A whole battalion of partisans has moved onto my farm. They've slaughtered my pregnant heifer, they've slaughtered my pig, and they're eating the potatoes from my basement. I told the battalion commander that we have lots of turnips, and I suggested that we mix the turnips with the potatoes so the food will last longer. But the battalion commander replied: "Comrade, you eat the turnips, an army needs better food."

(Lipnik was initially a partisan supporter, but after a time, he became convinced they were going in the wrong direction and he decided to fight the partisans and join the Domobranci (the home guard). After the war, he emigrated to Austria, but the

English returned him, his son and the other Domobranci back to Yugoslavia, where they were tortured and killed by the partisans.)

After the village meeting, politkomisar Milan gave Lipe Potočnik even stricter orders to make sure everyone got fed. Lipe decided we needed to make sure we knew about all food supplies so we could divide them fairly. Orders were issued that anyone who wanted to slaughter a pig had to ask for permission.

Mrs. Brezar asked for permission to slaughter her pig. Lipe approved the slaughter, on the condition that she bring half of the meat and half of the fat to the dairy for distribution to other villagers. (I think they were so strict with her be-

cause they knew that her only son Vinko was with the Domobranci. There were other people slaughtering their pigs, but they didn't report that, and nobody took action against them.) Mrs. Brezar did what she was ordered to.

This morning we heard explosions and thunder from a nearby hill. Partisans tried to take farm animals and food supplies from Petrač's, but the Domobranci shot at them and chased them away.

People are saying that the Germans and the "whites" marched into the nearby city of Skofja Loka with a Slovenian flag. The Germans will leave and General Rupnik (the leader of the Domobranci) will control the entire area.

(To Be Continued)

Dedication of St. Vitus Village

The Most Reverend Anthony M. Pilla, Bishop, Diocese of Cleveland, will officially bless and open St. Vitus Village on **Saturday, Sept. 8** at 6 p.m.

There will be NO Vigil Mass at 4 p.m. that Saturday.

A prayer service and devotions will be held in honor of the Feast of the Nativity of the Blessed Virgin Mary which is celebrated that day. Homilist will be Father Joseph Yelenc, T.O.R.

Before the former convent was removed in 2000, all seven stained glass windows in the convent chapel were removed under the direction of Paul Kosir and his workers. The seven windows were designed on the princi-

pal events in the life of Mary, Mother of God. These have been subsequently restored by a stain glass expert and will soon again be reinstated in the new chapel of St. Vitus Village to honor Mary.

After devotions are completed participants will proceed across the street for Bishop Pilla to bless St. Vitus Village and for the ribbon cutting ceremony. All parishioners and friends of St. Vitus are cordially invited to attend this important historic moment in the life of the parish.

NOTE: Forms will be available for individuals interested in residing at St. Vitus Village.

Dr. Zenon A. Klos

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4 Salute to Broadcaster Tony Petkovsek

Homily given by **Bishop A. Edward Pevec** on Saturday, Aug. 18 in St. Vitus Church at 4 p.m. Mass.

On this day of special celebration, may I begin with a short preamble to the homily. In the name of all who are here and all who cannot be here, I'd like to express our congratulations, but even more especially, our profound gratitude to Tony Petkovsek as he celebrates 60 years of life, 40 years of radio broadcasting, and 20 years of association with WELW.

Tony, all of us who are blessed enough to be your friends and your fans, are honored to be with you today as we thank you for being our radio representative in our community over the last four decades. As one who can so vividly remember the distinctive voice of Martin "Heinie" Antoncic as he hosted the Slovenian radio program on Sundays in the '40s, I speak of our gratitude to you for your four decades of dedication during which you have made our Slovenian heritage with its faith, culture, and music so much a part of daily life in our city and in our nation.

Those who listen to you occasionally and those for whom Tony Petkovsek's Polka Radio Show is a daily "must" join in wishing you the very best of everything. From "stara mamas" who sway and sing along to familiar melodies to toddling babies who dance determinedly to catchy tunes, and to all in between, you bring so much joy. To representatives from all walks of life, your name is synonymous with happy polka music, with community commitment, with unselfish dedication, with sincere neighborliness, with genuine homeliness, with enviable loyalty. Your gentle manner and your soothing voice bring peace and joy to so many to whom being a Slovenian is a treasure, and to many more who might wish they were Slovenian because of you.

So much more can be said and so much more will be said, but at this time I say only this: Tony, on this day, so special to you and so special to all of us, may I ask you to rise and in the presence of our God receive our heartfelt expression of our very best.

So often we hear what we don't want to hear and it makes us uneasy. In these times of comparative pros-

perity, it is disturbing to pick up the morning *Plain Dealer* and read that the Ford Motor Company plans to eliminate five thousand jobs in its restructuring effort. In these days of comparative comfort, it is disturbing to read that in the last eight months, over two and a half million acres of forest have been destroyed by fire in our western states.

On this day of celebration, it is disturbing to read that our nation's air pollution laws need to be revamped if we are to enjoy clean air and energy. -- The news isn't always good.

How surprising were we this afternoon when we heard that even the Good News of Jesus didn't sound so good? Jesus, the Prince of Peace and the source of unity and love, spoke of setting fire on the earth, of bringing division rather than peace on earth, of households divided "three against two and two against three," of fathers and sons, mothers and daughters, and in-laws struggling against each other.

We heard of God's chosen prophet being plotted against by his enemies who didn't want to hear what he was saying to them. We heard of a desperate people who had so turned away from God who had delivered them so often in the past that they would not listen to one who tried to tell them that their entire existence was dependent upon a right relationship with the Lord. And Jeremiah was thrown into an empty well that no longer had water, "only mud, and Jeremiah sank into the mud." There he would have died had it not been for Ebedmelech, the court official, who pleaded with the king to allow Jeremiah to live because God's chosen people had to listen to what Jeremiah had to say.

To speak up for what is right and true takes courage and sometimes demands a great price. A parent will tell a son or daughter that it is wrong to live together before marriage and that parent will be labeled as "old fashioned" and out of touch. A high school kid who says no to cheating on tests or to drinking or to pre-martial sex find himself or herself laughed at for having "too much conscience." A priest will advise someone to end a sinful relationship and he is condemned for being "mean" and lacking understanding.

The Church will teach that God's commandments are more than mere suggestions -- that blasphemy, dis-

bedience, anger, adultery, and lying are wrong, and that prayer, regular Mass attendance, respect for authority, purity, unselfishness, and honesty have to be part of our Catholic commitment -- and the Church will be abandoned for a redesigned set of personal, subjective, and selfish values that actually jeopardize salvation.

We may need to hear what we don't want to hear.

There is a dark side to the mission of Jesus. Our Lord used the image of fire, not as something that warms and gives light, but a fire that burns and gets rid of impurities. This fire that he has come to set on the earth destroys what is evil and produces what is good. This is a fire that expresses God's love for us, and it is no surprise that Jesus wished "it were already blazing."

When Jesus spoke of the baptism with which he had to be baptized, he spoke about this plunging into

death. He wanted that to happen, even though it would mean pain, humiliation, and the end of his life here. His death would be the ultimate expression of his love for us which would bring about our salvation. It was for our salvation that he came into the world.

Jesus spoke of division. It would cause him sorrow because he knew some would accept him and others would not. Rifts, misunderstandings, rejection -- all these and more would be real possibilities that would become realities. Perhaps we've even discovered that in our own homes when kids or parents won't go to Mass, when there's too much drinking, where there is laziness in doing chores, where there is disinterest in family affairs -- when God, Church, country, or family seem to be unimportant and only selfishness seems to rule.

But we are encouraged to "persevere in running the race that lies before us, while

keeping our eyes fixed on Jesus ... Consider how he endured such opposition for sinners" in order that we may not grow weary and lose heart.

When we get right down to it, we have to admit that we are weak enough and sinful enough not to want to always listen to what the

Lord has to say to us. Sometimes we just don't want to hear what we need to hear. But if we honestly have our eyes fixed on Jesus -- if Jesus is the center of our life -- we will listen, and with his help we will love him back as much as he loves us.

There is a beautiful reminder that we pray very often in the official prayer of the Church. It says, "If today you hear the voice of the Lord, harden not your hearts."

Our Lord has been broadcasting even longer than Tony Petkovsek. Let's pray for the grace not to harden our hearts so that we may hear what we have to hear.



Tony Petkovsek, left, and U.S. Senator George Voinovich, and his wife, Janet, in St. Vitus Courtyard before Mass celebrated by Bishop Edward Pevec.

(Photo by TONY GRDINA)



Left to right: Patty Sluga, Tony Petkovsek, and Alice Kuhar. (Photo by TONY GRDINA)

Eulogy for Joseph Cerar

Eulogy given by **Marko Cerar** for his dad **Joseph Cerar** at the funeral Mass in St. Gregory the Great parish, Hamilton, Ontario, Canada on July 21, 2001.

Born: March 17, 1913 in Tustanj, Slovenia.
 Died: July 18, 2001 in Hamilton, Ontario, Canada.

Before I begin I would like to apologize to my late mother Krista for not having honored her with an eulogy when she passed away almost 10 years ago. In many ways, her extraordinary life experiences mirror those of my father's and much of what I will say here today about my father is also true of her. I'm sorry, mom.

I'd like to begin by telling you what my father *was not*.

He was not a violent man. He never so much as raised a hand against my mother, myself or anyone else as far back as I can recall. I never saw him derive pleasure from taking life. He didn't hunt or fish. Nor did I ever hear him gloat over the instances in his past when he had to take it. Although he could talk endlessly about the Communist Revolution in Slovenia during the Second World War. He never talked about the lives of enemy Partisans - or Communist resistance fighters and revolutionaries - that he most certainly had to have taken in the course of what he saw as his patriotic duty.

He was not a drinker. I never saw my dad even mildly intoxicated.

He was not a gambler. He abhorred risk of any kind. I never saw him buy so much as a lottery ticket.

He was not a philanderer.

He was not a thief or a

cheat. He paid all his debts promptly and provided good value for the money in his construction business. That's why he was always highly sought after and never lacked work. I remember one time a client of my dad's came over to our house. During a conversation between the three of us, he told me that my dad was doing a job for him one time and that he, my dad's client, was chatting away when my dad suddenly turned to him and said something to the effect, "You're paying me by the hour and I don't think you want to pay me to talk." This struck him as very unusual in his line of work.

He was neither political nor fanatical. He was certainly not "Conservative" or right wing. In fact, he voted Liberal all his life.

If my father was none of these things, than what was he?

He was a devoted father, member of the Slovenian community and parishioner. He worked long, hard days at his construction business to help support our family.

On weekends and sometimes weekday evenings, he volunteered his time and energy to Slovenski Park in Guelph, Ontario. For many years he maintained the chapel and the chapel grounds there. Finally, he was a founding member and devout parishioner here at St. Gregory the Great.

He was a good neighbor. When we first moved onto Erindale avenue some 40 years ago, our neighbors, who were of British origin, looked down on us as immigrants and DP's or Displaced Persons. One day, my dad overheard the man of the house talking about how he

wanted to move his garage back several feet because it was too close to his house. It was a wooden, single car garage. When they went away for a weekend, my dad moved it for him. When they came back, our neighbor was so delighted that from then on, in his opinion, my dad could do no wrong.

He was a builder. He built countless homes, garages, additions and renovations all over the city and even as far north as Lake Healy.

He was an active and committed Slovenian Home Guard war veteran. He spent endless hours reading periodicals and publications from Home Guard veteran associations in the U.S. and Argentina. He corresponded with individual veterans all over the world. I have at home a 17"x12"x10" box stuffed full of air-mail letters he received over the years. He wrote his own memoirs of the war, in Slovenia of course, which were published in a soft-cover book entitled "Revolution around the Limbarske Mountains" and contributed numerous other articles to various publications. He gave thousands of dollars over the years to help needy Home Guard war

veterans living abroad.

When the war in Europe ended in 1945 he was a physically and emotionally scarred man alone in a foreign land. He had been brutally imprisoned, starved and beaten; he had been ripped from his home, his family and his native land; his comrades in arms, whom he knew personally and with whom he had fought side-by-side, had been slaughtered en masse; and finally he was being hounded by the British Occupying Forces in Austria who wanted to turn him back over again to the communist government of Yugoslavia.

How did he end up like this? In order to understand what happened to him, we have to understand where he came from and what he was.

My father grew up in a large rural family of 11 children, several of whom perished very early in life from sickness and disease, near the village of Vrhpolje nestled in the Moravska valley of the Limbarske mountains. He is survived today by one remaining sister, Rosa, the youngest of the family. He grew up toughened and hardened by the long, hard, backbreaking labor of subsistence farming prevalent in rural Slovenia in the early part of the last century.

He also grew up in a very strict, humble and devout home. When I was in Slovenia in 1982-83, I visited his former home and found a penmanship workbook of his from the 1926-27 school year. He was just 13 years old at the time. In a graceful and symmetrical copperplate script he wrote the following, which beautifully encapsulates the essence of this upbringing and which I recite here in Slovenian, first.

Loosely translated into English, it reads:

10. school assignment.

Dear father:

Your name day is fast approaching. I wish you, dear father, all the best. Stay healthy, content and may good fortune smile upon you. I am thankful to you for all your kindness. May God give it back to you. With love for God and for you, dear father, I want to carry out my duty. I want to be of benefit to myself and to others and become a worthwhile member of society. I hope you will somehow find a way to take pleasure in your work, in your efforts and your life. Warmest regards! Thankfully yours,

Joseph Vrhpolje, on this 8th day of March, 1927.

When the war broke out in the former Yugoslavia in
(Continued on page 6)

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| | V.I.P. Reception - Museum Cafe, 7:00 to 8:00 p.m. and Rock and Roll Hall of Fame and Museum tour, \$100* per person | \$ _____ |
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DEADLINE: 9/1/01 *Tax deductible - \$60 of \$100 donation, \$18 of \$25 donation.

(Continued from page 5)

1941, my father was married with three small children; my stepbrothers Vincent, John and Marijan.

My father spent most of the early war years desperately trying to stay out of everyone's way so that he could look after his young family. He had many close calls.

