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Canadian Census Survey of 1996 Shows Increase in Slovenians

During the month of January 1996, Canadian Slovenian Congress with the cooperation of Statistics Canada and Chief Statistician Mr. Ivan P. Fellegi, informed Canadian Slovenians of the census procedure and recommended that all people of Slovenian origin in Canada register as Slovenians. Besides announcements on the radio, Slovenian churches, bulletins and other publications, over 3,000 letters were distributed across Canada from the Atlantic to the Pacific ocean as well.

Some Slovenian publications are identifying Slovenians as "Slovenes." In the Canadian Census Survey records "Slovenes" do not exist, only Slovenians are recognized.

Immediately after the Census Survey 1996 was completed, we contacted Statistica Canada, pointing out that "Slovenes" and "Slovenians" are one and the same people, same conception and that they should all be counted as "Slovenians."

On February 23, 1998 we were informed by Statistica Canada that any census respondent who wrote in the response "Slovene" was counted in the "Slovenian" ethnic origin.

Census data in 1996 indicates that registration in-

creased by 17,825 "Slovenians" in Canada, or over 300% improvement over the 1991 census results.

This was the time to stand up and be counted and "Slovenians" in Canada stood up in a larger number than ever before.

Congratulations.

Single response registries were 15,605.

Multiple response registries were 10,270.

Single response means that census respondents provided one ethnic origin only. In our case "Slovenian."

Multiple response means that respondents provided two or more ethnic origins, Slovenian-Canadian, Slovenian-Italian, Slovenian-Canadian-American, etc.

Ethnic origin defined in the census rules, refers to the ethnic cultural groups to which an individual "Ancestors" belonged and should not be confused with place of birth, citizenship or nationality. Census respondents were asked: "To which ethnic or cultural group did this person's 'Ancestors' belong?"

Based on this definition Slovenians like other ethnic groups in Canada can continue to maintain large registration numbers for many years in the future and well into the next millennium. It

is safe to predict that single response registrations (Slovenians only) will continue to drop in the next millennium as the first generation Slovenians pass-on and there is no immigration to replace them. However, the multiple response can be maintained if we teach our youth Slovenian culture, traditions, our ancestor's origin and roots.

The cooperation of the Republic of Slovenia is most desired and welcome. The approval and implementation of world Slovenian Congress recommendation regarding Special Status for Slovenians abroad without Slovenian citizenship would go a long way in preserving Slovenian origin outside of Slovenia's borders.

The next census survey will take place in the year 2001.

On behalf of myself and the Canadian Slovenian Congress, I would like to thank Statistics Canada and the Canadian Slovenian Community for your support, cooperation and a job "WELL DONE."

--Stan Kranjc
Member of CSC
Executive Committee
and Leader of
Census Programs



Matej Zunič of Slovenia recently spent 5 weeks in the United States with his great-uncle and aunt, Mr. and Mrs. Joseph Spisich of Wickliffe, Ohio. He is shown here visiting Niagara Falls, Ontario with cousins (left to right) Alyssa Amyot of Kirtland, OH and Jessica and Andrea Kaifesh of Mentor, OH. During his visit he also traveled to Gettysburg, PA, Washington, D.C., and Toronto, Canada. Matej was particularly interested in Gettysburg as he has been studying the American Civil War this past school year.



Rev. Francis Rebol, M.M. welcomes his brother, Rev. Anthony (from Cleveland), to the school for retarded children in Hsichou, Taiwan. The school was built mainly through the efforts of Father Francis. Anthony, formerly from St. Lawrence parish in Cleveland, is now in residence at St. Basil parish in Brecksville, Ohio.

Think About the Freedoms Government Has Taken

By Rudy Flis

Today I was listening to a polka radio program out of Youngstown, Ohio, 570 AM on the dial. At the end of the program, US Congressman Jim Traficant spoke about our country and asked listeners to support him.

Today I wish I lived in Youngstown so I could cast my previous vote for Congressman Jim Traficant.

Washington, DC, the capitol of our nation, the greatest country the world has ever known, which was

conceived and nurtured by some of the greatest minds in history, wouldn't say this is an ideal city to visit on vacation.

Not for me.

Washington, DC in its present condition is a disgrace to me. And it alarms me as our freedoms diminish with the blessings of our lawmakers.

Do you know anyone who died for our country in World War II, Korea or Vietnam? Think about him, with your eyes closed. Let's go to Jacobs Field, home of

our Indians. We'll sit near first base and Jim Thome. This young soldier whom you haven't seen in years (since he died in combat), walks up to you, sharp looking in his clean uniform (not at all like the day he died).

You reach out and shake his hand, pat him on the back and greet him with a genuine warm smile. The soldier puts his hand in his Ike jacket, pulls out a pack of Lucky Strike cigarettes, and offers you a smoke.

What you'll have to say

is, "I know you died for our country and freedom, but smoking was a bad freedom, and you can die from cigarettes." I wonder if our soldiers who go to war will they be allowed to smoke in their foxholes?

Our beloved government loves small cars. I wonder if the Army vehicle "Hummer" will be allowed in our next war? Freedom to love and drive large cars could become regulated by our government. Is it an end to the great love affair we Americans have with the autom-

bile?

Back to Washington, DC. If I were in the Capitol City and the President, Vice President, all the Senators and all the Congressmen were across the street from me, I would shake the hand of Congressman Jim Traficant and thank him for all he has accomplished for us. I would wish him well, turn away and head home, praying to God we send responsible representatives to serve us in our capitol, and please bless them with common sense.

Jim's Journal

By Jim Debevec



Know anything about strange phenomena's? Sunday evening I was sitting at home reading a book. All of a sudden I put it down and thought, "My son is dialing the phone and calling me." Sure enough, about five seconds later, the telephone rang, and it was him.

He lives 700 miles away. How did I know the phone was going to ring? How did I know he was dialing my number? I have no answer.

Twelve years ago at work when we first hooked up our typesetting computers I could tell before hand when the phone was going to ring. This sensation lasted about a year. I figured it was the new electronic waves enhancing some unknown sensitivity in my brain. But last Sunday I was sitting in a room with no electronic devices whatsoever. Strange that thought-waves could travel such a vast distance and be picked up and correctly interpreted.

Was reading with interest Rudy Flis' column about some of the freedoms we have lost because of the intrusion of our government.

There are a lot of laws that have come into being in the last 10 years or so that that Rudy didn't mention. They also are for everyone's well being. But like Rudy says, our freedoms are diminishing by the day.

Take for example the seat belt. A lady goes on TV and says her son took some drugs, was drinking, took a car and ran it into a telephone pole. The conclusion she made is if he had been wearing a seat belt, he would still be alive. Consequently, now everyone has to wear a seat belt or risk being thrown

into the slammer.

Same with wearing a bicycle crash helmet.

Ever see those pictures of politicians at an open, empty field with a nice shiny shovel in their hands pretending they're actually going to do some digging. Ha. - Anyhow, they are always wearing construction helmets.

How about our sports heroes. What do they wear? Football players? *helmets*. Baseball players? *helmets*. Hockey players? *helmets*.

Somewhere, somehow, someone is going to come on TV and say how their children were walking along a dusty country road getting ready to pick some blueberries when a tornado came out of nowhere and blew them clear over to the apple orchard. But if they were walking around with *helmets* they wouldn't be suffering such a headache now. Then we'll *all* be forced to wear helmets - while jogging, eating, typing, driving, shopping, sleeping.

You think I'm kidding? Big brother has his/her eye on us. As Rudy Flis says, it's a phenomenon.

Speaking of sports. Ever notice that when people go into a stadium or arena to watch a hockey, basketball, football, baseball, soccer game, etc., what's the first thing they do? They sit down. Where do they sit? In the *stands*. Why do they call the sitting area stands? It's phenomenal.

Slovenians love stories. I'm surprised they don't make some polkas that tell stories. They mostly pontificate the obvious like, "In Heaven There Is No Beer."

A big pop hit a few years ago was "El Paso." It told the story of a person going into Rose's Mexican gostilna and flirting with the waitress and suffering the consequences when her boyfriend found out.