The Yugoslav army mobilized my father and his brother just prior to the German invasion in April, 1941. As its defenses quickly crumbled in the face of the German onslaught, the Yugoslav army retreated toward the capital city, Belgrade. Sensing a complete rout, many draftees decided to make their way back home rather than continue further south into Serbia. My father seized his opportunity when German warplanes approached their column from overhead and everyone dove for cover into the furrows by the side of the road. The Yugoslav army regulars fired at him as he made a dash across the field to the nearby woods, but missed. He then made his way back behind enemy lines to his home.

On the one hand, my father and his family were persecuted by the Germans.

The Germans detained my father's brother, Lawrence, when he was falsely denounced as being a Partisan or Partisan sympathizer. When a German soldier fell in a skirmish with the Partisans in July of 1942 the Germans promptly executed

133 detainees in retaliation, Lawrence among them. The loss of Lawrence was all the more difficult for him to bear because Lawrence was so completely innocent of the accusations.

In 1942-43, my dad's parents and a couple of sisters were "resettled" to Labor Camps in Germany and their lands confiscated. My dad then had to rent the family farm back from the Germans for 1500 DM per year. Not only did he have to work the farm to support his own family, but he also made several trips into Germany with foodstuffs and basic necessities for his parents. All this, he had to do without the aid of any farm animals since they had all been requisitioned previously for the Axis war effort.

In the fall of 1943, my father was also arrested by the Gestapo and then sent into forced labor in a munitions factory in Ljubelj. He eventually finagled his way out of it when he injured his hand in a bicycle accident and obtained a medical leave. He convinced a local doctor to extend his leave by exaggerating the extent of

his injury so that he could work the family farm. Eventually, he was forgotten and they left him alone.

On the other hand, Slovenia was in the grips of major political upheaval.

First and foremost the Partisans were waging a violent Communist revolution throughout the former pre-war Yugoslavia. In his memoirs, my father documents in detail much of the senseless killing and property destruction perpetrated by the Partisans in the Moravska valley region. In addition, many of the victims endured unspeakable slow and cruel deaths or suffered indignities to their bodily remains.

Many Slovenians at the time, my father included, were sickened by these inhumane excesses and found them morally repugnant. According to my father this same callous disregard for human life spilled over into the Partisan resistance activities against the German occupation. Not only were their tactics ineffectual from the strategic or military point of view, they exposed the local civilian populations to extreme peril when the latter suddenly found themselves in the middle of a "no man's land" vulnerable to retribution from the Germans and ironically from Partisans themselves. For these reasons, many Slovenians like my father considered the Partisan leadership incompetent at the very least and criminally irresponsible or negligent at the very most.

Against this backdrop, my father's family and those of his neighbors were just trying to stay alive and eke out a living. In his memoirs my father makes no mention of Partisans ever directly threatening his life or the life of any member of his immediate family during this time.

How did he avoid the fate that befell so many others?

Probably by strictly minding his own business and not getting involved in political affairs or making his opinions generally known. However, he and his family were still harassed by the Partisans. They would come down at night from their camps and bunkers in the hills in order to get provisions from the local farms and villages. People understood that this was necessary as long as they were left with enough for their own needs.

However, Partisan demands quickly degenerated into harassment when they used intimidation or if they came too often, took too much of things they didn't really need in the bush. According to my dad, the Partisan's rank and file was rife with this kind of opportu-

ism and lack of discipline. It was not uncommon for them to steal personal property either for their own enrichment or in order to redistribute it to their own families or families with Partisan affiliations and sympathies. Although my father never quite understood why his family was targeted so often for this type of harassment, he speculates in his memoirs that he was probably suspect in the Partisan eyes from the beginning because he came from a pious and active Catholic background. The Catholic Church, of course, was not a strong supporter of the Communist cause, to say the very least.

Sometime late in 1943 or early 1944, he was mobilized into the Partisans at gunpoint. By this time however, my father had lost all confidence in their methods and tactics and did not believe in their leadership or their movement. Fearing his life was in imminent danger because the Partisan regulars sensed that he wasn't "one of them," and recruits who were suspect in their eyes, had a habit of disappearing, never to be heard from again, or that he would be called on sooner or later to do things that were against his morals. It didn't take long before he defected from their ranks in February of 1944 while being reassigned to the Dolenjsko region of Slovenia. He immediately headed north and crossed the border into Austria.

My dad's decision to go back to Slovenia from the relative safety of Austria and join the Home Guard in early May of 1944 was a tortured and difficult one. On the one hand he would be putting his life on the line by going back; on the other he was racked with guilt for deserting his fellow countrymen in their hour of need. His memoirs also hint at the possibility he was being actively recruited during this time by the Home Guards themselves looking for new recruits among the Slovenian expatriot community in Carinthia, Austria. Finally, it is not too difficult to imagine that he also missed his wife and children. Be that as it may, it was the pivotal decision of his life; one that would radically alter the future course of events for him and his whole family.

He was a founding member of the Home Guard detachments in Kranj, Kranj pri Predosljah, Domzale and finally in St. Vid pri Lukovici, which was his last posting. During his time in Kranj, he also helped organize a detachment in Kamnik.

According to his memoirs and my recollection of his stories, he led many success-

ful patrols and strikes against Partisans active in the Moravska valley region. In his memoirs he emphasizes that the morale and cohesion of these Home Guard units were very high. He writes the following about the last Christmas eve celebrated on his home soil at the home of his superior, "These types of occasions, which were not rare amongst the Home Guard rank and file, beautifully illustrate the close bond that existed between Home Guard members." They were so very highly motivated because they were fighting for their nation and their homeland. In his memoirs, he writes fond and warm tributes to several of his comrades in arms who fell in action during this period and to civilian victims of the Partisans whom he knew personally and regarded highly.

In early May of 1945 the Home Guard retreated from Slovenia to Vetrinja, Austria. Several weeks later, on the 28th of May, the British shipped them back over to the Partisans in railway cattle cars, my father included, on the pretext that they were being relocated to Italy. In Dravogradu they were stripped of their valuables. In a building surrounded by barbed wire somewhere between Dravogradu and Velenju my dad was singled out for a special beating and tortured with a pair of pliers.

Again by train and by forced march they arrived in Teharje several days later in the early morning of June 1st, exhausted, starved and literally dying of thirst. Upon their arrival, my dad was again singled out for another beating. Under a hail of blows, he was plummeted to the ground where, lying face down on the pavement, someone stepped on his neck and continued to beat him about the head with a hard, blunt object. My father remembers watching his own blood flow onto the pavement.

Later on the same day, he and his comrades had their hands tied behind their backs with metal wire and were beaten one by one with a flail. They spent the night crammed together in a basement room underneath the barracks, lying on a concrete floor, moaning and groaning in pain, and trying not to touch one another for fear of bumping up against each other's sores. When they left Teharje in a convoy of trucks on the evening of June 2nd, they had not eaten or drunk in five days.

My father escaped in the early morning hours of June 3rd in part thanks to his fellow prisoners in the truck who surreptitiously untied

each other's hands under the guard's noses in the darkness of night.

Weakened from starvation, severely dehydrated, delirious from the beatings, suffering from a punctured ear drum and with gashes, cuts, welts and bruises all over the head and body, he slowly and cautiously made his way back across the Austrian border thanks to a bit of luck and to the generous and selfless help of strangers, acquaintances and family members who helped him along the way.

What would have happened to my dad had he not escaped? He would be lying to this day at the site of his own execution, probably at the bottom of one of the naturally formed pits or crevices high up in the mountains of Kočevski Rog in southern Slovenia along with so many of his companions.

These traumatic events left deep and lasting emotional scars in his psyche that would reverberate within him for many years to come. Why did he choose the path that he did? Why did he choose the side that he did? My father found the answer to these two questions somewhere in the following two questions: which was the greater threat to the Slovenian nation: the receding threat of fascism or the advancing tide of communism? Which crime was more heinous, the one that one nation was perpetrating against another or the one that one countryman was perpetuating against another? In the final analysis, he never really had any choice if he wanted to remain true to himself, true to his own convictions and beliefs. He did what he had to do. He was a true humanitarian and a patriot.

In the end, he found what he had wanted all along, not in his birthplace, but in Canada. Here, he was allowed to raise a family in peace, to enjoy the fruits of his own labor and to live in freedom. May he rest in peace.

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Coming Events

Saturday, Sept. 8

Blessing and dedication of St. Vitus Village at 6 p.m., with prayer service. Bishop Anthony Pilla and clergy.

Sunday, Sept. 9

Polenta and Goulash dinner with sauerkraut at SNPJ Farm, Chardon and Heath Road in Kirtland, OH from 1 to 3 p.m. Cost per dinner is \$6. Dancing to Sumradas from 3:30 to 7:30 p.m.

Wednesday, Sept. 12

Slovenian American Heritage Foundation lecture by Joe Valencic titled The Cleveland Style Polka, 7 p.m., Slovenian Society Home (lower Hall), 20713 Recher Ave., Euclid, OH.

Friday, Sept. 14

Dance West Park Slovenian Hall, 4583 W. 130 St., Cleveland, 7:30 - 11:30 p.m., featuring Frank Moravcik.

Saturday, Sept. 15

Slovenska Pristava Campers annual dinner. Children's games begin at 4 p.m., followed by dinner at 6. Choices include steak (\$15) or chicken (\$12). Live and recorded entertainment. Tickets from members or call Terry Vogel at 216-529-0579.

Sunday, Sept. 16

Everyone invited to the annual Wine festival (Veseli Godci) at Slovenska Pristava.

Sunday, Sept. 16

Collinwood Slovenian Home Music Fest from 2 p.m. on, honoring Jeff and John Pecon. Many bands, many surprises.

Friday, Sept. 21

Dance West Park Slovenian Hall, 4583 W. 130 St., Cleveland, 7:30 - 11:30 p.m., featuring Wayne Tomsic.

Saturday, Sept. 22

Bishop Baraga celebration at Immaculate Heart of

Mary Church in Lansing, Mich. Slide presentation at 5:30; Czech and Slovenian dancers at 6; Slovenian Mass at 7; reception with Slovenian food & music at 8.

Sunday, Sept. 23

Bishop Baraga celebration at St. Mary's Cathedral, Lansing, Mich. English Mass at 4 p.m. Banquet at 6 p.m. in Holiday Inn South Convention Center. Banquet tickets \$20. Contact Dick & Judy Bellant, 1740 Bluegrass, Lansing, MI 48906 or call 1-517-482-2996.

Sunday, Sept. 23

San Francisco Slovenians Grape Festival / Trgatev, from 2 to 6 p.m., at Slovenian Hall, 2101 Mariposa Street. John Balich Band, traditional foods and plenty of wine. More information call 650-697-1098.

Wednesday, Sept. 26

SNH, St. Clair Annual Social.

Friday, Sept. 28

Dance West Park Slovenian Hall, 4583 W. 130 St., Cleveland, 7:30 - 11:30 p.m., featuring Tony Fortuna.

Saturday, Sept. 29

Wine Tasting and Cheese Festival at Newburgh Slovenian Home, 3563 E. 80th St., Cleveland from 6 to 10 p.m. Wayne Tomsic, musician, entertains. For tickets \$12 call 216-662-3339.

Saturday, Sept. 29

St. Cyril Church, New York City, celebrates 85th anniversary with 1 p.m. Mass celebrated by Auxiliary Bishop of Ljubljana, Alojzij Urban in Church of St. Cyril. - At 4 p.m., Anniversary Dinner, Astoria Manor World, Astoria, NY. Music by Ensemble Triglav from London, Ontario.

Wednesday, Oct. 3

Slovenian Pensioners of

Euclid Annual Reverse Raffle at the Slovenian Society Home on Recher Avenue in Euclid. Contact Vida Strukel at 440-944-0512 for information and tickets.

Friday, Oct. 5

Dance West Park Slovenian Hall, 4583 W. 130 St., Cleveland, 7:30 - 11:30 p.m., featuring JTO Joey Tomsick.

Sunday, Oct. 7

Annual West Park reunion Ed Zalar.

Sunday, Oct. 7

Wojtila Family will be honored at Recher Hall, starting at 3 p.m. Music by Tony Fortuna, Fairport Polkateers, Zeke & Charlie. Donation \$6.

Sunday, Oct. 14

Koline dinner (Retirees of Slovenska Pristava.)

Happy Birthday to SHA Residents

Happy Birthday to the following residents of the Slovene Home for the Aged in Cleveland who were born in the month of September:

- 9-04 - Rose Werlich, 80, born in Cleveland
- 9-09 - Henry Gliebe, 92, born in Cleveland
- 9-09 - Mary Golobic, 92, born in Hamburg, Germany
- 9-09 - Vida Walsh, 78, born in Cleveland
- 9-11 - Frances Jakubcin, 90, born in Cleveland
- 9-11 - Josephine Luchka, 88, born in Newburgh Hts., OH
- 9-11 - Mary Pavsek, 79, born in Cleveland
- 9-11 - Frank Rocci, 90, born in Cleveland
- 9-12 - John Potochar, 93, born in Cleveland
- 9-14 - Frances Lennon, 92, born in Quincy, IL
- 9-16 - Evelyn Graef, 81, born in Cleveland
- 9-18 - Veronica Braidech, 92, born in Cleveland
- 9-20 - William Tushar, 82, born in PA
- 9-26 - Mary Urbanic, 93, born in Cleveland.

Thanks

For being remembered at age 90! Just a little note of "Thanks" for a whole lot of thoughtfulness. Your lovely cards and prayers mean so much when failing health changes your lifestyle.

I have been blessed with true and faithful friends and I am sincerely grateful.

God love you all - and so do I.

--Frances Nemanich
Euclid, OH

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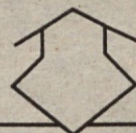
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What are 'pickling spices'?

Editor,
In last week's paper there was an article by Joe Glinsek about pickling cabbage and turnips. I am not of Slovenian descent, but I remember my folks making this winter staple during World War II "on the farm," because it "helped the war effort."

I am thinking of making some next year. However, the only ingredient I am aware of is salt. Could Mr. Glinsek or another reader tell me what the "pickling spices" in the article refer to?

--Bill Brown

125 W. Ottawa
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Happy News ☺ ☺ ☺ ☺ ☺

HAP (Holmes Avenue Pensioners) members were back at Holmes Hall earlier this month after having enjoyed yet another memorable July picnic the month before at the farm on White Road.