Can anyone remember the western song "Shifting,

100 WORDS MORE OR LESS by John Mercina



One of the readers sent the following "Brain Games" that he/she obtained from the Internet:

- = Can you find one three letter word that fills in the blanks to complete each of the following words?
—st, —k, —m, —n, —t, zc
- = Candidly, Frank was stumped by this general analogy. What word belongs in the blank?
two is to one as MAJOR is to ??????????
- = Ugh. Numbers. $AB+CD+(EF/GH)+(I/J)=100$. Each of the ten digits from 0 to 9 replaces a different letter in this equation. What is the problem?
- = Every day, an ice cream vendor has only six flavors of ice cream available, and he refuses to sell anything besides double-scoop cones. Since he **INSISTS** on both scoops being different flavors, how many combinations of flavors can he make?
- = Three little hints:
1-It starts all fifteen.
2-If you are bold, you may be able to CAPITALIZE on it.
3-The answer is here... you just have to look for it. Trust us.
- = John has a bunch of computers. All are Macintoshes except two, all are PCs except two, and all are Crays except two. How many computers does he have?



If YOU can't figure above out, yours truly has "the keys". Write to Mercina at:
P. O. Box 99251, Cleveland, Ohio 44199

WHAT IS IN THE NARROW PICTURE ABOVE ???

Whispering Sands" by Ken Nordeen? It was about a thirsty traveler in the Arizona desert who came upon a dry well and a small bottle of water, that an old prospector left. There was a note saying you had to have *faith* and not drink the water but use it to prime the pump.

These were not only stories but they had a little morality thrown in.

There are a lot of polkas about getting inebriated. But what about character. Slovenians are people of good character. There should be a polka about that!

Thomas Jefferson said, "In matters of style, swim with the current; but in matters of principle, stand like a rock."

Putting this all together we can come up with a wonderful polka. It can go like this: "At parties, we don't smoke cigarettes. Driving home our seatbelts are always fast. At work our helmets are a gas. (stylish), We don't want our cars ending up in the trash.

"Our Slovenian homes are mighty fine. Especially because they carry my favorite wine. As a vino it's the Ritz. Slovenians call it Slivovitz.

"Although our living restrictions are now defined. We still have our potica, klobasa, strukle and singing time.

"A favorite beverage furthermore is domace vino. Slovenians love to polka more than the Tarantino.

"We watch current shows like Jay Leno. But our special occasion transportation is Karl Klessin's limo.

"Our Summer Sundays are spent on the farm relaxing and romancin'. - And stepping lively with polka dancin'.

"Whether partying at the flats, a farm, the city, or Pristava. - Our nation's freedom is sacred -- like our mama."

"Thomas Jefferson said it with the strength of a lock. We'll stand up for our nation's freedom - like a rock."

You'll have to come up with the rest of the fascinating story. Maybe a reader can help us out.

We get letters: Mr. Edward Bradish of Peachtree City, GA wants to know if there are any other Slovenians in "Red Neck Land?"

Albert J. Flis, brother of writer Rudy Flis, correctly emailed the answer to what is a telegrapher's "bug." Al was also a radio operator in the Navy. This has prompted Tony Grdina and Bob Mills to come up with some more Navy nicknames for our edification.

Last week there was a

poll taken throughout the United States and 12% of the population surveyed had no idea who Monica Lewinsky is. Can you imagine that?

Where do these 12% get their food? Do they read the papers? Do they watch TV? Listen to the radio? Do they know who Frankie Yankovic is? Do they know what is pointed in one direction, but headed in the other? -- Answer: A pin.

Stanley and Sophie (Lach) Baraga of Sun City, Arizona are on the Internet and said they would love to hear from American Home readers. Their address is SJBARAGA@aol.com

To further pique your interest, we still have some questions hanging from last week:

From John Mercina: What does "Sniff the Breeze" mean?

From Tony Cek: What is a "Black Snake?" (a railroad question).

From Fran Virant: What two football teams have nicknames, "I.O.U.s" and "Toy Baby with Arms?"

Do you know? If you do, it'll be phenomenal if you let the rest of us in on the news.

Comments / or answers: Jim's Journal, 6117 St. Clair Ave., Cleveland, OH 44103. Fax: (216) 361-4088, e-mail jim@buckeyeweb.com

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Birth, Death, and Resurrection of Slovenians in Bethlehem, PA

By Stephen Antalics

According to an archival microfilm search, the first appearance of the term "Slovene" or "Slovenian" in any city-wide newspaper published in Bethlehem, Pennsylvania, occurred on October 29, 1917, with a first-page article headed "Slovenian Church Dedicated Yesterday". The Roman Catholics among the 7,000 or so original Slovene immigrants from the Prekmurje area of the county of Vas Megye, Hungary, to Northampton County, Pennsylvania, celebrated the first Mass in their newly-erected church.

In 1911, the Evangelical Lutherans from this same Slovene immigrant group, collectively using the name *St. John's Evangelical Lutheran Slovenian Congregation*, appealed to the Court of Common Pleas, Northampton County, Pennsylvania, for a charter to be legally recognized, thereby allowing them to publicly worship God as they saw fit. A charter was granted and eventually a church was built.

The personal records of 1,125 of these Slovene immigrants were studied. One phase of this study was the examination of the ships' manifests of these early immigrants that can be found at the National Archives of the United States.

A ship's manifest is the ship's record of all its passengers who disembarked at Ellis Island, New York, for eventual admission into the United States. These records were extremely important to the U.S. Immigration and Naturalization Commission since they contained the detailed personal history of each applicant, information that was needed to determine his or her admission to the United States and, eventually, his or her worthiness for citizenship.

This examination of records by the Commission was extremely rigorous and thorough. Data required for entry that was supplied by the manifests included the following: name, age, sex, place of birth, date and point of departure from Europe, last European address, name and relationship of the last person with whom they lived in Europe, name and address of their American sponsor and his or her relationship to the immigrant, literacy, personal wealth, and political

profile.

Two additional but quite important items requested were nationality and ethnicity (ethnicity was called "race" on the form). Any discrepancies in the personal record could result in immediate deportation. This manifest form was officially titled the *List or Manifest of Alien Passengers for the United States Immigration Officer at Port of Arrival*.

A compilation extracted from the ship's manifests for arrivals in 1913, the last year any immigrants arrived in America prior to European border closings caused by the outbreak of World War I. Referring to the "race" column, please note that the race (ethnicity) of many immigrants is shown as "Slovene," with others as "Croat," "Magayar," "Serb," "German," etc. Bear in mind that the great majority of these first immigrants were basically peasants who had lived under conditions of extreme poverty and illiteracy in Europe and who probably not only never had need to discuss who and what they were but actually may not have been aware of what the words "nationality," "race," or "ethnicity" truly meant.

This may account for the confusion on the manifest forms since the great majority were actually Slovene.

These were immigrants who left Europe as Slovenes and were now living in America where they subsequently began collectively worshipping God as two separate Slovene congregations.

The inscription over the door of St. John's Evangelical Lutheran Church reads "St. John's Evangelical Lutheran *Vindish* church, although its original charter application said "Slovenian congregation." In 1921, the pastor of St. Joseph's Roman Catholic Church applied to the Office of the Clerk of the City of Bethlehem for tax-exempt status for his congregation. The request was made under the name of: "St. Joseph's Roman Catholic *Windish* church," although the announcement of its first Mass four years earlier also said "Slovenian" church.

The 1920 census taken in Bethlehem by the U.S. government required all persons living in the United States to state their ethnicity or mother tongue along with other pertinent data. The census records of 1920 show that 100% of these same

Slovene immigrants residing in Bethlehem stated they were "Windish."

Incidentally, the pastor of St. John's Evangelical Lutheran Church said he was Hungarian and the priest of St. Joseph's Roman Catholic Church said he was Slovene.

The year 1921 saw the replacement of the Slovene priest. The disturbing aspect of this new ethnic choice is that the word "Windish" never seems to have appeared on a ship's manifest as the declared ethnicity of any of the original immigrants, the implication clearly being that they had not heard or used the terms "Wend" or "Windish" in Prekmurje. A logical extension would suggest that the whole "Wend" or "Windish" concept originated in Bethlehem, Pa.

In fact, between 1919 and 1995, the words "Slovenian" and "Slovene" completely disappeared from print in any of Bethlehem's city-wide newspapers and were replaced by the new term "Windish." This change seemed to go unnoticed or at least unchallenged by any of the immigrants.

A proclamation issued by the Mayor of the City of Bethlehem, PA. who through the power of his office, decreed that October 26, 1972 would be officially recognized as "Windish Day" to honor the 55th anniversary of the dedication of the Slovene church in 1917.