For the past several years, the Lord has certainly blessed our event with outstanding weather and this year was no exception. Couple that with the usual dedicated volunteers, led by President John Kozlevchar and VP Matt Zabukovec, who handled the heavy chore of setting up and taking down all varieties of equipment, plus all the additional "angels" who managed or donated the many activities and concessions, and one can understand why the picnic was such a success and why a standing ovation, given to these devoted members, was a very appropriate response for such effort and generosity. This kind of "esprit de corps" is one of the many things that makes our HAP organization the outstanding one that it is and, at no time is it better reflected than at these yearly summer picnics. God bless you, one and all.

The 149 members in attendance welcomed guest Vida Kalin to the meeting as well as new members Stan and Irene Gulich and Sylvia and Bruno Dodich. We all

remain thankful that we have a constant waiting list from which we may regularly add new active members as we promote the 80+-year-old regulars to our "honorary" list or as we fill vacancies left by those who have passed. This procedure helps keep our over-all membership at a constant level, which seems to be a significant factor in the basic success of the organization. Dobro Došli to Stan, Irene, Sylvia and Bruno.

President Kozlevchar announced that former president John Habat was in Rehab at Euclid General Hospital following knee surgery. We certainly extend to John our prayers and good wishes for a complete and speedy recovery. It goes without saying that we hope he will make the Holmes Hall and a Fall meeting his first stop once he's back on his feet.

Evelyn Pipoly reminded us all of the "Music Fest," honoring the Pecon brothers, set for Sunday, Sept. 16 at the Hall. A long list of premier polka bands will be on hand to help celebrate the event. Don't miss this one.

Evelyn also announced that Joyce Segulin has been named the 2002 Holmes Hall "Woman of the Year." We congratulate Joyce on this honor.

Happy Anniversary wishes were extended by all to Ed and Rose Lah (54), Hank and Vickie Skrabetz (53), and Grace and Frank Sechnik (51).

A moment of silence was observed for Mary Sluga who passed away in June. Our prayers and sympathy go out to her family and friends.

The abbreviated meeting was then adjourned so that our members might travel to Fairport Harbor to enjoy that club's annual picnic, just as they regularly share in ours.

Finally, although it's a bit early, we would like to include happy birthday wishes to our energetic, fun-loving, hard working, positive thinking, always smiling vice president, Matt Zabukovec, who will celebrate his "rojstni dan" in September. Whether he's taking on the persona of "Gladys," Hap's misguided single mom, (shown in the accompanying photograph), or involving himself in numerous organizational matters (our club's and others), he continues to epitomize all that's best in Senior Citizenhood. To Matt, we gladly lift a glass and drink to him on his special day and wish him many more.



Frances Nemanich celebrates her 90th birthday

St. Clair Pensioners News

Greetings to all our St. Clair Pensioners Power People. Summer is gong by so fast and we haven't had a picnic yet, sooo, we're going to have one on Thursday, Sept. 20th at 1 p.m. in the "Kenik Room Park." Members are asked to bring their goodies to the potluck, or donate \$3. Last year everyone had many, many delicious taste treats.

At our last meeting, we celebrated the 90th birthday of our forever young Frances Nemanich. She had been secretary of our Pensioners for many years and faithfully recorded everything! A million thanks, Frances, for doing such a wonderful job. You are terrific.

At our meeting on Thursday, Oct. 18th, University Med Net will present a program on physical therapy. I'm sure we will learn some tips on how to age gracefully.

An Amish trip is planned for Tuesday, Oct. 23rd, so bring your checks to our September meeting and reserve a space. First come - first served.

A date has been set for our annual Christmas Party which will be on Thursday, Dec. 13th. Circle that date on your calendar.

Dec. 12th or 14th we would like to make a reservation to see the world famous Rockettes. This show will be in a downtown location - we don't have to travel to New York or Detroit. Think about it and sign up if you would like to go. We'd like to reserve good seats as soon as possible.

Hope to see you all at our Picnic in the Park on Thursday, Sept. 20th.

Loving wishes and sunshine to all our sick members and shut-ins. We keep you in our prayers.

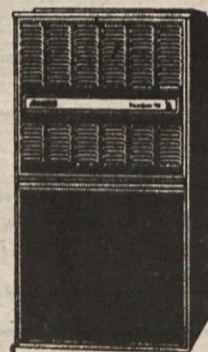
-Valerie Baznik



Matt Zabukovec disguised as "Gladys"

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— Vesti iz Slovenije —

Nadškof dr. Franc Rode v intervjuju za dunajski dnevnik *Presse* zelo kritičen do položaja Cerkve v današnji Sloveniji

Današnji, četrtkovi *Delo fax* poroča in komentira o intervjuju nadškofa dr. Franca Rodeta za dunajski list *Presse*. V intervjuju se nadškof izraža zelo kritično do določenih razmer v Sloveniji: "Ko govorimo o poročanju, je to za cerkev (op. ur. AD: ko piše o Cerkvi *Delo* običajno še vedno uporablja manjšo začetno črko) zdaj slabše, kakor je bilo v komunizmu. Takrat je bilo prepovedano žaliti verska čustva ljudi. V nasprotju s tem so zdaj ostri napadi na cerkev in nadškofa na dnevnem redu in na zelo nizki ravni. Posebno dejavna so velika javna občila, na primer *Delo*, ki so v rokah komunistov."

Tako naj bi nadškof pojasnil tezo, ki jo je izrazil v pridigi na Brezjah 15. avgusta, ko je rekel, da so za Cerkev v Sloveniji razmere težje kakor v obdobju komunizma. Dunajski list je baje to tezo vključil v naslov intervjuja, ki ga je sicer začel objavljati na prvi strani.

Nadškof Rode je bil vprašan glede komisije zgodovinarjev, ki da naj obdela vlogo Cerkve med 2. svetovno vojno: "Sem za objektivno obdelavo naše preteklosti, a čas za to še ni dozorel. Vzemite Zvezo borcev, združenje veteranov. Ta je pod nadzorom stalinističnih komunistov, ki oblikujejo javno mnenje. Vzpostavili so legendo, ki se bo le postopoma umikala. A na trg prihajajo nove knjige in te spreminjajo zgodovinsko podobo."

V zvezi z morebitnim konkordatom med Slovenijo in Sv. sedežem je nadškof dejal, da se zanj prizadevajo nekateri slovenski

politiki, drugi so proti. Ker imajo slednji močno podporo medijev, imajo premoč. Tisti, ko so proti, strašijo javnost s trditvijo, da bi v slučaju konkordata cerkveno pravo zamenjalo slovensko ustavno pravo.

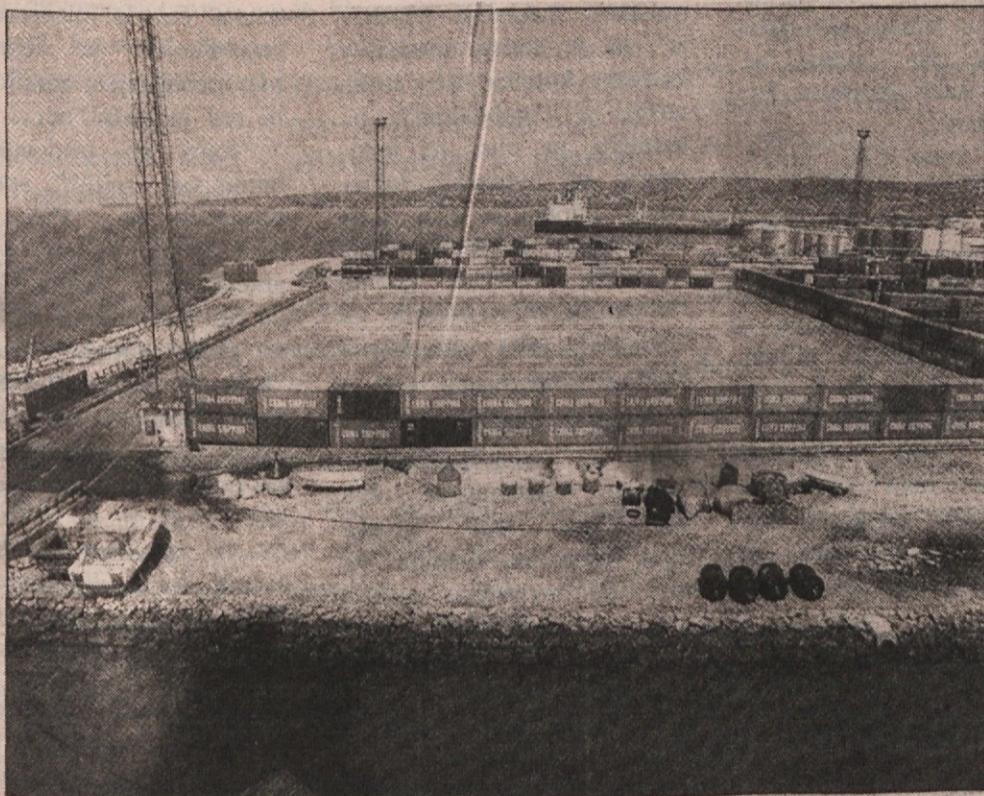
Nadškof je nadaljeval: "Hočemo celovit sporazum, ki formalizira več kot le pravni status cerkve, kar želi vlada. Gre za vlogo cerkve v šolah, v vojski in javnih ustanovah, denimo bolnišnicah, pri tem pa še za obdavljenost cerkve. Nočemo sporazuma, ki bi bil alibi. Če vlada ni pripravljena skleniti sporazuma v omenjenih točkah, potem ga pač ne bo. Mi imamo čas."

O premoženjskih, lastninskih vprašanjih: "Dosegli smo pomemben napredek, a ljubljanski škofiji so doslej vrnil le manjši del gozdov in nepremičnin. Upam pa, da bo do konca leta 2002 postopek poprave krivic končan. Evropska unija in ZDA pritiskata v tej smeri."

Pa še o odnosih med Slovenio in Avstrijo je nadškof Rode spregovoril: "Ločil nas je nacionalizem 19. stoletja in temu so sledile ideologije. Eni se morajo bojevati proti ostankom nacizma, če še obstaja, tako kakor morajo Italijani preboleti fašizem, kjer še je. Slovenci pa bi morali odstraniti sledove komunizma."

O inflaciji in prebivalstvu na Slovenskem

Cene življenjskih potrebščin se avgusta niso spremenile, letos so se zvišale za 5,1 odstotka, inflacija na letni ravni je 8,5-odstotna. Po mednarodnih merilih je bila brezposelnost v drugem četrtletju 2001 povprečno 5,9 odstotna, po slovenskih pa je bila v juniju 11,1%. Po podatkih državnega statističnega urada v Sloveniji manjka še 9906 prebivalcev do dveh milijonov.



Na fotografiji je kraj na območju Luke Koper, kjer je sedaj začasno nastanjenih okrog 150 ameriških vojakov, ki sodelujejo v operaciji "SFOR Task Force Koper". Od nastanka fotografije je bilo postavljenih več šotorov - nekateri imajo tudi klimatske naprave - ameriška enota je že 1. septembra omenjeno operacijo začela. Preteklo soboto so s tovorno ladjo pripeljali in raztovorili helikopterje, zabojnike in vozila, ki jih bodo poslali v Bosno in Hercegovino. Potem bodo počakali, da pride zamenjana enota iz BiH in zgodba se bo ponovila, le v obratni smeri. Vsaka ameriška enota namreč ima in potuje z lastno vojaško opremo. Predstavniki ameriške vojske trdijo, da helikopterji - ti so vrste Blackhawk in Kiowa - ne bodo motili Koprčanov. Med operacijo morajo vojaki in civilisti (tehnik ipd.) ostati v začasni bazi. Operacija v zvezi z zamenjavo ameriške enote se ponavlja približno vsakih šest mesecev. Ameriška "baza" v Luki Koper je torej začasna značaja in baje ne bo postavljenih oz. zgrajenih "trajnih" objektov.

Iz Clevelanda in okolice

St. Vitus Village realnost—

To soboto bo slovesna blagoslovitev novogradnje St. Vitus Village. Ob 6h zvečer bodo molitve v cerkvi sv. Vida, vodil jih bo clevelandski škof Anthony Pilla. Ob 7h bo procesija k St. Vitus Village, kjer bo blagoslovitev. Ob 7.30 bo sprejem prav tam. Javnost vabljena.

Lausche Avenue—

Preteklo soboto zvečer, med sicer uspešnim festivalom župnije sv. Vida, je bil dosedanji Glass Avenue uradno preimenovan v Lausche Avenue. Tako je sedaj naslov župnije sv. Vida 6019 Lausche Ave., St. Vitus Village pa 6114 Lausche Ave., oba Cleveland, OH 44103.

Spominska sv. maša—

To nedeljo dop. ob 10h bo v cerkvi Marije Vnebovzete sv. maša v spomin pok. gen. Leona Rupnika. Vljudno vas vabi Tabor DSPB.

Molitvena ura—

Oltarno društvo fare Marije Vnebovzete ima jutri, v petek, molitveno uro po jutranji maši (7.45), sledil bo kratek sestanek v šolski sobi za sestanke. Članice lepo vabljene!

Novi grobovi

Mollie Zaucha

Umrla je 95 let stara Mollie Zaucha z Mentorja, prej živeča v Euclidu, rojena Grosko, vdova po Josephu, mati Marian Hoage-son in Josepha, 2-krat stara mati, 2-krat prastara mati, sestra že pok. Josepha, Julie Kendzierski in Anne, zaposlena 45 let kot učiteljica pri clevelandski škofiji, od teh 25 pri farni šoli sv. Vida. Pogreb je bil 5. septembra v cerkvi sv. Gabrijela v Mentorju s pokopom na Vernih duš pokopališču.

Mary A. Zalar

Umrla je Mary A. Zalar, vdova po Anthonyju, mati Anthonyja, Arline Deming, Eugene-a, Kennetha in že pok. Daniela, 7-krat stara mati, 9-krat prastara mati. Pogreb je bil 5. septembra s sv. mašo v cerkvi Our Lady of Perpetual Help in pokopom na Vernih duš pokopališču.

(dalje na str. 16)

Nov računalnik—

Pretekli teden slovenskega dela ni bilo, ker se je po več kot petih letih uničil računalnik oz. njegov "hard drive". Poskus poprave ni uspel, zato je bilo treba nabaviti nov računalnik, ki pa ima tudi novejši in radi tega tu in tam malce spremenjen program. V kratkem bo dobavljen še tretji računalnik, torej poleg tistega, ki ga uporablja lastnik AD in hkrati urednik angleškega dela, tako da bomo imeli "rezervo" za vsak slučaj.