The first paragraph makes interesting reading: WHEREAS, history dating back to 79 A.D. records the presence of the Windish in Central Europe, Denmark, and around the Baltic Sea..." In reality, 100% of these Slovene immigrants came from the Vas Megye-Prekmurje region of Hungary and were predominantly Slovene in their first years in America.

The third paragraph also proves fascinating reading: "WHEREAS, their trading towns on the Baltic having collapsed at the end of the 15th century, the Windish disappeared from the pages of history for 200 years..."

The most incredible aspect of this proclamation is not its absolute fiction but the fact that none of the Slovenes of Bethlehem objected to the wording or to the true significance of the proclamation's implications.

By not being officially challenged and with its declaration of an official "Windish Day" - certainly

inadvertently and innocently on the part of the mayor - this proclamation publicly recognized the formal denial of the immigrants' original Slovene ethnicity and the official death of the words "Slovene" and "Slovenian" in Bethlehem, Pa.

This amazing change in the ethnic identification of the Bethlehem Slovenes from "Slovene" to "Windish" in the few short years prior to 1920 and the persistence of this label for the next 75 years may give the reader a powerful insight into the initial intensity, power, and ultimately long-lasting effects of the well-planned political plot that the Hungarian government pursued in America through the efforts of "well-intentioned" and strongly nationalistic immigrant clergy.

The aim of the plot was to preserve the territorial integrity of the motherland - Hungary, by keeping the Prekmurje region out of the new Yugoslavia. To prevent this loss of territory, it was imperative to have the "Wends" or "Windish" living in America support the parallel plot mounted in Prekmurje since the other 200,000 Slovene immigrants in America unanimously supported the Southern Slavs demand at the Paris Peace Conference that all Slovenes in Europe be included in the new Kingdom of Serbs, Croats, and Slovenes.

There is a joke that persists in Bethlehem: "If you ask six Windish people in Bethlehem about the origin of the term 'Windish' or why they are Windish, you will get seven answers." A local fable asserting that the Kingdom of the Windish was sold for a white horse also exists, and there are others.

In my article entitled "The Origin and Use of the Term 'Wend' to Describe a Hungarian Minority" in the autumn 1995 issue of *Slovenija*, I promised that the record would be set straight and that a "sister city" relationship between Bethlehem, Pennsylvania, and Murska Sobota, a Slovene town in Prekmurje, would be initialized.

Well the new proclamation signed by both mayors in Bethlehem on June 8, 1996, speaks for itself. The formal signing officially recognized that June 8th will forever be celebrated as *Slovenian Day* by the City of Bethlehem, Pa.

The new proclamation reads, "WHEREAS, in the early 20th century a group of Slovenes left the southwestern part of the then County Vas Megye, Hungary, this southwestern part of that said country now called, Prekmurje, *Slovenia*, with Murska Sobota being its center. The group settled in an area in America known as Bethlehem, Northampton County, Pennsylvania..."

A far cry from the proclamation of 1972!

After a famine of almost 80 years, the terms "Slovene" and "Slovenian" have been resurrected in the area of Bethlehem, and Bethlehem is now a new Slovene oasis for the sons and daughters, grandchildren, and great-grandchildren of those brave and abused original Slovenian immigrants.

Today, Bethlehem citizens of Slovenian descent can feed their ethnic souls and gain strength through a new sense of self from the fruits of their newly-proclaimed *Slovenian Day*. The record has truly been set straight.

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4 Road to Becoming a Cardinal

by Leslie Scrivener
The Toronto Star

ROME, Feb. 22 — It is at the end of the evening at a small restaurant within the gray shadow of St. Peter's. At a table with an empty carafe of wine, Canadian priests are arguing about the way people perceive Canada's new cardinal, **Aloysius Ambrozic**.

"They say he is conservative. That's not fair," says one. "He is middle of the road."

It is conservative to support church teaching, they ask. The way they see it, Ambrozic has discouraged extremes at both the right and the left and has held the Toronto archdiocese, which is growing and home to 1.5 million Catholics, on a steady course.

He has his moments of controversy. But here in Rome, the mood is celebratory and loving.

"He is a good man," one priest says.

"Did you see the way he came on to the plane to Rome?" another asks. He walked on alone, without an entourage, picking up something to read at a newsstand, wearing old trousers and casual shoes.

Someone had described him at formal events, at which he often feels uncomfortable, as "stiff as a crozier" (a bishop's crook).

He is cautious and careful, particularly with the media. Friends say he is awkward and embarrassed about praise.

Some have tried to bring in spin doctors. He has refused them. "He won't permit anyone to remake his image. He is who he is."

He was born on a farm in Slovenia, then part of the former Yugoslavia. There was no electricity, no indoor plumbing. The nearest village of 15 houses was a 30-minute walk. School and church were an hour's walk.

Gaberje, the village where Ambrozic was raised, was a place by-passed by the industrial revolution, says Toronto Councilor Joe Mihevc, whose mother came from the same village.

"It didn't have to deal with issues of modernity," Mihevc says. "the church was the first center of life. Literacy was low. The priest was an important figure in the community."

Faithfulness to the church was bred in the bone. The family said the rosary every day on their knees, except in the summer when farm work demanded all of their time.

No, their mother didn't

take the seven children on the long walk to daily Mass, Ambrozic says, shaking his head at the notion. "There was far too much to do."

His sister, Helena Golob, an articulate Ottawa woman, recalls "an ordinary life in the country." Her brother did not show any unusual religious enthusiasms at a young age. He got into the same boyhood scrapes as other children.

"Pious? Oh, no," she says, sitting in the lobby of a Rome hotel, a few steps from the Pantheon. "but he was a good mathematician. he could rattle off the dates of the year that Sundays would fall on for the next few years, making adjustments for leap year."

The children were taught to read before they went to school by their grandmother. their father was not well-educated. But he read a lot and there was a library at home.

"In 1941, our youth ended when the Italians and Germans invaded," says Golob, one of 23 Ambrozic family members in Rome this weekend for the ceremonies at the Vatican.

"When I think back, that was the end of the carefree time. We were left at the mercy of anyone."

Ambrozic says he has learned recently that their entire family was on a list to be executed. His father, active in church and political organizations, was imprisoned by the Italians. the fascists had no use for him.

In 1945, 15-year-old Ambrozic was sent to get a horse. A wagon was loaded and they walked over the Julian Alps to a displaced persons camp in Austria.

"In a way, it was an adventure," says Golob. "Before, life had been so restricted. To go anywhere you had to have permission from the occupying army. But it soon proved to be disappointing. In a way, we were betrayed. We had hoped England would protect us (from the fascists and Communists). All through the war we had been hoping for an Allied victory."

As the world collapsed around them, "the church was the one thing that stood strong, and then the family," Ambrozic recalls. They lived in a camp in unheated barracks. There wasn't a lot to eat. No one had much in the way of possessions.

Some say the effects of the refugee experience have left Ambrozic scarred. "How different would I be if I had stayed at home?" he asks.

Perhaps he is marked by a sense of impermanence, he says, but thinks such speculation is amateur psychology.

Sponsored by Carmelite nuns in Toronto, they came to Canada. It was the end of their life together as a family.

Ambrozic entered St. Augustine's Seminary immediately. Golob and her sister Frances Cerar lived at a Carmelite orphanage in west Toronto and went to work as cleaners at St. Michael's Hospital.

Their parents worked as caretakers at a Carmelite summer camp. Another brother became a farm hand. They were working to pay back their passage to Canada -- \$200 each.

Every Christmas morning, Ambrozic returns to the Carmelite sisters house on Harrison St. to say Mass, a continuing expression of thanks for their care of his family.

Ambrozic says there was no drama in his call to the priesthood. The thought first came to him in high school, where he had little English — he learned that while studying philosophy and theology at the seminary in Toronto — but had learned Greek and Latin.

"At first I said no, I didn't want to be a priest. then, it came again. I said, no. Then, why not? I couldn't find a decent reason against it. Only after two or three years in the seminary did it become clear." He won't say why he hesitated. "It's far too personal."

His sister, Helena, mother of five, often wondered about his life as a priest, a life of being always alone. "No one would have been disappointed if he'd quit."

Ordained in 1955, Ambrozic continued academic studies in Rome and received his doctorate of theology from the University of Wurzburg.

After a year working in a parish in Port Colborne, he returned to scholarship as a professor teaching at St. Augustine's and in the 1970s at the Toronto School of Theology.

In his sermons or homilies, he shows his teaching background.

"He is not a flamboyant preacher. His is an assured exposition of the gospel," says Richard Alway, a long time friend and President of St. Michael's College at the University of Toronto.

"You can tell people are listening hard. He doesn't have rhetorical flourishes.



Cardinal Ambrozic

It's the message."

A Catholic woman, who had heard Ambrozic preach and found him "a bit too theological," later listened to him lecture at the Newman Centre and described how he came much more to life in the role of a teacher. "He look so stern in his pictures; it was lovely to see him doing something he really enjoyed."

Toronto auxiliary bishop Terrence Prendergast, who was Ambrozic's student in the 1970s, credits Ambrozic with giving him the tools to be a "critical and creative" New Testament scholar.

Twenty years later, Prendergast was a bishop, named by Ambrozic, by this time an archbishop.

The Toronto auxiliary bishops — none has been named bishop with right of succession — meet with Ambrozic weekly. "He's very collegial in the way he runs the meetings," says Prender-

gast. "We work as a team. He trusts us with our responsibilities. He doesn't interfere."

Though he is now a cardinal, Ambrozic continues to be archbishop of Canada's largest and most ethnically diverse diocese.

"He still has ultimate authority and responsibility for the archdiocese," says Father Brian Hogan, dean of the faculty of theology at the Toronto School of Theology.

Surely, one of the most arresting features of Ambrozic's new job description is the task of choosing the next Pope. With this round of appointments Pope John Paul II will have named 90 percent of the cardinals under 80 eligible to vote for his successor.

John Paul has been Pope for 19 years. Despite trembling hand and unsteady gait, he looks forward to leading the church into the
(Continued on page 5)

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new century.

Though he has shaped the college of cardinals, some dispute that they reflect his conservative philosophy.

"To see the Pope choosing conservative cardinals to protect the conservative elements of the church is just too crassly political for me to accept," says a Catholic academic.

"I have to believe they are good people doing the best they can under the circumstances. Just because the Pope names a cardinal doesn't mean they are like the Pope. You never know what's going to happen to someone until he has the power.

"No one is there to tell him what to do. There were not high expectations of Pope John XXIII and took at what he did - he convened the Second Vatican Council. Archbishop Oscar Romero started off as a very conservative kind of guy."

Kitty McGilly, who teaches spiritual development for the Dufferin-Peel separate school board, is irritated that a narrow and in her mind, inaccurate view of Ambrozic as controlling and inflexible is in popular currency.

"Anything he's done as positive hasn't been written up," she says. "They don't see the side of him those who know him see, a compassionate person."

He has been criticized for failing to speak out personally when Premier Mike Harris cut welfare payments by 21.6 per cent shortly after he was elected. Yet several priests say he tried to meet individually with Harris but was thwarted.

McGilly says Ambrozic likes meeting teachers at the grass-roots level. He's interested in them. He seeks advice.

"My feeling is, he doesn't mind people disagreeing with him. I've seen him evolve in thinking about something he doesn't like."

She is looking forward to a different kind of leadership now that Ambrozic is a cardinal. "I believe he will be far more among the people and the poor will be more looked after with him."

Ambrozic says it is the job of a bishop - for he is still a bishop - to steer a moderate course.

"But the main thing is the faith. I'm not moderate about that. I know quite well what is theological opinion and what is faith... Nobody has the right to take his own opinion and shove it down people's throats."

For Ambrozic, God is a firm pillar in his life. "He is the one who calls the shots, the one to whom I am ultimately responsible. At the same time he is holy, overwhelming. I will never totally understand it.

"God is the father, but not a spoiling father who gives him everything he wants. Strong fathers have strong sons. Wimpy fathers have wimpy sons. And this has nothing to do with biology."

His worry for the Toronto archdiocese is increasing secularization. "God is not very necessary to our society. If we want to make a point we almost have to pretend God doesn't exist and appeal to human reason and nothing else."

Thanks to Stan Kranjc and Constantine Hanna of Ontario for submitting this interesting article.

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President John Habat presided over the March meeting of the Holmes Avenue Pensioners which began on an upbeat note as members exercised their vocal cords and sang a medley of favorite "golden oldies" under the direction of "Mitch Miller" Matt Zabukovec.

Matt indicated that this month was the warm-up for next month when the meeting will be followed by a trip to the Slovene Home for the Aged where we will sing-a-long once more. However, the "golden oldies" at that time will be in Slovenian rather than in English. We hope all HAP songbirds will join us there. Such get-togethers mean a lot to the residents.

Four individuals were recently welcomed as new HAP members. They are: Vickie and Jim Kozel and John and Helen Kozlevchar. We are delighted to have them with us and sincerely hope they will enjoy a long association with our organization.

Who Is The "Slovenian Slammer?"

Stanley and Sophie (Lach) Baraga of Sun City, Arizona sent in a newspaper sports article written by Bob Young in the *Arizona Republic*.

It identifies the player with a buzz-cut hair sitting at the end of the Phoenix Suns (basketball team) bench. He is the Suns' 20-year old, 6-foot-6 rookie Marko Milic. He told the reporter you can call him the "Slovenian Slammer."

Within seconds of coming into his first game, Milic had a steal and reverse layup. He went on to play the final 13 minutes and scored his NBA career-high 13 points on 6-of-9 shooting.

He is getting a little playing time now. "He just needs to learn the game," Suns Coach Danny Ainge said. "He hasn't played the NBA style, but he spends more time working on his game than anybody in the NBA. The guys (on the team) love him and encourage him. He just needs experience."

After games Milic goes directly to the weight-training room to work out. He's very physical. The 220-pounder is the son of two Olympic shot-putters.

Membership does have its responsibilities and one of those is to pay one's annual dues. A reminder was given that the deadline for dues payment is March. Those who have not yet paid for 1998 should call/see Louise Fujda (261-1678) or Matt Zabukovec (943-3784) before the end of the month or risk being dropped from the membership roster.

Tickets are still available for the Spring Dinner-Dance on March 29th. Dan Peters will provide the music, Julie Zalar will provide the dinner, and if you join us, we promise that you will have a typical, HAPPY time - all for the price of a ticket -- \$12.00. Call Matt Z. if interested.

The meeting featured a special donation by a very special and talented gentleman who was celebrating a birthday this month. Honorary member John Grill spoke with this correspondent late last year and said he would like to make and donate one of

his trademark, hand-made step stools to the club in March in celebration of his 98th birthday. Prior to his retirement from the club a few years ago, John periodically offered these sturdy, two-step stools as raffle donations.

True to his word, John called and asked me to take the stool to the March meeting on his behalf where it was raffled and won by lucky (and delighted) Helen Sosic. The entire group not only thanks John very sincerely for this thoughtful gesture, but congratulates him equally sincerely on his 98th birthday and wishes him "vse najboljše" now and for many years to come.

The meeting concluded on a "sweet note" as Val and Dom Cekada, our faithful and hard-working refreshment providers, along with their capable assistant, Mitzi Urbanic, treated us to pastry and coffee. Thanks to them for always bringing our monthly meetings to such satisfying conclusions.

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6 Another Perfect Vacation in Australia

By Patricia Coil
Euclid Travel

At first we were almost disappointed because Australia didn't feel like a foreign country. The monetary system was similar and the language was understandable. But it didn't take us long to discover some interesting differences.

My husband and I along with our daughter and son-in-law spent two weeks recently in Australia visiting Melbourne, Sydney, Cairns, and cruising on the Great Barrier Reef.

Their money is divided like ours into dollars and cents. The Australian dollar was worth about \$1.30 US when we were there. Their paper money starts with the \$5 bill rather than \$1. They have only coins for \$1 and \$2, which quickly creates quite a heavy load in your pocket or purse. Their paper money comes in different sizes and colors. It has a small transparent area at the bottom of the bills. If you are not careful you start to treat it like it was Monopoly money rather than actual cash.

Because Australia is below the equator the seasons are reversed, so we left Ohio in fall and arrived in Australia in spring. We quickly learned to turn Centigrade into Fahrenheit by doubling

the centigrade figure and adding 30. So that 16 degrees Centigrade translated into 62 degrees Fahrenheit.

Crossing the International Dateline meant we left California on Friday and arrived in Australia the next day, which was Sunday. My mind had a hard time adjusting to the fact that we left Australia on a Friday and arrived in California on the same Friday.