Predavanje—

V sredo, 12. septembra, bo pod okriljem Slovenian American Heritage Foundation o tkim. "Cleveland Style Polka" govoril Joseph Valencic, direktor in zgodovinar pri Cleveland Polka Hall of Fame. Pričetek bo ob 7.30, kraj pa Slovenski društveni dom na 20713 Recher Ave. v Euclidu. Po predavanju družabno srečanje. G. Valencic je od otroških let aktiven v slovenski skupnosti, zaposlen je pri univerzi Cleveland State kot direktor urada za stike z javnostjo. Vabljeni vsi, vstopnine ni.

Rojstni dan—

Dne 23. avgusta je praznoval svoj 90. rojstni dan g. Frank Kuhel iz 60. ceste v okolici sv. Vida. Za to visoko obletnico mu želijo vse najboljše in da bi ga Bog ohranil še na mnoga leta vsi njegovi sorodniki in prijatelji.

Vinska trgatve—

V nedeljo, 16. septembra, ima Slovenska pristava svojo letno vinsko trgatve. Večerja ob 6h zv., za nakaznice pokličite Terri Vogel na 216-529-0579 ali Tomaža Štepca na 440-942-4688.

Poroka—

To soboto se bosta pri kapelici na Slovenski pristavi poročila odvetnik Martin Sušec in Heather Adams. Ob tem pomembnem življenjskem dogodku jima čestitajo mama Marija Sušec, brat dr. Adolph Sušec, žena Janie, hčerka Mandy in sin Dave, brat dr. Tom Sušec in žena Christy ter vsi sorodniki v Clevelandu, Kanadi in Sloveniji, čestitkam se pridružimo tudi vsi pri AD.

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No. 35

September 6, 2001

Msgr. FRANCI PETRIČ

"Naš komentar"

Ozračje sovražnosti

Kdor je v preteklih tednih in mesecih zasledoval medijsko pisanje in poročanje o Cerkvah v povezavi z referendumom o umetni oploditvi samskih žensk ter takoj nato še reakcije ob vračanju denacionaliziranega premoženja, je lahko pritrtil nadškofu dr. Francu Rodetu, ko je na Brezjah v velikošmarški pridigi poudaril, da je del zunanjih znamenj dekadentnosti naše družbe tudi ozračje sovražnosti do Cerkev in kristjanov.

Tako ozračje je posebnost v Evropi, ki sicer s krizo vrednot in morale kaže, da je vse manj krščanska, ali kot je dejal Janez Pavel II., najbolj ateistična med vsemi celinami. O slovenski sovražnosti do Cerkev in vernih je najbolje povedal filozof Ivo Urbančič (navajal je hrvaškega filozofa Filipovića), da je za vladajočo liberalistično navezo posebno veselje ob vsaki priložnosti "dobro podkuriti pod rid farjem in reakcionarjem". Prav v tako prostaštvo se vedno znova izrodi vsak nastop proti Cerkvah in vernim. Priznajmo, nekateri javni delavci (sem štejemo tudi novinarje) ne bodo zamudili nobene priložnosti, da ne bi z zavajajočimi in lažnimi trditvami umazali Cerkev. Če ne drugače, privlečejo iz zgodovinske ropotarnice stokrat pogrete (čeprav pojasnjene in zavrnjene) očitke, ki jih je resna zgodovina že pojasnila in zavrnila ali potrdila.

Tako se je zgodilo tudi ob zadnjem primeru pogrevanja "protestantskega" lastništva dvorca Betnava. Prav smešno je trditi, da je Cerkev vzela dvorec protestantom, ko ga je šele skoraj tristo let pozneje pridobila v last... A po starem rekle, da je treba laž stokrat ponoviti, da postane resnica, pri nas nekateri vztrajajo pri laži. Pojasnjevanja in ugovori pri tem ne pomagajo veliko.

Tudi držo katoliške Cerkev v času protireformacije imajo za sredstvo dokazovanja negativne podobe današnje katoliške Cerkev, pa čeprav je bilo že stokrat povedano, da so na večinsko protestantskem področju (npr. Severna Nemčija) delali tako tudi protestanti, saj je civilna oblast po načelu "Cuius regio, eius religio" selila in spreminjala tudi nasilno, če je bilo treba, celotne pokrajine in njihove prebivalce.

Pretekle dogodke je treba presojeti v luči takratnih dejavnikov, ne pa današnjih meril. Obe Cerkvah, katoliška in protestantska, sta slabo ravnanje v tistem času že obžalovali in slovensko pogrevanje starih grehov, v katero pritegnejo kdaj tudi naše luteranske brate, je zgolj v službi kulturnega boja proti katoliški Cerkvah pri nas.

(dalje na str. 12)

Seminar za izseljenske novinarje

Ljubljana (Delo fax, 4. sept. 2001) – V organizaciji urada za informiranje in urada za Slovence v zamejstvu se je včeraj (3. sept.) začel enotedenski seminar za izseljenske novinarke in novinarje. Sodeluje 25 udeležencev iz Argentine, Avstralije, ZDA, Kanade, Nemčije, Švice, Švedske, Hrvaške in BiH. V uvodnem delu so se seznanili s položajem medijev v Sloveniji, kjer so se na okrogli mizi o tem pogovarjali z Aljo Brglez, Zvonetom Žigonom, Tatjano Lesjak (vsi z urada za informiranje), direktorico Inštituta za raziskovanje medijev Janjo Božič Marolt, predsednikom Društva novinarjev Slovenije Grego Repovžem in direktorjem informativnega programa Pop tv Tomažem Perovičem, popoldne pa so obiskali časopisno hišo Delo. Po pogovoru z odgovornim urednikom Mitjem Meršolom in sodelavci so si ogledali nastajanje časopisa v centralni redakciji.

Jutri bodo gostje elektronskih medijev, v sredo (tj. včeraj) bodo obiskali več ministrstev, med drugim zunanje in obrambno, v okviru seminarja pa se bodo srečali z zunanjim ministrom Dimitrijem Ruplom, predsednikom komisije DZ Francem Pukšičem, ministrskim svetnikom Janezom Potočnikom, državnima sekretarjema Milanom Jazbecem in Magdaleno Tovornik in drugimi, v četrtek in petek bodo obiskali zamejstvo.

D. B.

PAVLE BORŠNIK

Perry, Ohio

Slovenski akvareli

Vtisi po obisku v Sloveniji

Že iz letala, ki se v širokem loku, zaokroženem nad Litijo, spušča proti Brniku, je Ljubljana videti razbeljena. Ob izstopu je ta občutek nasilno potrjen: vročina je neznosna. Pa, vendar to je Ljubljana – ljubljena...

"Doma" me obsujejo vprašanja, razlage in pritožbe, toda nad vsem visi težka vest, ki me je doseгла še pred odhodom: nečak Lojze je nenadoma preminil v letnem taborišču v Lepeni. Ko pridem na obisk je mati skrušena, žena v agoniji...

"No, kako Ti gre?", vprašam po telefonu ves navdušen edinega preostalega prijatelja iz viške fantovske družbe. "Slabo, sinoči mi je umrla žena"... Zmanjka mi besed, potem zajecijam sožalje; to je prijatelj, ki mi je obljubil, da me bo "vozil, kamorkoli boš hotel, med potjo pa bova obujala spomine". Na pogrebu se objameva in spregovoriva nekaj besed:

to je najino zadnje srečanje, teden dni kasneje ga je zadela kap. Še en pogreb...Slovenija nenadoma ni več tako prijazna.

Pa je preveč drugih vtisov: Ljubljana je kljub pripeki živa, ulice so polne, vse hiti po opravkih, vsi "bistroji" so zasedeni, okrog pošte in Tromostovja se razkazujejo elegantna dekleta, očitno oblečena za "show", ne za delo; politična ali ekonomska "elita" (Potemkinove vasi?); beračev ni, tu in tam mi pokažejo kakšnega "klošarja", pa je komaj opazen; v vsakem kotičku se stiska nekdo z "mobitelom"; na letališču, na ulici, na kolo-dvoru, na avtobusih (učinkoviti, udobni in čisti, toda ne hlajeni in zato včasih neznosni: Slovenci deodorantov še niso odkrili; od "zrelega" potu mi včasih slabo prihaja...).

Politično življenje je razvidno iz časopisja, ki je "strogo nadzorovano", kot tisti češki vlaki. Kritike kljub temu ne manjka, pa tudi ne sarkazma: mestni

svetniki naj bi preučevali predlog, da bi na delo prihajali na kolesih; ker pričakujejo povečan kolesarski promet, so vse "kolesarske steze" po mestu sveže prebarvane – rdeče seveda.

Pojavila se je stranka "Naprej, Slovenija": pobesili bodo vse "barabe", njen načelnik ima vse svoje investicije zunaj Slovenije, ker on "ne bo futral podgan"...

Obetajo se Kranjcem hudi časi. "Mladina" je objavila zelo "komplimentaren" portret županje Vike Potočnikove... Maribor se pritožuje nad Ljubljano, ki zahteva sedež električne uprave zase: vse, za kar si prizadevamo, nam Ljubljana odreče, začelo se je pa z Maistrom. (Njegov spomenik pred kolodvorom je tudi nekaj posebnega: ko sem ga prvič zagledal, sem mislil, da gre za Don Kihota...Zdaj stoji tam; kot izgubljen, črke so slabo vidljive in iz enega ali drugega razloga je postal priljubljeno "zbirališče" južnjakov. Pošten turist si ga sploh ne more pošteon ogledati.)

Na televiziji se "jamrata" dva Prekmurca, državna prvaka v oranju: nimata sredstev, da bi šla na evropsko prvenstvo na Danskem... Župan v Hrastovlju v Istri toži, da občina ne zmora stroškov za popravilo ceste, zato turizem ugaša. (Morda pa so tiste "mrtvaške" freske v cerkvi preveč boleče za ta čas.)

Trnovčani so razkačeni zaradi "Trnfesta", nekakšnega "hipijevskega" festivala, ki se razvija v tem delu mesta, češ da mladostniki z razgrajanjem in neprimerim obnašanjem motijo javni red in nočni mir...

"Kam pa pridemo, če bomo vse vrnili!?", sprašuje neznanec na "Valu 202" med debato o izjavi novega ameriškega veleposlanika, da bo treba vrniti zaplenjeno pred vstopom v NATO. "Kdo pa je ta človek, da nam ukazuje?" se pritožuje drugi, "pa še zamorec je povrh", se je nekemu zapisalo. "Kaj pa je treba vračati?" sprašuje ženska s sočnim štajerskim naglasom: "Vsi naj se vrnejo iz Amerike, ker so narodno zelo zavedni"...

Veleposlanikova izjava je še vedno v ospredju javne razprave, "trezni" ljudje pa se vprašujejo, ali je "pritisek" te vrste res primeren v trenutku, ko se pripravljajo odločitve o najkritičnejšem slovenskem interesu – vstopu v NATO, pa se z njim nekako postavljajo interesi nekaj sto ljudi nad interese celotnega naroda. Pri tem prihaja človeku na misel tudi zgrešena "iniciativa", ki je pred leti, ko bi se najbrž dalo priti v NATO

(dalje na str. 12)

Vinko Levstik, Gorica, Italija:

Odložen obisk v Kanado in Cleveland

Prijateljem v Kanadi in ZDA sem že prej sporočil, da jih 7. in 17. septembrom obiščem. Žal, obisk moram odložiti za nekaj časa, ker sem prav včeraj (to je 24. avgusta) dobil obsodbo iz sodišča v Ljubljani. Proti tej farizejski in krivični obsodbi se moram temeljito pripraviti, saj imam samo 15 dni časa. Vsekakor bom obisk predložil na oktober. Prijateljem se zahvaljujem, da so mi bili v teh težkih dnevih blizu s pismi ali pa telefonskimi klici. Enako se uredništvu AD zahvaljujem za gostoljubnost.

Občuten pozdrav vsem!

Vaš Vinko Levstik

Kaj je rekel novi ameriški veleposlanik? (nadaljevanje, op. ur. AD)

Oprostite, pravilno smo vas razumeli

Johnny Young je v intervjuju, ki je bil uradno dogovorjen, dvakrat spregovoril o tem, da je vračanje lastnine pogoj za članstvo v NATU

New York (Delo, 25. avg. 2001) – Slovensko zunanje ministrstvo je skozi zadnje vrata javnosti posredovalo pismo novega ameriškega veleposlanika Johnnija Younga. Ta se v njem svojim ljubljanskim kolegom pritožuje, da so "njegove izjave iz intervjuja s tremi slovenskimi novinarji (tudi *Delo*) vzete iz konteksta", v zameno za "kooperativni odnos do tiska" pa da je dobil "umazano igro". Nove trditve ameriškega veleposlanika, ki jih razpečuje slovensko ministrstvo, pa preprosto ne ustrezajo dejstvom.

To je že drugič, da zunanje ministrstvo poskuša veleposlanikove izjave omiliti z interpretacijo, da so ga dopisniki *Dela*, RTV in STA napačno razumeli ali neustrezno interpretirali tisto, kar je rekel.

Prvi se je tega elegantnega izhoda domislil državni sekretar Samuel Žbogar, ki je uredniku zunanje politične redakcije *Radia Slovenija* Mihi Lamprehtu dve uri po tem, ko je radio v Jutranji kroniki posredoval veleposlanikovo izjavo, dejal, da "je najbrž šlo za prijateljski pogovor" in da trije dopisniki najbrž niso dobro razumeli, kaj je veleposlanik imel v mislih.

To pa so neumnosti. Kot ameriški dopisnik *Dela* prijateljskih pogovorov nikoli ne navajam v obliki izjav iz intervjujev, moji kolegi pa tudi ne.

Pogovor z Youngom je bil uradno dogovorjen kot intervju za objavo, pri katerem je bila navzoča uradnica State Departmenta "za javno diplomacijo vzhodne Evrope" Anna M. Romanski. Njena tajnica je pogovor, ki je shranjen na treh magnetofonskih kasetah treh osrednjih slovenskih medijev, snemala na svoj magnetofon. Pogovor je zabeležen na štirih kasetah, treh dobesednih prepisih in treh objavljenih poročilih, ki vsi natančno povzemajo to, kar je veleposlanik izjavil.

Poudarjam, pogovor je bil "on the record" po pravilih State Departmenta, povzet je bil korektno in v celoti, novinarji smo ga ze-

lo dobro razumeli. Veleposlanik pri nobeni svoji izjavi ni rekel, da je "on background", kar v ZDA pomeni, da lahko novinarji citiramo "ameriškega diplomata" brez navedbe njegovega imena, ali "off the record", ki novinarjem narekuje, da povzamemo vsebino brez navedbe vira. "On the record" izrečene izjave so namenjene javnemu citiranju. To smo vsi trije storili.

Da bi bile izjave objavljene "zunaj konteksta", je izmišljotina. Kontekst pogovora je bilo javno zaslišanje veleposlanika Younga pred senatnim komitejem ameriškega kongresa. O tem zaslišanju obstajata dva javno dostopna dokumenta. Prvi je pisna izjava, ki jo je veleposlanik izročil komiteju, drugi je dobesedni prepis zaslišanja. V obeh je enaka vsebina. Obakrat je izjavil, da bo v Sloveniji skrbel za to, da bodo ameriškim podjetjem odprta vrata na slovenske finančne in blagovne trge.

Večina vprašanj treh dopisnikov je bila posvečeno tem ameriškim zahtevam in pričakovanjem, odgovore smo obširno posredovali. Veleposlanik pa je pred senatnim komitejem tudi rekel, da mora Slovenija hitreje vračati premoženje, ki je bilo državljanom zaplenjeno "v obdobju pred osamosvojitvijo".

Kot dopisnika *Dela* me je začudilo, da to dvoje postavlja v isto ravnino. Želel sem pojasniti.

"Ena točka, ki ste jo omenili na zaslišanju, običaj-

no pride na dan ob koncu pogovorov (med slovenskimi in ameriški politiki). Gre za vprašanje hitrejšega vračanja lastnine, ki je bila zaplenjena v obdobju pred osamosvojitvijo. V Sloveniji je to občutljivo vprašanje in ena od tem, o kateri ni veliko konsenza med političnimi strankami. V družbi se o tem pogovarjajo zelo na široko. Zakaj to vedno omenjate na srečanjih med slovenskimi in ameriški funkcionarji?" sem vprašal veleposlanika.

Vprašanje je bilo jasno, izhajalo je iz konteksta senatnega zaslišanja in je vljudno opozorilo na politični kontekst v Sloveniji. Odgovor ni bil nič manj jasen.

"Za to obstaja razlog. Nenehno dobivamo vprašanja približno 400 ameriških državljanov, ki so pri slovenski vladi vložili zahteve za vrnitev nepremičnin. Pravijo, da jim je bila ta lastnina odvzeta. Upamo, da bo vlada Slovenije z njimi spor rešila. Lastnina je bila odvzeta v času, ko niso bili ameriški državljani, vendar so zdaj naši državljani. Naša obveznost je, da, kolikor je to le mogoče, spodbujamo enostavno rešitev, v kateri ne bodo diskriminirani. Upamo, da bo vlada to rešila.

Poleg tega je to povezano z enim od pogojev za vključitev v NATO v okviru reševanja sporov. To se lahko zanesljivo razlaga kot eden od kriterijev, ki jih je treba izpolniti za širitev NATA."

Dopisnik RTV Matej Šurc, ki je pronicljiv spraševalec, je zaznal, da se je veleposlanik dotaknil občutljive teme in nepričakovano v pogovor sam, ne da bi ga bil kdor koli v to silil, vnesel NATO. Zastavil mu je kontrolno vprašanje, prav zato, da bi preprečil morebitno napačno razumevanje. Tudi ameriškim diplomatom se včasih kaj zareče. "Kaj pa če so ameriški državljani, ki ste jih omenili, bivši sodelavci nacistov iz druge svetovne vojne?"

Tudi drugi odgovor je bil odločen, veleposlanik pa je sam še enkrat omenil NATO. "Kot veste, ne vodimo politike zagovarjanja

Varnostnik pred vrati v.d. tajnika Slovenske izseljenske matice

Ljubljana (Delo fax, 5. sept. 2001) – "Dovolite, da preverim, ali ste na seznamu ... Ne, niste. Torej ne morete naprej, ne smem vam dovoliti vstopa v to sobo." Približno tako naj bi včeraj zgodaj dopoldne najeti varnostnik preprečil Željku Popoviču, vršilec dolžnosti tajnika združenja Slovenska izseljenska matica (SIM), vstop v pisarno v drugem nadstropju na Cankarjevi 1. Kot se je zvedelo, naj bi varnostnika najel predsednik SIM Anton Bebler.

Popoviču je bilo tako onemogočeno (po njegovem mnenju neutemeljeno) ne le sodelovanje na sestanku izvršnega odbora SIM, temveč tudi dostop do delovnega mesta, ker je njegova pisarna hkrati tudi sejna soba. A po vsem, kar se je v minulih letih in še zlasti v začetku letošnjega leta dogajalo na SIM, je to le drobec v nizu mnogih zapletov v tem združenju: nesklepčnih sestankov delovnih teles, dveh neuspešnih občnih zborov, protestnih odstopih članov nekaterih delovnih teles, predlogih za disciplinske obravnave, suspenzi, pa menda policiji prijavljena vloma v delovno mizo ... Ves čas pa je bilo tudi veliko navzkrižnih obtoževanj o (ne)krivdi za zaplete, različna mnenja o tem, ali ima v.d. tajnika še mandat ali ne itd. Vmes sta bila v časopisju objavljena in takoj tudi preklicana še dva razpisa za uredniško in tajniška delovna mesta. **D. B.**

pravic nacističnih kolaborantov. Če bi se to ugotovilo, potem se vse postavi v drugo kategorijo. Kolikor vem, tega ne počnemo. Vlada mora to urediti in upamo, da bo. Tudi če izključimo Američane, je vprašanje vrnitve lastnine treba obravnavati v širšem kontekstu razrešitve notranjih sporov na poti v NATO."

Veleposlanik ni govoril na pamet. V State Departmentu imajo zajetno mapo pisem ameriških Slovencev kongresnikom, senatorjem in guvernerjem zveznih držav, kjer zahtevajo vrnitev odvzete lastnine in ukrepe ZDA proti Sloveniji.

Kongresnika Hoyer in Porter sta premieru Drnovšku leta 1998 izročila pismo, v katerem sta zahtevala hitro razrešitev tega vprašanja; ameriški državljani slovenskega porekla Vladislav Bevc pa je marca 1999 pričal pred kongresno komisijo za varnost in sodelovanja v Evropi, kjer je zahteval vrnitev lastnine. Njegovo pričanje je dostopno v kongresnih dokumentih, na voljo pa je tudi

stotine drugih pisem, zahtev, pojasnil in dokumentov.

Ameriški sogovorniki iz State Departmenta so vsem slovenskim politikom, ki so prišli na obisk v Washington, omenili, da je vprašanje vrnitve premoženja po zakonih, ki jih je Slovenija sama sprejela, ovira v odnosih med državama. Dokumentacija je obsežna in javno dostopna.

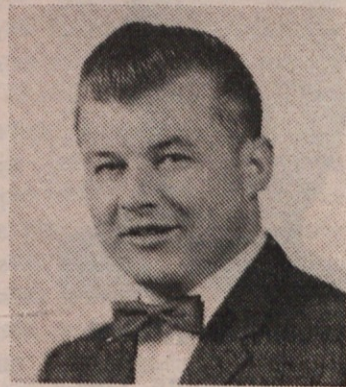
To je bil kontekst pogovora s tremi slovenskimi novinarji. Da je to pogoj za vstop v NATO, je veleposlanik dvakrat omenil sam, ne da bi ga kdorkoli spodbujal, citiran je bil v celoti, izjave so bile povzete korektno. Ne me dražiti.

Ervin Hladnik Milharčič

Z AMERIŠKO DOMOVINO STE VEDNO NA TEKOČEM

V BLAG SPOMIN

ob 40-letnici smrti



ZDRAVKO KRANJC

Štirideset let dolgih je minilo, odkar te več med nami ni, a v naših srcih še živiš in živel boš vse zemske dni.

Žalujoci:

Lillian Sivec in Lojzka Rutar z družinama – sestri nečakinja Marija Bailey z družino nečak Daniel Rutar in ostalo sorodstvo v Evropi
Euclid, Ohio 11. september 2001

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Slovenski akvareli

(nadaljevanje s str. 10)

brez posebnih zapletov, zamešala tiste "strene". First things first...

Tista doslej slabo prikrita "uradna" nenaklonjenost vstopu v NATO pa je postala tako očitna, da jo je slednjič razkril in zavrnil zunanji minister Rupel sam v daljšem članku v *Delu*. Ni še jasno, kaj se bo iz tega razvilo: spor s Kučanom?, Ruplov padec? *Delov* urednik bi prejel naročilo, da Rupla "sesuje". Janko Lorenci je izstrelil prvi salvo: "Kaj je narobe z Ruplom?". Vsekakor: mož je "našel svojo dušo", če nekako parafraziram Winstona Churchilla. Toda eno je gotovo: dvomi o NATU - rastejo.

Ne manjka ne tudi drugih "kosti". Vida Žabot, nekdanja salezijanska nuna, "Slovenka leta", svoje čase učinkovita zagovornica "verskega" aspekta slovenske družbe, je odložila nunsko oblačilo in se "sprostila". Zdaj v Torinu dela kot socialna delavka, uživa "vse sladkosti življenja", ob večerih pa "nori po plesiščih". Redovništvo jo je "utesnjevalo", tudi poroka ni izključena. Še en simptom slovenske čustvene nedograjnosti. Pojavile so se seveda nesramne karikature.

Borut Pahorjeva Združena lista se je znašla v neprijetnem položaju političnega prestopnika: prišlo je na dan, da je v času zad-

nje volilne kampanje prejela mala finančne prispevke britanske laboristične stranke. Ni dovolj, da so lažnjivci Albionci povzročili tolikšno gorje slovenskemu človeku, zdaj še podpirajo nosilce tega zla. Pahor se brani: "Niso nam dali denarja v desni žep, ampak v levega". Iste hlače!

Pred avtobusno postajo v Domžalah, kjer čakam zakasnelega prijatelja, gledam avtomobile. Komaj da opazim kak star model, vse je novo, bleščeče, elegantno; prevladujejo francoski modeli, kot pri nas japonski, in vse nekam hiti.

Na plotu v parku me pozdravi "pobožna" želja: "Tito - vrati se!" Jugonostalgija je vsekakor zaznavna. Ob vseh debatah, ki se odigravajo v zvezi z Evropsko zvezo in NATO, se vztrajno pojavlja tudi mnenje: kaj silimo tja, kjer nas ne marajo; nazaj pojdemo na Balkan, pa bomo igrali prvo violino! (Med novinarji mrgolijo razni -iči).

Balkan jim res ne uide, če se zanj odločijo, toda kam s Hrvati? Odnosi z njimi so zategnjeni, ljudje godrnjajo nad vlado, češ da je kapitulirala pred hrvaškimi zahtevami, zlasti v Istri in na morju. Toda če vprašam deset ljudi, kam bodo ali so šli na počitnice, dobiš odgovor devetih: Pag, Hvar, Dalmacija... Tudi Hrvatje sami priznavajo, da živi njihov turizem od Slovencev. Ti pa očitno niso nikdar slišali za ekonomski pritisk ali celo boj-kot.

Na "Franc Jozefovi ploščadi" pod Grossglocknerjem v avstrijskih Visokih Turah, se gnete 42 avtobusov. Razgledujem se po lepoti, ki me obdaja, po sinjem nebu, na katerem ni oblačka, in obhajajo me nenavadni občutki: stojim na skrajnem robu nekdanjega slovenskega ozemlja.

Kdo še ve za to? Pod menoj se ob koncu usihajočega ledenika razprostira pusto melišče, od vseh strani padajo vanj tanki slapovi razpenjene vode, njenega gibanja niti ne zaznaš, a vse se konča na melišču in iz njega se izvije - reka Moehl - in potem teče po široki dolini. Tam je vas Rakovitze (!) in tam vas (v) Dolach!

Navsezadnje, če je bil tisti "zaledeneli" planšar, ki so ga našli v Tirolah, lahko Slovenec... V Heiligenblutt, na pokopališču - slovenska imena! Mesto samo, v ozki dolini, je romantično, toda smrad dieslovih izpuhov iz nešteti avtobusov je vse-obvladujoč.

Na gornji ploščadi, kamor se previdno povzpnem, se gnetejo motociklisti, vsi

v črnem "ledru". Na osonih pobočjih se grejejo zaljeni svišči; ljudje jim mečejo vse mogočo hrano, kljub opozorilom, naj tega ne delajo.

Na zasneženem pobočju opazim vrsto postav, ki se dvigujejo proti vrhu gore. Potem me prešine nesramna misel: vse okrog mene sami penzionisti, z menoj vred, sami stari gospodje in stare gospe, resničnega alpinista niti ne najdem med njimi. Toda, ali ni bil "Veliki Klek" nekoč shajališče coprnice?

Slovenska in ameriška "mornarica" sta imeli skupne vaje na morju zunaj Kopra. Se pravi, tisti slovenski bojni čoln je spremljal neko ameriško fregato ali kaj na strelnih vajah, kjer so streljali na tarčo v obliki križa. "Doslej so se pritožili samo Hrvati," je pisalo v *Delu*, "zdaj pa samo čakamo, kdaj se bo pritožila še Cerkev, češ da smo streljali na "simbol krščanstva".

Nobene prilike ne zamudijo, da se obregnejo ob Cerkev. Ko je nadškof Rode, na veliki šmaren v pridigi na Brezjah, navedel nekaj nedvomnih pomanjkljivosti slovenske družbe, so se spet oglasili: ni osovražena Cerkev, temveč ON sam!