The major Australian cities weren't founded until the 18th century and did not grow into large metropolitan areas until the beginning of the 20th century, so many of their buildings and neighborhoods look like the Collinwood-Glenville area where I grew up.

The street and traffic signs are in the same kind of typeface that we use here so they seemed very ordinary. To indicate that a car should slow down, broken V's are painted on the street. At some intersections there were signs indicating that it was a "Red Light Camera Area." This meant that a camera was mounted above the traffic light, which took the pictures of any cars running the red light. \$125 fines were automatically given to any drivers guilty of this traffic violation.

Instead of pressing a button on a pole to activate a pedestrian signal, you press a big metal plate about the

size of a saucer. The signal begins to make a soft slow ticking sound, when the light changes the ticking becomes louder and faster indicating for blind people that it is safe to cross the street.

For some reason in Australia the light switches are reversed, which means you turn the lights on by pushing the switch up instead of down. In an effort to conserve electricity, one hotel and our cruise ship required the insertion of a room key into the light switch in order to turn on the lights.

Bathrooms were somewhat of a problem, because the hot and cold water faucets were reversed. It made taking a shower somewhat of an adventure the first time. The top of the toilet tank had two buttons - a circle and a half circle. It turned out that both flushed the toilet, but one was the full flush. Just another example of Australian conservation.

Some phrases are definitely different in Australia. The carry out stores are called "take away." Instead of picking up something from a store, you "lift it off." Australians tend to not pronounce the "r" in certain cities. So that Cairns is pronounced Cans and Melbourne is Melbune.

The salt shaker has one hole and the pepper shaker has many holes. Breakfast buffets always contained the usual juice, coffee, rolls, fruit, eggs, bacon or sausage that seem standard around the world. The Australians add pork 'n beans, cooked mushroom caps, and baked tomatoes to the menu every day. It was quite unusual to see a diner piling baked beans or mushrooms onto his toast. We could never quite bring ourselves to try that although we did eat Emu, kangaroo, and crocodile during our trip.

If you enjoy visiting new countries and find out about how other people live, then you should call Euclid Travel, 261-1050 and have them help you plan your next exciting vacation.

St. Vitus Lenten Renewal

Monday to Sunday March 23 - 29

Lenten renewal, Slovenian language, Fr. Ivan Likar, St. Vitus Church

Saturday and Sunday, March 28 and 29

Lenten renewal begins at St. Vitus Church with Fr. Theodore Marszal preaching, in English, at the 4:00 Mass and the Sunday liturgies. All are welcome.

Monday, March 30

Lenten renewal continues (English). Fr. Marszal will preach and lead the Holy Hour in St. Vitus Church starting at 7:00 p.m. Confessions will be heard a half hour before.

Tuesday, March 31

Lenten renewal continues (English). Fr. Marszal will hear confessions starting at 6:30 p.m. in St. Vitus Church. He will celebrate Mass at 7:00 p.m. A social will follow in the church hall.

--Sr. Mary Avsec
St. Vitus Church

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DEATH NOTICES

PETER J. ZNIDARSIC

Peter J. Znidarsic, 41, co-owner of Znid Bros. Construction for nine years, passed away on Wednesday, March 11, 1998.

Mr. Znidarsic has been a carpenter for 22 years. He was born in Buenos Aires, Argentina on January 3, 1957.

He was a member of St. Mary Magdalene Athletic Association for five years, and Slovenska Pristava in Harpersfield for 37 years. He lived in Willowick for the last 18 years.

Mr. Znidarsic was also active as an assistant coach for various athletic programs at St. Mary Magdalene and the city of Willowick.

Mr. Znidarsic is survived by his wife Susan A. (nee Syrony); a son, Peter, and daughter, Lauren; sisters Helen (Frank) Vodopivec, Anne (Tony) Jakovljevic, Vera (Dan) Foreman, and Mary; brothers: John (Veronica), Tom (Margaret), Marko (Deborah), and Joseph; and mother Vera (nee Loncar).

His father, Joseph is deceased.

Family received friends at the Dan Cosic Funeral Home, 28890 Chardon Rd., Willoughby Hills, Ohio. Funeral was at 10:30 a.m. Saturday, March 14, 1998 at St. Mary Magdalene Church in Willowick. Burial in All Souls Cemetery in Chardon.

JOHN T. STEFANAC

John T. Stefanac, 69, a resident of Euclid, Ohio passed away at his home on Sunday, March 8, 1998.

John was a member of the Euclid Men's Club, American legion Post 0343 and a WWII veteran where he served in the Marine Corps.

John was the husband of Noreen (nee Carolin); the father of John, Dennis, Mitchell and Ellen; grandfather of 8; and brother of Zora Vidusich, Barbara Gerl, Violet Kutnar.

Friends called at Zele Funeral Home, 452 E. 152 St., Wednesday, March 11.

Services Thursday at St. Christine Church at 9:30 a.m. Burial in All Souls Cemetery. Donations to Hospice House in His memory.

ANGELA BOHINC

Funeral Mass for Angela Bohinc, 87, of Cleveland, a homemaker, was at 9:30 a.m. on Wednesday, March 18 at Our Lady of Perpetual Help Church in Cleveland.

Mrs. Bohinc died March 12, 1998 at the Slovene Home for the Aged in Cleveland.

Born June 3, 1910 in Johnstown, Pa., she was a lifelong Cleveland (Nottingham) area resident.

She was a member of SNPJ Lodge 604.

Survivors are son, James (Linda) of Kirtland, Ohio; grandchildren James Scott and Jeffery Allen; and sister Jean of Cleveland.

Her husband, Frank; daughter, Sharon Raack; sisters, Albina and Cecelia; and brother, Victor, are deceased.

Friends called Tuesday, March 17 at Zele Funeral Home, 452 E. 152nd St., Cleveland.

The Rev. G. Kijauskas S.J. of Our Lady of Perpetual Help Church, officiated at services. Burial was in All Souls Cemetery in Chardon.

ELIZABETH LUBOBANSKI

Elizabeth Lubobanski, 84, a former resident of E. 77th St., now of Mentor, Ohio, passed away in Lake West Hospital on Monday, March 2, 1998.

Elizabeth was the wife of Harry; the mother of Gerald Simcak, Steve Simcak, Dennis Simcak, Karen Malinowski, Theresa Ciarcia. She was the grandmother of 14; great-grandmother of 19; and sister of Anna Yakkal, Edward Smith (deceased) and Helen Zach (deceased).

Daughters Lois and Susan Lubobanski also preceded her in death.

Elizabeth was a member of the Goodrich Gannett Volunteers, Slovenian National Home Pensioners, and the Teamsters Retirees Chapter II.

Funeral services were Thursday, March 5 at St. Casimir Church. Burial in All Souls Cemetery.

Contributions may be made to Lake County Meals on Wheels c/o Lake County Council on Aging, 125 E. Erie St., Painesville, OH 44077 in Elizabeth's memory.

Zele Funeral Home.

EMIL GORSEK

Emil Gorsek, 74, was the beloved husband of Marija (nee Klajderman); father of Anthony (Dianne) and Gregory; grandfather of Stephanie. Brothers and sisters of Slovenia are all deceased.

Mr. Gorsek was a member of St. Vitus Holy Name Society and KSKJ Sacred Heart Lodge No. 172.

Friends were received at Zak Funeral Home, 6016 St. Clair Ave., Cleveland on Wednesday, March 18.

Funeral Thursday, March 19 with 10 a.m. Mass in St. Vitus church. Interment in All Souls Cemetery.

FRANCES STANONIK

Frances Stanonik, 77 of Harpersfield, Ohio, a grape farmer, passed away on Friday, March 6, 1998 at the Ashtabula County Medical Center in Ashtabula, Ohio.

She was born on February 19, 1921 in Zirovski vrh, Slovenia to Frances (Potocnik) and Janez Kaucic.

Frances came to the

United States from Slovenia in 1958.

She married Max Stanonik on June 20, 1959 at St. Mary's Church in Collinwood.

Frances was a member of Assumption of the Blessed Virgin Mary church.

She is survived by her husband, Max; and three brothers Joze Kaucic, Slavko Kaucic, and Vinko Kaucic, all brothers are in Slovenia.

Funeral services were at 10 a.m. on Monday, March 9, 1998 at the Assumption Catholic Church, in Geneva, Ohio, Rev. Paul Tobin officiating. Burial in Unionville Cemetery in Unionville, Ohio.

Friends were received Sunday, March 8 at the Behm Funeral Home in

Geneva.