Kapelici odnosno razvaline kapelice Svete krvi v Mozlju, ki priča o tam pokončanih slovenskih življenjih, se pozna zob časa. Nekdo se bo moral redno zanimati za ta objekt, plevel je preveč trdovraten, spomin pa nič manj boleč. Vse je vihar razdejal. Na Travnici, kot kažipot h trem osamljenim grobovom (v enem počiva moj bratranec), je bila v bukev ob kolovozu vsekana zarez, kjer je kot signal gorela sveča in kazala obiskoval-

Ozračje sovražnosti

(nadaljevanje s str. 10)

Še bolj zanimiva je strategija proticerkvene naveze, ko skuša za dokazovanje, kakšna je katoliška Cerkev pri nas uporabiti, t.i. oporečnike znotraj Cerkve od naslovnega škofa do posameznih duhovnikov, redovnic in laikov. Priznati morajo, da jih težko najdejo, ker je le malo takih, ki bi na nizek način služili prostaški gonji in se vdinjali za dvomljivo medijsko slavo... Tako naslovni škof vztrajno ponavlja na vseh srečanjih borcev in njim sorodnih, da je bila drža mariborskega škofa Tomažiča med drugo svetovno vojno bolj narodno zavedna od drže ljubljanskega škofa Rožmana, pri tem pa zamolči dejstvo, da so Nemci zavrnilo Tomažičevo prošnjo, da bi vse duhovnike vpisali v Heimatbund (glej Družina 19, str. 23), ali pa, da so bili skoraj vsi mariborski škofijski duhovniki izseljeni in da pravzaprav ni imel nobene možnosti kakorkoli vplivati na življenje v škofiji, saj je bil na neki način ujetnik v Mariboru. Revolucionarji med vojno tam (do konca italijanske okupacije) niso mogli likvidirati skoraj nikogar, so pa to uspešno skupaj z drugimi opravljali v tedanji ljubljanski pokrajini in s tem izzvali obrambno organiziranje nemočnih ljudi v vaške straže.

To seveda pri dokazovanju kolaboriranja ljubljanskega škofa Rožmana sedanjemu naslovnemu škofu ni važno, ker bi njegove krivične trditve izgubile težo... Vprašljiva pa je, kakšen odnos ima do zgodovinske resnice, če uporabi samo del, ne pa celotnega dejstva. Ko skušamo gledati na vso preteklost z današnjega stališča, postaja vse bolj jasno, da ne Cerkev ne tisti, ki jim gre res za spravo in duhovno zdravje državljanov pod Triglavom, nočemo obupati krivic in napak preteklosti. To vztrajno počno tisti, ki imajo od tega korist še danes. Zato je za te še vedno bolj pomembna 60. obletnica ustanovitve OF kot pa deseta obletnica slovenske države.

Dokler bo tako, bo naša država bolj gledala v preteklost kot v prihodnost, kar pa pomeni, da se nam še dolgo ne more pisati nič dobrega. Tudi zato ne more priti do nikakršnega dogovora med državo Slovenijo in Cerkvijo. Kot kaže, se po vseh večkrat tudi umazanih igrah cerkvena stran umika iz pogajanj, dokler ne bo vladna pokazala resnih znamenj pripravljenosti in ne bo več zgolj statist v rokah starih deklariranih antiklerikalcev in proticerkvenih medijev. V takem sovražnem ozračju pa tudi uradni predstavnik Svetega sedeža (ki zaradi zavlačevanja ljubljanske mestne oblasti še vedno nima svoje rezidence) težko najde svoje mesto, saj ni med nami zgolj zaradi lepšega vtisa.

DRUŽINA, 19. avgusta 2001

V blag in nepozaben spomin

ob dvanajsti obletnici smrti nam dragega moža in očeta



Williama Dreu

Umrli 5. septembra 1989.

Res na svetu vse minljivo je, a spomin na Tebe dragi ne zamre.

Odšel za vedno si od nas. Vsa radost, sreča je s Teboj odšla!

In to boli, močno boli, a v naših srcih upanje budi, da le v trpljenju večna sreča dozori.

Žalujoči:
žena Katica,
sin Marjan
in ostalo sorodstvo
v Sloveniji.

V BLAG SPOMIN

5. obletnice smrti



Slavkota Lokar

Umrli 8. septembra 1996

Pri Bogu srečen Ti prebivaj po letih zemskega gorja. V raju večno srečo uživaj, naj bo lepo Ti vrh zvezda.

Žalujoči:

Žena Matilda
Sin Stojani z družino
Hčerka Susan z družino

cem pot do morišča. Nekdo je tisto bukev posekal.

Na Grčaricah, najbrž edina slovenska vas brez cerkve, se razgledujemo in razpravljamo, kaj, kje in kako. Nek domačin se spomni, da bi bilo dobro, če bi pometel po tistem trgu sredi vasi, pa priropota s svojo kosilnico po asfaltu. Uboga kraljeva vojska.

Tako ali drugače, Slovenija počasi prihaja na svetovni zemljevid. Dobre publicitete (včasih sumljivega izvora) ne manjka, toda vse je površno: prelepa dežela, gostoljubni ljudje, gospodarska stabilnost (vse bolj vprašljiva), politična brezbarvnost (za ljudi, ki

so "farenblind"), vse to utvarja nek v bistvu varljiv vtis, ali, morda bolje, se ne dotika resničnega bistva življenja v državi.

Kočevski Rog pa še vedno objema slovensko "skrivnost"; v Teharjah tisto jezero še vedno zaliva grobove davnih Slovencev. Ljudje so jih morda pozabili, ali pa si tiščijo ušesa ob njihovi zgodbi in za tujce so interna zadeva slovenske države.

Ko letalo spet zagrmí v nebo nad Gorenjsko, pa vem: ta zgodba ne po prešla. Treba ji bo določiti konec.

Zbogom, Slovenija!

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P. dr. Vendelin Špendov

Lemont, Ill.

Lemontski odmevi

Prvi Marijin praznik septembra je mali šmaren, 8. septembra, rojstvo Marije Device. Ta dan so v Jeruzalemu praznovali spomin na posvetitev cerkve Marijinega rojstva; "Z veseljem se spominjamo rojstva Device Marije, iz katere je izšlo sonce pravičnosti, Kristus naš Bog".

Marijinega Imena se spominjamo 11. septembra.

Praznik Žalostne Matere božje je 15. septembra, ko se spominjamo sedmerih trenutkov v Marijinem življenju, ki so ji prizadeli veliko trpljenja, "sedmerih bolečin". "Usmiljeni Bog, zahvaljujemo se ti, da si nam jo pod Jezusovim križem v svoji previdnosti dal za našo dobro mater". Zato se ji materna in oltarna društva kot zavetnici priporočajo.

Praznik *Povišanja sv. Križa*, 14. septembra, je godovni dan slovenske frančiškanske province in z njimi tudi naše kustodije. - Ker je Jezus umrl na križu, so kristjani s svetim spoštovanjem že od nekdanj častili ne le znamenje križa, ampak tudi ostanke lesa, na katerem je viselo naše rešenje.

Ceste od samostana mimo romarskega doma do Rožnovenske doline so bile v juliju po dolgih mesecih v čakanja obnovljene in asfaltirane obenem s prostori za parkiranje avtomobilov. Bog plačaj dobrotnikom!

Novi predstojnik Lemonta, gvardijan našega samostana in voditelj slovenske župnije v Lemontu, p. Metod Ogorevc, OFM, se je v listu avstralskih Slovencev *Misli* poslovil od tamkajšnjih Slovencev in se zahvalil vsem, ki so mu pomagali v uredništvu in upravnistvu lista.

Obenem želi lep uspeh in božji blagoslov p. Cirilu Božiču, OFM, ki ga bo nadomestil, da bi vneto in zvesto skrbel za glasilo *Misli*, v skrbi za duhovni dvig slovenskega življa v Avstraliji. Upamo, da bomo p. Metoda kmalu mogli pozdraviti v Lemontu.

Junija se vsako leto prično v Lemontu **romarski shodi**: sveta maša ob enajstih pri Groti - Lurški votlinici, popoldne ob pol treh večernice s petimi litanijami. Po maši in po večernicah se na gričku razvije piknik.

Romanja in pikniki se nadaljujejo julija in avgusta, ko romarsko sezono zaključijo shod "Lemontske Baragove nedelje", do zadnjega tudi romanje fare Sv. Štefana iz Chicaga in lemontski "Medeni piknik". Vsem, ki ste darovali za to letno prireditev in sprejeli srečke ali darovali "male darove", iskrena zahvala. Poročilo bo po možnosti sledilo v oktobrski številki *Ave Maria*.

Pri nekaterih romanjih zasledimo vrzeli, ki jim je botrovala smrt ali bolezen. Pri nekaterih pa z veseljem ugotavljamo povečano število romarjev. Bog naj po priprošnji Marije Pomagaj blagoslovlja romarje in vse, ki se trudijo za uspeh romanj.

Med romanji že desetletja zavzema posebno mesto romanje Oltarnih društev iz Clevelanda. Njihova romanja so bila in so še v zgled drugim romarskim skupinam. Žal so tudi ta društva izgubila precej članic ali pa se zaradi boleznih ne morejo več udeleževati. Zadnja leta se jim pridružijo člani in članice Slomškovega krožka iz Clevelanda.

Poročilo in darovi bodo objavljeni v oktobrski številki. Tam bo tudi objavljeno poročilo o romanju in pikniku članov in članic Slovenskega kulturnega centra v Lemontu, 10. avgusta.

Šolske sestre Sv. Frančiška Kristusa Kralja na Mt. Assisi, Lemont, vsako leto slavijo jubileje redovnega življenja sester. Letos je bilo slavje 24. junija na god sv. Janeza Krstnika. Počaščene so bile: s. M. Agnes Fabac, OSF, za 75 let redovnega življenja; 70 let redovnega življenja slavijo s. M. Annunciata Zerdin, s. M. Blanche Shircel, s. M. Lucy Markelz, in s. M. Raphael Kness; 60 let v redu sta: s. M. Monica Lindic in s. M. Veronica Kovas; 50 let redovnica je s. M. Lorraine Luzar. - Iskrene čestitke in Bog blagoslovljaj vsako izmed vas s prošnjo, da bi poslal nove in mlade moči.

Medtem je pa Bog poklical k sebi zopet eno od Šolskih sester na Mt. Assisi: s. M. Cherubim Adamic, OSF. Rojena je bila v Jolietu leta 1910, krščena v cerkvi sv. Jožefa, kjer so ji dali ime Ana. Osnovno šolo je tudi tam obiskovala.

Po dovršeni High School je zaprosila za vstop v kongregacijo Šolskih sester v Lemontu. Leta 1931 je naredila prve zaobljube, večne pa leta 1934. Poučevala je na različnih šolah, ki so bile v upravi lemontskih Šolskih sester, obenem se je pa izobraževala na raznih univerzah in dosegla B.S., Education na De

Otvoritev in blagoslov to soboto novogradnje "St. Vitus Village"

CLEVELAND, O. - Clevelandski škof Anthony M. Pilla pride za blagoslovitev in otvoritev St. Vitus Village v soboto, 8. septembra, zvečer ob 6.30. Farani sv. Vida naj si zapomnijo, da tisto popoldne ob 4h NE bo vigilijske maše.

Paul univerzi in kasneje še M.A., Business Education na univerzi Northwestern.

Dolga leta je poučevala na Mt. Assisi Academy in bila ravnateljica. Pravijo, da je bila zelo stroga, pa pravična. Sestra Cherubim je imela velik smisel za glasbo in dramatiko, kjerkoli je bila je pripravljala razne nastope.

Leta 1974 jo je zadela kap, pa tudi oči so ji pričele odpovedovati. Leta 1981 je stopila v pokoj. Bog jo je poklical k sebi 20. junija 2001 ni jo pridružil rodni sestri s. M. Christine. Naj počivata v božjem objemu. Naše sožalje sosestram, zlasti rodni sestri s. M. Ceciliji, bratu Fr. Albertu, duhovniku chicške nadškofije, in ostalim v družini.

Zadnje mesece je več naročnikov odpovedalo. Razen smrti so lahko še drugi vzroki. Bog plačaj vsem, ki poravnate naročnino redno in večkrat dodaste še kak dar za vzdrževanje lista. Priporočamo se še vnaprej. Za žive in rajne naročnike se vsak mesec daruje sv. maša, spominjamo se jih tudi v skupnih in osebnih molitvah.

Velik dobrotnik Lemonta je bil Janez Petrič iz Clevelanda, ki je dopolnil 90. leto. Poleg delovanja pri fari Sv. Vida v Clevelandu in nato pri Mariji Vnebovzeti, je skrbel in priporočal romanja k Mariji Pomagaj v Lemont in na vsakoletne Baragove dneve, ki se jih je udeleževal, dokler mu je zdravje dopuščalo.

Poročil se je z Mary (Novak). Bog jima je dal pet otrok, od katerih je eden padel v vojski (v Vietnamu, op. ur. AD). Z dobroto in bogoljubnim življenjem sta dala otrokom najboljšo vzgojo. Naj mu bo Bog bogat plačnik, naše sožalje ženi Mary z družino.

V Stari Loki v Sloveniji se je preselil od tega sveta Anton Gaber st. Njegovo največje veselje je bilo pritrkavanje. Ko se je po vojski znašel v taborišču, je napisal in izdal knjičico "Pitrkovelec". Z ženo Anosta imela štiri otroke. Anton Gaber je veliko pomagal Lemontu. Njegova ljubezen pa je bila cerkev v Stari Loki, kamor se je preselil in prebil zadnja leta življenja. Naj mu Bog da svoj večni mir. Sožalje družini.

(KONEC)

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Odlikovan don Pierino

Ljubljana - Z odličjem sv. Cirila in Metoda (najvišje priznanje Slovenske škofovske konference za tiste, ki so posebej zaslužni za Rimskokatoliško cerkev na Slovenskem) je slovenski metropolit Franc Rode odlikoval italijanskega duhovnika dona Pierina Gelminija (ustanovitelj mreže terapevtskih skupnosti za zavojece od drog, v Sloveniji, kjer je začel delovati leta 1992, ima štiri skupnosti, v programe zdravljenja je bilo vključenih 430 mladih zasvojecev).

"Don Pierino je zelo dejaven in ustvarjalen kristjan ki na probleme današnjega časa odgovarja z ustreznimi sredstvi. Je priča in dokaz, da se ustvarjalnost evangelija nadaljuje tudi danes," je poudaril ljubljanski nadškof Rode.

Ogledalo tedna

za petek, 31. avgusta
Nedelo fax, 2. sept. 2001

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ŽIVLJENJE REDOVNIC NA SLOVENSLEM...

KAKO KLIČE BOG?