Contributions may be made to the Assumption Catholic church, 594 West Main Street, Geneva, Ohio 44041.

In Memory

The enclosed \$30.00 donation is in loving memory of my adorable artist wife, **Mary Kralic.**

--Ed Kralic
Chardon, Ohio

In Memory

Enclosed check is for subscription renewal plus \$5.00 is a donation in memory of my husband, **Henry Hlabse.**

--Mary Hlabse
Berea, Ohio

In Loving Memory

Of the 15th Anniversary
Our Mother, Grandmother
and Great-Grandmother



Antoinette (Nettie) Kalish nee Grdina

Born June 6, 1890
Died March 25, 1983

Sadly missed by:
daughter Carmen and son-in-law Lloyd McBrayer
Grandchildren:
Connie Rae Schreiber
Annette Tinter
Robert McBrayer
Janet McBrayer
Kimberle Gold
and 8 great-grandsons
Kevin, David, Michael,
Scott Tinter
David, Bryan Schreiber
Ryan & Keith McBrayer

In Loving Memory of the 2nd Anniversary of Our Beloved Mother



Julia Kamber

Died March 22, 1996.

*If the words were ours to give,
We would give, yes, and more.
To see the one we love so dear
And have her back once more.*

We will remember you.

Sadly missed by
Daughter Irene
and Husband
Dom Pasalaqua
and family.

March 19, 1998.

In Loving Memory Of the Fifth Anniversary Of Our Beloved Mother, Grandmother and Sister



Josephine A. Godic

(Died March 19, 1993)

*Two dear bright eyes, a tender smile,
A loving heart that knew no guile.
Deep trust in God that all was right,
Her joy to make some other bright.
If sick or suffering one she knew,
Some gentle act of love she'd do.*

No thought of self, but of "the other"

I know He said, "Well done, Mother."

Sadly missed by children:
Rev. Frank & Roger Godic

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Bonnie Simmons,
Clare Miller — Daughters
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Michelle Simmons —
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Coming Events:

Friday, March 20

Fish, shrimp or pierogi dinner, Slovenian National Home, E. 80th St. from 5:30 to 8 p.m. Donation \$7.

Saturday, March 21

Dinner-Dance sponsored by Primorski Club, Contact 732-7527.

Sunday, March 29

Holmes Avenue Pensioners Spring Dinner-Dance at Collinwood Slovenian Home, 15810 Holmes Ave. Music by Dan Peters orchestra. Donation \$12.00. For tickets call 943-3784 or 531-2088.

Sunday, March 29

St. Mary's (Holmes Ave.) Slovenian School breakfast from 9 a.m. until 12 noon featuring homemade sausages, crepe (palačinke), eggs and beverage. Adults \$6, children \$3.

Consulate Office Remains Open

The office of the Honorary Consulate of the Republic of Slovenia announces that Dr. Karl Bonutti will be on official business in Slovenia beginning March 18. During his absence the Consulate office will be open at regular business hours.

Fr. Likar gives Slovenian talks at St. Vitus

Father Ivan Likar will speak in the Slovenian language at the St. Vitus Church Lenten Renewal from March 24 to the 28th.

The Mass begins at 7:30 a.m. Confessions at 6:30 p.m. Homily and readings at 7 p.m.

St. Vitus Church is located at 6019 Glass Avenue in Cleveland.

Father Ivan Likar was born on August 11, 1946 in the vicinity of Otlici by the municipality of Ajdovščina in the Republic of Slovenia. He was ordained June 29, 1971 in the diocese of Koper, one of three Catholic dioceses in Slovenia.

--Stane Kuhar

Bishop Baraga Weekend Sept. 5 & 6 Cleveland, Ohio

S.W.U. 25 Meets

Slovenian Women's Union Branch 25 will have a 1 p.m. meeting this Sunday, March 22, in the Social Room of St. Vitus Hall.

Friday, April 3

Dance at West Park Slovene Home, 4583 W. 130 St., Cleveland, Ohio from 7:30 p.m. to 11:30 p.m., featuring Bob Kravos.

Sunday, April 5

Benefit Breaded Boneless Chicken or Roast Pork Dinner (with soup) in St. Vitus Auditorium, Cleveland, sponsored by the Holy Name Society, St. Mary Magdalene Lodge KSKJ and St. Vitus Lodge #25 KSKJ. Serving from 11 a.m. to 1:30 p.m. Adults \$10, children \$5. For tickets call evenings 881-9486. Church organ repairs.

Friday, April 17

Dance at West Park Slovene Home, 4583 W. 130 St., Cleveland, Ohio from 7:30 p.m. to 11:30 p.m., featuring Ray Polantz.

Saturday, April 18

Jadran Concert, Waterloo Hall. For tickets call 481-3187.

Jason Byrne Hits Big Time

Magician Jason Byrne has finally made it to the big time. Last week he started at the Riviera Casino in Las Vegas with a one year contract to do his magic act.

Jason is the grandson of Vickie Svete of Lakewood, Ohio. Congratulations!

Maple Pensioners Meet

The Maple Heights-Newburgh Pensioners Club meeting for March will be held on Wednesday, the 25th at noon at the Slovenian National Home, 3563 East 80th Street off Union Avenue. Note the meeting will be held on the fourth Wednesday of the month. Our attendance prize is now \$35.

Our April meeting is on Wednesday, April 22 at noon in the same place.

The May meeting is on May 27 at noon.

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S.W.U. Branch 14 Meets

The first 1998 meeting of Slovenian Women's Union Branch #10 will be held on Wednesday, March 25 at 1 p.m. in the Collinwood Slovenian Home on Holmes Avenue.

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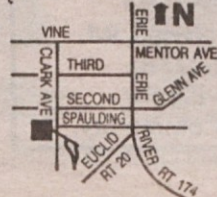
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To ALL Federation of Slovenian
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John and Bea Pestotnik
"1997" Man of the Year



VESTI IZ SLOVENIJE

V ospredju pozornosti je denacionalizacija — Cerkev bo svoje pravice zaščitila — Spor med LDS in ZL o vračanju gozdov Cerkvi

Na novinarski konferenci tiskovnega urada Slovenske škofovske konference pretekli torek je tajnik gospodarskega sveta ljubljanske nadškofije in predsednik cerkvene podkomisije za gozdove dr. Janez Gril dejal, da bo Cerkev v primeru, če bodo v spremenjenem zakonu o denacionalizaciji členu, ki bodo onemogočali vračanje cerkvenih gozdov v naravi, za zaščito svojih pravic po vsej verjetnosti obrnila na ustavno sodišče in na pristojne mednarodne ustanove v Strasbourgu ter Bruslju.

Pretekli ponedeljek zvečer se je sestel svet LDS in je bila poglobljena točka razprave ravno denacionalizacija. Mnogi v LDS namreč nasprotujejo vračanju gozdov Cerkvi in krivijo predsednika stranke Janeza Drnovška, ki je seveda hkrati slovenski premier, da se bodo gozdovi (37 tisoč hektarov površine) končno res vrnil. Drnovšek se je pa branil takole: »Dejstvo, ki se zanemarja, je, da je manevrski prostor stranke in vlade zaradi sodb ustavnega sodišča zelo majhen. Vlada mora zakon spoštovati ne glede na to, ali je nam to všeč ali ne. In tudi v državnem zboru zakona ni mogoče zelo spremeniti.«

Kritična do LDS zaradi tega, da se zakon o denacionalizaciji ni bil oziroma ne bo bistveno spremenjen je v prvi vrsti Združena lista. Najmanjša želja ZL (in brez dvoma tudi velike večine v LDS) je, da bi bil zakon spremenjen vsaj toliko, da bil omejil vračanje gozdov Cerkvi.

Ze pretekli teden (11. marca) je Drnovšek na tiskovni konferenci poudaril, da je ustavno sodišče že nekajkrat jasno povedalo, da je Cerkev upravičena do vračanja nacionaliziranega premoženja in da ne vlada ne državni zbor tega ne moreta spremeniti. Kot je Drnovškovo mnenje povzel novinar *Dela* Dejan Pušenjak: »Cetudi mnogim taka raz-

sodba ni všeč — po Drnovškovih besedah tudi LDS in večini državljanov ne — je kot premier odklonil možnost, da bi šla vlada v načrtno konfrontacijo z ustavnim sodiščem.