Redovnice srečujemo na ulici in nemalokrat se rado vedno obračamo za njimi. Sprašujemo se, ali so (ne)srečne. O njihovem življenju žal vemo zelo malo, zato običajno sklenemo, da mora biti zelo samotno in puščobno, saj so se vendar z odhodom v samostan odpovedale mnogim lepim posvetnim stvarjem. Pa je res tako?

Piše Nataša Medvešček

Prve dominikanske sestre

Naši predniki so se najprej seznanili, z benediktinci. Njihovi samostani so bili z namenom pokristjanjevanja ustanovljeni na obrobju narodnega ozemlja na Koroškem in v Furlaniji v 10. stoletju. V osrednjem slovenskem prostoru so kasneje pomembno posegli v versko in kulturno zavest cistercijanci iz Stične, Vetrinja in Kostanjevice ter kartuzijani iz Žič, Jurkloštra, Bistre pri Vrhniki in Pleterij.

V 13. stoletju so se v mestih naselili prvi uboštevni redovi, kot so bili dominikanci, križniki in avguštinci. Prvi ženski red, ki je takrat prišel v slovenske kraje, so bile dominikanske sestre. Za njimi so se v Mekinjah naselile klarise. V preteklosti je bilo zelo pomembno – kakor še danes – delovanje uršulink, ki so brezplačno v slovenskem jeziku skrbele za vzgojo in izobraževanje deklet.

Nad delo in življenje redov so se pod Jožefom II. zgrnili temni oblaki, saj je

razpustil in zaprl mnogo samostanov, njihovi člani pa so morali iskati streho nad glavo v drugih samostanih ali v tujini.

Redovništvo se je spet razcvetelo v 19. in 20. stoletju, ko je bil prenekateri ukinjen samostan obnovljen in spet odprt, poleg tega so v deželi našli dom tudi številni novi redovi. Danes deluje na Slovenskem 12 moških in 18 ženskih redovnih skupnosti ter tri svetne ustanove.

V klavzuri in uboštvu

“V redovnih skupnostih živi 716 redovnic, medtem ko jih 35 pripada svetnim ustanovam. Sestre delujejo doma in v tujini kot misijonarke,” pravi sestra Irena Novak, tajnica Konference redovnih ustanov Slovenije (KORUS).

Pri njih so nedavno opravili raziskavo o poslanstvu redov in ustanov ter ugotovili, da jih največ (devet) opravlja vzgojno-izobraževalno delo, denimo pomoč v vrtcih, poučevanje verouka in počitniško druženje z mladimi, sledi karitativna dejavnost, ki jo opravlja pet redov, ki daje zelo velik poudarek molitvi.

Poslanstvu, ki ga določeni red opravlja, so prilagojena tudi redovna pravila, vendar lahko zapišemo, da v uboštvu in najstrožji klavzuri živijo karmeličanke in klarise.

Klarise: najstrožji red

Red ubogih sester sv. Klare je drugi red sv. Frančiška Asiškega. Ustanovljen je bil 1212. leta. Sv. Klara je bila bogata plemkinja, ki je želela v polnosti živeti karizmo uboštvu in se v sestrski skupnosti povsem posvetiti kontemplativnemu (tj. bogosmiselnemu) življenju, zato je pri 18. letih pobegnila od doma in postala redovnica. Hkrati je prva ženska v zgodovini Cerkve, ki je napisala vodilo za svoj red in se zaradi strogega uboštvu dolga leta bojevala s papeži, da je dobila njegovo potrditev.

Svoje sestre je oblekla v temno rjav habit, ki je njihova redovna obleka in hkrati znamenje preprostosti. Okoli pasu jim je zavezala bel pas s štirimi vozli, ki predstavljajo njihove štiri zaobljube: čistost, pokorščino, uboštvu in klavzuro.



Sestra Irena Novak

Njihov beli ovratnik naj bi predstavljal čistost in pripadnost Kristusu, medtem ko je črna koprena znamenje spokornosti.

V 13. stoletju so imele klarise na slovenskem ozemlju več samostanov, a jih je Jožef II. ukinil, zato so morala dekleta, ki so želela vstopiti v ta red, na tuje.

Spomladi leta 1978 – ko so dobile vsa potrebna dovoljenja in dokumentacijo iz Vatikana – so se tri sestre vrnile v domovino in se nastanile pri frančiškanih v Nazarjah na Štajerskem. Slednji so jim odstopili star opuščen cvetličnjak in del vrta, kjer je v nekaj letih zrastel nov klariški samostan, kjer je donedavnega bivalo 18 sester. Pet jih zdaj živi v drugem samostanu v Dolnicah pri Ljubljani.

Molijo osem ur

Dan se za sestre klarise začne opolnoči, ko se zberejo pri molitvi, petju in bogoslužnemu branju, ki traja do druge ure. Ležejo k počitku do petih, ko se zberejo pri jutranji molitvi in premišljevanju. Ob pol sedmih molijo hvalnice, nato sledi maša. Do pol devetih tiho molijo. Za zajtrk zaužijejo kavo in kruh. Zatem jih čaka delo, kot je pranje, šivanje ali peka hostij, ki ga vedno spremlja molitev rožnega venca.

Ob dvanajsti uri sledi enourna dnevna molitev. Kosilu namenijo 20 minut – ne jedo mesa. Spet sledi 30 minut zahvale Bogu. Ob drugi uri sledi t. i. rekreacija, ura sprostitve, ko se redovnice lahko pogovarjajo, ob tem pa pomivajo posodo ali opravljajo druga manjša dela. Sledi delo do pete ure popoldne, ko se odpravijo v kapelo in molijo do sedmih. Po 20-minutni večerji, sestrskem pogovoru in sklepni molitvi ležejo k počitku – do polnoči.

Ko seštejemo vse ure molitev, ugotovimo, da kla-

rise skupaj molijo osem ur na dan. Ko vzamemo pod drobnogled še delo, ki ga opravljajo, postane redovniško življenje nepredstavljivo težko. Pa vendar se dekleta iz leta v leto odločajo zanj.

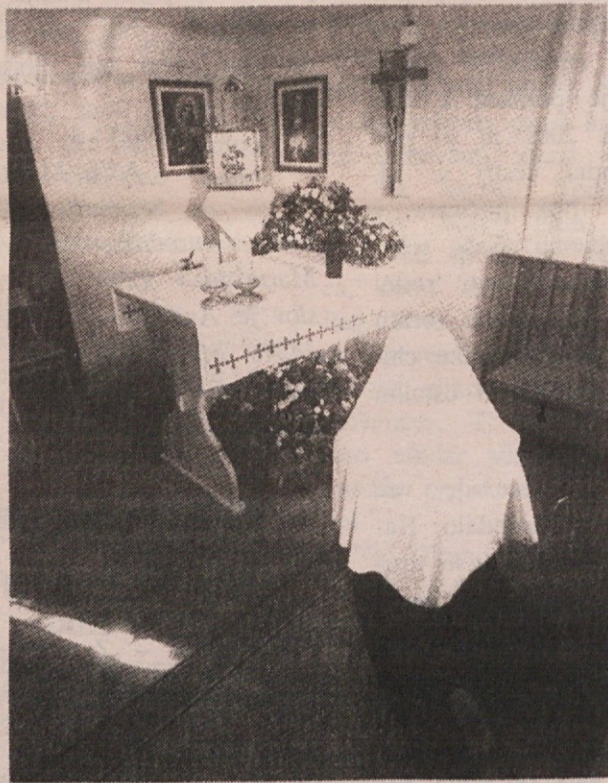
Za sprejem v red se od njih zahteva “le” pravi namen, primerna starost, od 18 do 30 let (mogoča je tudi kakšna izjema), osebna zrelost, zadovoljivo telesno in duševno stanje – izobrazba ni določena.

Dekleta, ki želijo postati članice reda, so najprej eno do dve leti kandidatke, dve leti preživijo v noviciatu brez stikov z zunanjim svetom (brez telefonskih pogovorov, medijev in pisem sorodnikov in prijateljev), nato naredijo začasne zaobljube za tri leta in potem slovesne večne zaobljube. Sestre se med sabo vikajo in so druga drugi ogledalo. Mimogrede: v samostanu ni niti enega samemega zrcala.

Klarise še danes živijo “zaprte” v samostanu na način, ki ga je pred 800 leti v vodilo napisala njihova ustanoviteljica, tudi vrt je ograjen z velikim obzidjem. Samostan lahko zapustijo le izjemoma, denimo zaradi zdravljenja v bolnišnici. V klavzuro – ta za sestre ni zapor, ampak jih varuje pred hrupom zunanjega sveta – smejo vstopiti le krajevni škof, zdravnik ali strokovnjak za nujna vzdrževalna dela v samostanu, ki jih sestre ne morejo opraviti same.

Obiske sestre sprejemajo v t. i. govorilnici, ta je od klavzure ločena z mrežasto pregrado, in sprejmejo vsakogar, ki se želi pogovarjati z njimi ali potrebuje njihovo (duhovno) pomoč. Le v pogovorih s predstavniki medijev postanejo redkobe-sedne. Suhoparnih leksikografskih podatkov o življenju v redu klaris in karmeličank namreč ni težko najti. Delo je postalo veliko težje, ko smo želeli zvedeti

(dalje na str. 15)



Klarise molijo osem ur na dan.

Spremema naslova

Ko se selite, trajno ali začasno, ste lepo naprošeni, da naši pisarni posredujete pravočasno tako Vaš nov naslov kakor sedanji. To omogoča, da boste brez prekinitve dobivali naš list, prihranili boste pa pisarni strošek 60 centov, ki jih računa pošta za vsak povrnjen oziroma ne dostavljen izvod lista. Uporabljajte ta obrazec za posredovanje potrebnih informacij.

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Star naslov _____

Mesto, država, zip _____

KAKO KLIČE BOG?

(nadaljevanje s str. 14)

za njihove življenjske zgodbe, ki so jih pripeljale pod streho samostana – žal nam jih niso hotele povedati. Vsaka izmed njih pač v tihoti in samoti išče svojo pot v globine življenja, sveta in večnosti.

Vstop pri petnajstih letih

“Bog je neizmeren, zato je takšen tudi njegov klic – vsakega kliče drugače. To je težko vprašanje, kajti Bog spoštuje vsakega človeka in zato tudi vsakega kliče na njemu primeren način.

Ne morem odgovoriti z enim samim odgovorom, lahko pa vam povem zgodbo svojega poklica,” pravi nasmejana sestra Irena Novak, salezijanska redovnica.

“Včasih se zgodi, da Bog kliče za seboj človeka že od malih nog, odkar se ta začne zavedati sebe in ta začne zavedati sebe in življenja v svoji okolici. Tako je klical mene. Ko sem znala brati, sem najraje prebirala Zamorčka, ki je prinašal novice o delu misionarjev po svetu.

Pripovedovala sem, da bom nekoč odšla česat lase črnčkom v Afriko. Tudi ko sem pri osmih letih govorila z neko redovnico in mi je ta dejala, da bom prišla k njim, se mi to ni zdelo nič čudnega ali nesprejemljivega. Potem sicer nikoli nisem odšla v misijone, vendar je po mojem Bog to uporabil, da me je pritegnil.

V redovno skupnost Hčera Marije Pomočnice, ki so znane tudi kot Don Boskove Salezijanke, sem vstopila takoj po osmem razredu osnovne šole. Stara sem bila 15 let. Ko sem takrat vprašala mamo, ali grem lahko k sestram, mi je dejala, da bi bila žalostna, če bi ji rekla, da se želim poročiti. Imela sem res veliko srečo, da sta mi oba starša stala ob strain in mi pustila popolno svobodo v odločitvi, da bom poklonila življenju Bogu.

Prišla sem k salezijankam na Gornji trg v Ljubljani, kjer sem bila štiri leta kandidatka, potem sem vstopila v noviciat in ravno pred dvajsetimi leti imela prve zaobljube.

V srednjo šolo sem hodila na poljansko gimnazijo, potem sem nadaljevala šolanje v skladu s poslanstvom naše redovne skupno-

sti, ki je usmerjeno predvsem v delo z mladimi.”

Njen delovni dan se prične ob pol šesti uri zjutraj, ko s sestrami odide v kapelo k molitvi, premišljevanju, branju in bogoslužju. Ob pol osmih sledi zajtrk in nato vsaka sestra opravlja svoje delo. Sestra Irena je dejavna na KORUS-u, poleg tega je provincialna tajnica svojega reda.

Če je le mogoče, se sestre zberejo pri skupnem kosilu, nato sledi molitev in popoldne jih spet čaka delo. Zvečer je na vrsti molitev, duhovno branje in premišljevanje. Pred spanjem se redovnice običajno srečajo pri sproščnem pogovoru. Po sklepni molitvi in besedah predstojnice se življenje v samostanu salezijanskih redovnic na Rakovniku v Ljubljani okoli 22. ure umiri.

Nečimernost odpade!

Redovnica lahko postane vsako mlado dekle, ki je poklicana. Če čuti, da jo v redovništvu čaka njena življenjska pot, mora najprej zaprositi red, ki bi mu rada pripadala, za sprejem. V skladu z redovnim vodilom sledi nekajletna kandidatura, noviciat in natočasne zaobljube, za temi pridejo na vrsto večne.

V prvem obdobju njene sosesre preverjajo, ali je dejansko poklicana za redovnico. Mnogo deklet zato že veliko pred večnimi zaobljubami izstopi iz samostana.

Z odločitvijo seveda nikakor še ni vse opravljeno, saj so tu še čisto običajne človeške lastnosti, denimo spolni nagon in nečimernost, ki jih ženska, poklicana v redovništvo, ne more tako lahko odložiti kot posvetnih oblačil. Hudo je, če se močneje kot Bog pred njo prikazuje podoba moškega, zato je potrebno neprestano preverjanje poklicanosti in povezanosti z Bogom.

Kršitve zaobljube so pri redovnicah zelo redke. Vendarle pa včasih ženska šele po dolgih letih redovnega življenja ugotovi, da je v mladosti napačno presodila svoje težnje, odide iz reda in zaživi drugačno.