Ravnanje, po katerem bi ustavno sodišče upoštevali samo takrat, ko jim je razsodba všeč, v drugih primerih pa ne, bi po Drnovšku povzročilo anarhijo in naredilo konec pravni državi. Zato so se v koaliciji uskladili o spremembah oziroma izboljšavah zakona o denacionalizaciji v okviru, ki ga dopušča odločba ustavnega sodišča.«

Strobe Talbott obiskal Slovenijo

V začetku tedna je bil v Sloveniji na enodnevnem obisku Strobe Talbott, namestnik državne sekretarke ZDA Madeline Albright. Sestal se je s premierom Janezom Drnovškom, predsednikom Milanom Kučanom in zunanjim ministrom Borisom Frlecem. Na tiskovni konferenci po teh srečanjih je Talbott dejal, da so pogovori potrdili, da imata ZDA in Slovenija usklajena stališča do kosovske krize in poti za njeno odpravo. Talbott in Frlec sta dejala, da so bili pogovori koristni in kakovostni glede pregleda problematičnih varnostnih vprašanj v Evropi, še zlasti na njenem jugovzhodu. Frlec je menil, da je Talbott ugotovil, da se je Slovenija uveljavila kot soodgovoren dejavnik mednarodne skupnosti, ki ima verodostojna stališča. Talbott je obiskal še Makedonijo, Albanijo, Romunijo in Bolgarijo.

Alojz Krapež postal novi obrambni minister

Pretekli petek je državni zbor potrdil mag. Alojza Krapeža za novega slovenskega obrambnega ministra. Krapež je član SLS, kot je bil njegov prednik Tit Turnšek. Na tajnem glasovanju je sodelovalo 63 poslancev, od teh jih je 43 glasovalo za Krapeža, 20 pa jih je bilo proti. Takoj po glasovanju je Krapež prisegel pred državnim zborom.

Alojz Krapež se je rodil 2. junija 1958 na Otlici pri Ajdovščini, med drugim je dobil MBA na univerzi Clemson v Južni Karolini.

Iz Clevelanda in okolice

»Micki je treba moža«

To je naslov veseloigre, ki jo bo to nedeljo pop. ob 3h v Slovenskem domu na Holmes Ave. podal Dram. društvo Liliya. Vstopnice (\$7) dobite pri vhodu. Pridite!

»Primorski večer«...—

bo to soboto zvečer v SND na St. Clairju. Za več informacij, pokličite Sabino Milavec na 216-953-9116.

Korotan obvešča—

Sčinkavci imajo svojo redno pevsko vajo vsako soboto ob sedmih. (F.K.)

Novi grobovi

Rose Brancelly

Dne 16. marca je v Meridia Euclid bolnišnici umrla 84 let stara Rose Brancelly, rojena Elesh 31. decembra 1913 v Trstu, vdova po Andrewju Doles in Franku Brancelly, pastorka Franka Brancelly in Roberta Brancelly, 7-krat stara mati, 8-krat prastara mati, sestra Mary Kuhar (pok.), teta Raymondona Kuhar, 2-krat prateta, članica več slovenskih organizacij. Pogreb bo v oskrbi Grdina-Faulhaber zavoda v soboto, 21. marca, dop. ob 9., v cerkev sv. Pavla na Chardon Rd. ob 9.30, od tam pa na Kalvarije pokopališče. Ure kropljenja bodo nocoj od 7. do 9. ter jutri, v petek, pop. od 2. do 4. in zv. od 7. do 9.

Emil Gorsek

Umril je 74 let stari Emil Goršek, mož Marije, roj. Klajderman, oče Anthonyja in Gregoryja, stari oče Stephanie, vsi bratje in sestre so že pok. v Sloveniji, član DNIJ pri Sv. Vidu in KSKJ št. 172. Pogreb bo v oskrbi Zak zavoda na St. Clair Ave. danes dop. ob 9.30, v cerkev sv. Vida ob 10., od tam na Vernih duš pokopališče.

Peter J. Znidarsic

Dne 11. marca je v nesreči, ki se je pripetila na delovnem mestu, umrl 41 let stari Peter J. Znidarsic z Willowicka, O., rojen 3. jan. 1957 v Buenos Airesu, Argentina, mož Susan, roj. Syronej, oče Petra in Lauren, sin Vere, roj. Lončar in Jožeta (pok.), brat Helen Vodopivec, Anne Jakovljevic, Vere Foreman, Mary in Josepha, mizar po poklicu in z bratom lastnik Znid Bros. Construction zadnjih 9 let, član Slovenske pristave, aktiven kot pomožni trener pri raznih športnih programih župnije sv. Marije Magdalene v Willowicku in pri mestu Willowick. Pogreb je bil 14. marca v oskrbi Cosic zavoda s sv. mašo v cerkvi sv. Marije Magdalene in pokopom na Vernih duš pokopališču.

Sporočilo—

Častni konzulat RSlovenije sporoča, da je častni konzul dr. Karl Bonutti službeno odsoten od 18. marca dalje. V tem času bo poslovanje Častnega konzulata potekalo neprekinjeno z rednim delovnim časom.

Upokojenci Slov. pristave—

Upokojenci Slovenske pristave imajo mesečni sestanek v sredo, 25. marca, ob 1.30 pop., v Slovenskem domu na Holmes Ave. Po krajšem zimskem počitku so vsi prav lepo vabljeni, da se sestanka udeležijo.

Rojstni dan—

Frank Staniša praznuje 27. marca svoj 96. rojstni dan. Bog mu je podaril še to leto, ne takšno kot prejšnja, pa hvala tudi za to. Iskrene čestitke in vse najboljše mu želijo družina in številni prijatelji, čestitkam se pridružujemo tudi vsi pri AD!

Naslednja AD—

Kot smo najavili, bo AD za 26. marca natisnjena že 25. marca zjutraj. Zato mora urednik prejeti gradivo najkasneje do torika, 24. 3. opoldne.

Ribje večerje—

Klub društev SND na St. Clairju ponuja ribje večerje v Clubroom (v stavbi zadaj) in sicer od 5. do 8. zv. vsak petek v postu. Večerje se tudi lahko vzamejo domov (»takeout«).

Radio oddaja—

Tony Ovsenik vodi slovensko radio oddajo vsako soboto zvečer od 9. do 10. in sicer na postaji WCPN-90.3 FM. Za objavo sporočil na oddaji, ga lahko pokličete na tel. 440-944-2538.

Spominski darovi—

Rudolph Kristavčnik, Chesterland, O., je daroval \$20 v podporo našemu listu, v spomin brata Tonyja. Ga. Ivanka Kete, Cleveland, O., je darovala \$10, v spomin moža Jožeta. Ga. Angela Cupar, Wickliffe, O., je prav tako poklonila \$10, v spomin pok. članov družine Petrovčič in Cupar. Iskrena hvala vsem!

V tiskovni sklad—

Slovenia Parishes Credit Union, Toronto, Kan., je v naš tiskovni sklad prispevala \$15. Hvala lepa.

Studij slovenskega jezika—

Pri Castnem konzulatu na 1111 Chester Ave., Suite 520, imajo prospekte za dvo- in štiritedske tečaje slovenskega jezika, ki bodo letos poletni v Sloveniji. Če se zanimate, pokličite konzulat na 589-9220. Možno je tudi celoletno študiranje v Sloveniji. Tečaji so že uveljavljeni in dokaj dobro obiskani vsako leto.



V soboto, 7. marca, se je zbralo več kot 7000 vernikov pri baziliki Marije Pomagaj na Brezjah. Protestirali so proti izidu CD plošče glasbene skupine Strelnikoff, na katere ovitku je prikazana podoba Marije s podgaño v naročju. Nadškof dr. Franc Rode, ki je imel mašo, je povedal: »So meje, ki jih človek ne sme prestopiti. So stvari, ki so nedotakljive. In ko danes gledamo na mejo, ki je bila grobo porušena, se sprašujemo, kaj si lahko drugi mislijo o nas. Če ne drugega, nas bo civilizirani svet imel za nekulturen narod, ki ne zna spoštovati najvišjih svetinj svoje kulture in vernosti. A da nas ne zadane še kaj hujšega, da nas sovraštvo ne potegne v divji vrtnec obsojanja in razdeljenosti, dvignimo roke h Gospodu v iskreni in goreči prošnji za mir.«

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No. 11 Thursday, March 19, 1998

Pastirsko pismo slovenskih škofov za postni čas 1998

Verujem v Svetega Duha, Gospoda, ki oživlja

— I. del —

Sveti Duh, osrečujoči gost duše

Bratje in sestre!