“Za nečimernost pravimo, da jo imajo nekatere ženske preveč in druge premalo, zato jo navadno skušamo uravnovežiti,” pravi sestra Irena in nadaljuje:

“Prepričana sem, da je pri redovnicah zaželeno u-



Fotografija je bila posneta v sredo, 15. avgusta, na Brezjah, kjer je bil maševalec ljubljanski nadškof in slovenski metropolit dr. Franc Rode. Povzetke njegove homilije so bile objavljene v AD pred dvema tednoma.

rejenost. Meni ni bolj tuje stvari, kot so ličila, ker menim, da je vsaka ženska že po naravi lepa. V našem redovnem vodilu ne boste našli niti ene besedice o ličilih, ker se očitno še niti pomislilo ni, da bi se katera redovnica želela ličiti. Pa tudi – kako jih bo kupila, če nima denarja? Redovnice vendar zaobljubimo uboštvo, zato denar, ki ga sprejmemo, ni naš, ampak od skupnosti.”

V skladu s časom

Zaobljuba redovnic je tako nekako način večja od duhovniške, saj slednji v svojem poklicu obdržijo družbeni položaj in materialne dobrine, medtem ko so prve večinoma odvisne od svojega dela in božje previdnosti – ta pred njihovimi vrati pogosto pušča darove neimenovanih dobrotnikov.

Nekatere redovnice služijo denar v bolnišnicah, druge dobivajo skromno finančna nadomestila za delo po župnijah, večina jih v samostanih peče hostije, krasi sveče ali šiva cerkvena oblačila. Tako lahko s skupnimi močmi zberejo denar za obnovo samostanov in nakup najrazličnejših sodobnih delovnih naprav ter ne nazadnje avtomobila, ki je v zadnjih letih postal

nujno potrebno prevozno sredstvo tudi za redovnice.

Času se prilagajajo tudi njihove redovne obleke, ki postajajo lažje, krajše in svetlejšje. Vse pogosteje redovno obleko zamenjajo za civilno. Če gre, denimo, redovnica pozimi na smučanje, bi bilo verjetno zelo nenavadno, če bi se po strmini spustila v svoji redovni obleki, podobno bi se zgodilo na dopustu ob morju. A ko se je sestra Irena lansko poletje odpravila v gore, se je na slovenske vrhove vendarle povzpela v redkoviškem krilu.

Vse manj je novih duhovnih poklicev

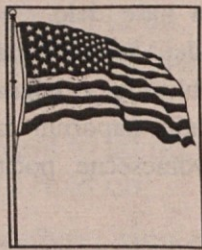
V zadnjih desetletjih tudi v redovnih skupnostih in svetnih ustanovah duhovni poklici upadajo. “V redovi, kot so usmiljenke in šolske sestre, ki so imele med prvo in drugo svetovno vojno največ poklicev, je danes čutiti največje upadanje števila redovnic. Če se je namreč v neki družini pred desetletji rodilo šest otrok, ni bilo nič nenavadnega, če so se štirje od njih odločili za redovništvo ali duhovni-

ški stan. Vzrok za upad poklicev se poleg tega pogosto skriva v nasprotovanju staršev, da bi njihovi otroci stopili na takšno pot,” je sklenila sestra Irena Novak.

Med pogovorom je bila dejavna in nasmejana, takšna, kot so vse redovnice, ki s svojim bivanjem v samostanu dokazujejo, da njihovo življenje še zdaleč ni samotno in puščobno.

(KONEC)

Priloga “ONA”
Delo, 21. avg. 2001



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Misijonska srečanja in pomenki

1392. Profesor Ivan Štuhec je odšel 27. avgusta

na študij v Chicago. Vsi smo mu želili obilo uspeha in še na svidenje. Med nami je tudi župnik iz Vrhpolja pri Moravčah, g. Jože Čampa, kateremu tudi želimo: Dobrodošli med nami!

Naša misijonska skupina v Clevelandu podpira dva bogoslovca; eden je v Afriki, drugi je v Mariboru. Ker je prvotni bogoslovec izstopil, smo dobili novega iz četrtega letnika bogoslovja. Njegovo ime je Dejan in se je prvič oglašil s pismom 25. januarja. Piše:

"Pozdravljeni! Najprej sprejmite prav lepe pozdrave iz našega bogoslovnega semenišča v Mariboru. Ravno včeraj me je gosod rector obvestil, da je vaša Misijonska Znamkarska Akcija v Clevelandu ostala moj novi dobrotnik. To me navdaja z velikim veseljem in globoko hvaležnostjo.

Dovolite, da se vam na kratko predstavim, da boste vedeli, kdo sploh sem. Sem Dejan in trenutno sem v četrtem letniku bogoslovja in teološke fakultete. Rojen sem leta 1978. Moj rojstni kraj je vas Trdkova v Prekmurju. Spadam pa v župnijo sv. Kozma in Damijana v Kuzmi. Kot zanimivost naj povem še to, da prihajam iz družine s samo enim otrokom in doma živita še oče in mati.

Rad bi povedal še nekaj o našem bogoslovju v tem študijskem letu. Trenutno nas je vseh bogoslovcev 42, od tega nas živi v bogoslovju 32, drugi pa služijo vojaški rok ali so na pavziranju. Veseli smo, da se nam je letos pridružilo devet novih bogoslovcev, medtem ko imata ljubljanska in koprška škofija skupaj le tri prvoletnike. Vsi prvoletniki so bili 8. decembra 2000 sprejeti v našo Marijino kongregacijo in so prvič oblekli črne duhovniške talarje. Bog daj, da bi prvoletniki vztrajali pogumno do konca!

Naj se vsem, ki me podpirate, najtopleje zahvalim za vašo velikodušnost, ki mi jo izkazuje. Obenem pa se vas in vseh dobrotnikov bogoslovci spominjamo v svojih molitvah. Pa tudi jaz vas v svojem imenu in v imenu vseh bogoslovcev prosim, da se nas spominjate in vključujete v svoje molitve, da bi vztrajali na tej poti in enkrat prišli do cilja, ki si ga želimo.

Naj bo z vami vedno Bog in njegova Mati! Dejan."

Letos v maju je bila Celestinova v Sloveniji, je tudi obiskala našega bogoslovca Dejana in mu prinesla pismo naše skupine. Koncem junija je pisal sledeče pismo:

"Najprej sprejmite lepe in tople pozdrave iz Maribora. Čeprav malo pozno, se iz srca zahvaljujem za pismo, ki ste ga poslali po vaši znanosti. Vesel sem bil te vaše pozornosti, ki ste mi jo izkazali in s tem pokazali, da ostajamo povezani med seboj. Iz kratkega pogovora z vašo znanko sem lahko spoznal, kar sem slutil že prej, koliko vam pomenimo mariborski bogoslovci in s kakšno ljubeznijo se nas spominjate v molitvi ter nas tudi materialno podpirate.

Jaz in vsi bogoslovci čutimo vez med vami in nami, ki se utrjuje in krepi, ne samo preko materialnih darov, temveč tudi preko molitve. Hvaležen sem vam in vsem, ki še posebej molite za nas ter kličete božjega blagoslova na nas in naše delo.

Zdaj, ko vam pišem to pismo, tečejo zadnji dnevi našega bivanja v bogoslovju v tem študijskem letu. Po enomesečnih napornih izpitih odhajamo bogoslovci na zaslužene dvomesečne počitnice domov. Še prej bomo pa priča

pomembnemu dogodku, ko bosta dva bogoslovca iz naše skupnosti prejela mašniško posvečenje.

To je nekaj kratkih in skromnih besed. Želim vam, da bi tudi vi te počitniške poletne mesece preživeli čimbolj bogato. Ostanimo povezani preko molitve! Dejan."

Prosimo nebeškega Očeta, da ohrani na tej poti Dejana, v molitvi ga vključite tudi vi vsi, ki berete te vrstice, da bi začeto pot srečno končal in postal dober duhovnik.

Več dobrotnikov se je oglasilo in so darovali: N. Tomc (za s. M. Pavličič) \$100; nn (za jezuite v Ljubljani-Dravljje) \$4500; nn (za Karmel-Sora) \$1000, za Rev. Rafko Kralj \$1000, za bog. Andrej Rovšek \$400, za R.O. \$60) \$2460; J. Mraz (za salezijance Želimplje \$200, za vse \$200) \$400; nn \$100; A.H. Gorše (za bog.) \$350; I. Berlec \$50; F.M. Hren \$50.

Iskrena hvala vsem za vso pomoč, ki ste jo darovali za naše misijonarje. Naj vam vsem bo Bog najboljši plačnik s svojim blagoslovom. Prav lep misijonski pozdrav od vseh sodelujočih in

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Slovenski oddaji na ORF na Koroškem grozi ukinitvev

Celovec (Delo fax, 5. sept. 2001) – Slovenskemu oddelku v deželnem studiju avstrijske ORF v Celovcu po 55 letih nepretrganega delovanja resno grozi ukinitvev. Koroški član kuratorija javnopravne medijske hiše ORF Klaus Pekarek, Haiderjev človek in po poklicu bančnik, je napovedal, da bo že na prihodnji seji t. i. prehodnega odbora ORF 11. septembra predlagal odpravo 50-minutnih dnevnik slovenskih oddaj na regionalni frekvenci ORF.

S svojo napovedjo v torkovi izdaji koroškega dnevnika *Kleine Zeitung* sledi koroškemu deželnemu glavarju Jörgu Heiderju, ki se je že konec julija priključil zahtevi nemškonalnih organizacij na Koroškem in dnevnika *Kronenzeitung* po ukinitvi slovenske oddaje na regionalni frekvenci ORF za Koroško.

Predsednik Narodnega sveta koroških Slovencev (NSKS) Bernard Sadovnik je odločno zavrnil Pekarekovo napoved in poudaril, da ne glede na novi Radio 2 za ORF še naprej velja jasen zakonski za oddajanje slovenskih oddaj; odprava slovenskih oddaj v regionalnem programu ORF bi bila protizakonita. Sadovnik je še napovedal, da bo pri vodstvu ORF na Dunaju zahteval čimprejšnji pogovor. Koordinacijski odbor koroških Slovencev naj bi pripadnikom slovenske manjšine predlagal izvedbo akcije zbiranja podpisov za ohranitev slovenskih oddaj v okviru regionalnega programa ORF Radio Koroška.

I. L.

NOVI GROBOVI

(nadaljevanje s str. 9)

Agnes M. Rahel

Umrla je Agnes M. Rahel, rojena Kainec, vdova po Franku, mati Franka, Edwarda in Roberta, 5-krat stara mati, sestra Johna, Mildred Kordan in Edwarda, tega. Pogreb je bil v oskrbi Fortunovega zavoda, pogrebni obredi so bili 1. septembra v cerkvi sv. Barnabe s pokopom na pokopališču Vseh svetnikov.

Josephine M. Debevec

Umrla je 84 let stara Josephine M. Debevec, hči Franka in Mary Debevec (oba že pok.), sestra Ludvika ter že pok. Julije Borige in Frances, polsestra že pok. Molly McCrobie, teta, zaposlena 43 let pri General Electric, do svoje upokojitve, članica KSKJ. Pogreb je bil 1. septembra s sv. mašo v cerkvi Our Lady of Perpetual Help in

pokopom na pokopališču Woodlawn v Wadsworthu, Ohio.

Louise Vovko

Dne 25. avgusta je v Slovenskem domu za ostarele umrla 80 let stara Louise Vovko, rojena Zajc v Kočevju, Slovenija, mnoga leta živeča na E. 66 St., vdova po Johnu, mati Johna, Leonarda, Linde Busher in Davida, 3-krat stara mati, 6-krat prastara mati, zaposlena kot prodajalka 20 let v trgovini Rudy's Quality Meats na St. Clair Ave, do svoje upokojitve 1. 1985, članica Kluba upokojencev na St. Clair Ave., KSKJ št. 162 in Katoliških borštnarjev, vneta vrtnarica. Pogreb je bil 28. avgusta v oskrbi Želetovega zavoda s sv. mašo v cerkvi sv. Vida in pokopom na Vernih duš pokopališču.

Evelyn Svete

Dne 27. avgusta je na svojem domu v Clevelandu

umrla 77 let stara Evelyn Svete, sestra Florence Vratarić in že pok. Lillian Pertekel, teta in prateta, zaposlena 14 let pri Richman Bros., nato 30 let pri General Electric obratu Nela Park, od koder je šla 1. 1985 v pokoj, članica št. 132 ABZ, Kluba upokojencev v Euclidu in več neslovenskih organizacij. Pogreb je bil 29. avgusta v oskrbi Želetovega zavoda s sv. mašo v cerkvi Marije Vnebovzete in pokopom na Vernih duš pokopališču.

Frances T. Krainz

Umrla je 67 let stara Frances T. Krainz, rojena Raycher, vdova po Michaelu, mati Kathy Slapnickar, Michele Morris in Jamesa, 4-krat stara mati, sestra č.s. Mary Therese Ann, č.s. Mary Ann, Irene Perko, Marge Thome, Richarda, Dan-a ter že pok. Helen Yakubik. Pogreb je bil 27. avgusta s sv. mašo v cerkvi sv. Marije Magdalene in pokopom na Vernih duš pokopališču.

Dorothy Papilli

Umrla je Dorothy Papilli, rojena Lekan, žena Henrya, sestra Louisa, Alberta ter že pok. Pauline Godec, č.s. Rose Pauline, Josepha, Anthonya, Edwarda in Marie. Pogreb je bil 25. avgusta v oskrbi Fortunovega zavoda na Fleet Ave. s sv. mašo v cerkvi sv. Alberta Velikega na Wallings Rd. Privatni pokop je bil na Western Reserve National Cemetery v Rittmanu, Ohio.

Mary C. Fink

Umrla je Mary C. Fink, rojena Franetic, vdova po Louisu, mati Jean Melko in Mary Lou McHenry, 5-krat stara mati, 2-krat prastara mati, sestra Johna, Josepha, Josephine Zupancic, Edwarda ter že pok. Rudolpha, Cyrila, Mildred Prhne in Paula. Pogreb je bil 29. avgusta v oskrbi Ferfolijevega zavoda.

Frank R. Modic

Dne 23. avgusta je umrl 86 let stari Frank R. Modic, mož Winifred, oče Roberta, Glynnia in Briana, 7-krat stari oče, brat Elsie Muzic, veteran 2. svetovne vojne, v kateri je služil v ameriški mornarici. Pogreb je bil 25. avgusta.

Josephine Polanc

Umrla je Josephine Polanc, rojena Debeljak, vdova po Johnu, mati Johna ml., 4-krat stara mati, 2-krat prastara mati, sestra Louisa in že pok. Josepha. Pogreb je bil privatnega, družinskega značaja.

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