Že vrsto let se škofje na zadnji dve nedelji pred postom obračamo na vas s pastirskim pismom. Tudi na ta način hočemo izpolnjevati svojo učiteljsko službo. Pri posvetitvi nam je bila na glavo položena odprta evangeljska knjiga v znamenje, naj oznanjamo celotno Kristusovo skrivnost in naj z močjo Svetega Duha vabimo vse k veri ali pa jih v živi veri potrjujemo.

V lanskem letu 1997 smo vam kot v prvem pripravljalnem letu na jubilej 2000 spregovorili o Jezusu Kristusu, edinem Odrešeniku sveta. Namen našega pisma je bli, da bi na novo odkrili edinstveno osebo Jezusa Kristusa, skrivnost njegovega učlovečenja, trpljenja, smrti in vstajenja. Prerojeni z zakramentom krsta in potrjeni z zakramentom birme naj bi s Kristusom in z Marijo, njegovo materjo, z zaupanjem stopili v tretje tisočletje.

Leto 1998, drugo leto pripravljalne dobe na veliki jubilej začetka tretjega tisočletja, pa je na poseben način posvečeno Svetemu Duhu in njegovi posvečujoči navzočnosti.

Ob nedeljah in praznikih v maši veri izpovedujemo: »Verujem v Svetega Duha, Gospoda, ki oživlja.« Tisti, ki ga nebeški Oče nenehno pošilja v naša srca, Duh njegovega Sina, je resnično Bog, se pravi, da je istega bistva z Očetom in Sinom. Čeprav kot oseba različen, je v notranjem življenju presvete Trojice kakor tudi v svojem podarjanju ljubezni za svet neločljiv od Očeta in Sina. Zato ga hkrati skupaj z Očetom in Sinom molimo in slavimo. Ko torej Jezus zatrjuje, da bo tistega, ki ljubi Sina, ljubil tudi Oče in da bosta k njemu prišla in pri njem prebivala, nikakor ne izključuje Svetega Duha (Jn 14,23). Kdo bo prišel? Oče, Sin in Sveti Duh, ki so eno. Prišli bodo, pa to ne bo samo tista splošna Božja pričujočnost, ki jo izražamo z besedami: Bog je povsod. To je drug prihod, poseben, prostovoljen, iz čiste ljubezni. Zato smo v resnici Božji tempelj in Sveti Duh prebiva v nas; smo svetišče živega Boga (prim. 1 Kor 3, 16; 2 Kor 6, 16).

Liturgija kot »neprekinjena pesnitev« pravi v pesmi slednici na binkošti, da je Sveti Duh osrečujoči gost naše duše. Isto pove sveti oče v svoji molitvi v tem drugem letu priprave na jubilej 2000: »Sveti Duh, gost, ki napolnjuje srca z veseljem.«

Prebivanje Svetega Duha v duši ni samo za eno uro ali en dan. Ne mine kakor spomin na enodnevnega gosta (Mdr 5,14). Sveti Duh je prišel, da bi ostal, da bi bival v nas, da bi si v nas ustvaril svoj dom, da bi dušo do popolnosti posvetil. Ko so bili naši duhovniki v času totalitarnega režima v zaporu, v samici, je marsikateri lahko rekel: »O samica, o tema, svetlejša si od vse luči! Ko hočem namreč tu opraviti obisk Najsvetejšega, se poglobim vase, poklekem pred Boga, ki je v meni pričujoč. Mar nisem Božji tempelj?«

Toda človek je v svoji korenini ranjeno bitje. Tri globoke rane, tri strasti so izvir zla: »Poželenje mesa, poželenje oči in napuh življenja« (1 Jn 2,16). Človek lahko z velikim grehom izžene osrečujočega Gosta iz svoje duše. Zato vas, bratje in sestre, spodbujamo

PAVLE BORŠTNIK

Perry, Ohio

»The Most Horrible Experience Of My Life...«

Pri založbi Putnam je nedavno izšla knjiga britanskega zgodovinarja in nekdanjega člana britanskega parlamenta Nigela Nicolsona, z naslovom »Long Life« (Dolgo življenje).

Nicolson, član stare ugledne družine, v teh spominih opisuje svoje dolgo življenje, v katerem je srečal vrsto pomembnih osebnosti našega časa ter ga zdaj zaključuje »z dolgimi sprehodi po angleškem podeželju, v udobni podeželski hiši, kjer ne manjka duhovite konverzacije in obilnih jedi...«.

V najbolj ganljivem poglavju pa opisuje Nicolson tragične dogodke, ki jim je bil priča kot obveščevalni oficir britanske vojske v Avstriji, poleti 1945, ob izročanju slovenskih domobrancev in belih Rusov.

Nicolson potrjuje, da je prišlo povelje, naj bodo vsi ti nesrečniki izročeni svojim sovražnikom, se pravi Rdeči armadi in Titovim partizanom, in da je bilo v primeru Slovencev storjeno s prevaro, ker jim je bilo rečeno, da odhajajo v Italijo.

»Naši stražarji so nato zaprli vrata živinskih vagonov ter jih zaklenili. Ko so bili vsi vagoni zaklenjeni, so se odmaknili od vlaka in na njihovo mesto so prihiteli partizani, ki so se skrivali v grmovju okrog postajnega poslopja. Vagoni so bili stari in skozi špranje so Jugoslovani lahko videli vse, kar se je dogajalo. Pričeli so razbijati po notranjih stenah vagonov in kričati — ne na partizane, temveč na nas, ki smo jih izda-

li, jim lagali in jih poslali v gotovo smrt. Ta prizor se je ponavljal dan za dnem, po dvakrat na dan. Bilo je to najstrašnejše doživetje mojega življenja...«.

Nigel Nicolson je svojo osebnostno čast rešil vsaj s tem, da je pred leti pričal na procesu grofa Tolstojca in potrdil njegove trditve. Storil je to v času, ko je vodil težko bitko za ponovno izvolitev v parlament. Tako kot Tolstoj, je tudi Nicolson doživel poraz.

Poročilo, ki ga je Michael Dirda objavil v tedniku Book World, prilogi časopisa Washington Post, ne nakazuje, ali je Nicolson ukrenil karkoli, da bi opral tudi čast Velike Britanije same, Dirda pa zaključuje z ugotovitvijo, da »ni nobene dvoma, da je vojaška ali diplomatska malomarnost pripeljala do pokola desetih tisočev brezmočnih, nedolžnih ljudi...«.

Na opravičilo britanske vlade še čakamo.

Spomladansko snidenje...

CLEVELAND, O. - Tabor DSPB bo imel družabni večer v Slovenskem domu na aveniji Holmes v soboto, 18. aprila. Okusna večerja se bo servirala ob 7. uri. Po večerji bo ples.

Tako kakor vsako leto vas vabimo, da nas posetite in s tem podprete organizacijo, ki je nepolitična in gleda samo, da se vrne čast našim padlim

Ali lahko pomagate?

Sledeče pismo je bilo na naslov AD poslano po faksu iz Gorice, natančneje preko tednika Novi glas. Vsebinska je jasna, če osebi, ki se za podatke zanima, lahko pomagate, to pomoč svetujemo. Sicer bi nas zanimalo, gotovo tudi naše bralce, če bi pozivedovanje končno tudi uspelo. Ur. AD

Zaradi zapuščinske zadeve iščem osebo po imenu Ivan Trošt iz Cola nad Ajdovščino, Slovenija, rojen v Gorici, 1. novembra 1940 (Italija). Po posredovanju duhovnika g. Mirka Mazore je v letih 1945-1946 odšel v Ameriko, kjer ga je posvojila slovenska družina. Ni mi znano, ali je to Severna, Srednja ali Južna Amerika.

Vsem, ki mi bodo lahko pomagali in na kakršenkoli način posredovali informacije, se iskreno zahvaljujem.

Zgavec Franka, via Silvio Pellico 8, 34170 Gorizia, Italija, tel. 0481/534548

c/o NOVI GLAS, Riva Piazzutta 18, 34170 Gorizia, Italija tel. 0481/533177, fax 0481/536978

k rednemu večernemu izpraševanju vesti, združeno s kesanjem. Za vsakega naj bi veljale psalmistove besede: »Ne bom se povzpela na ležišče svoje postelje, ne bom dal spanja svojim očem, dremanja svojim trepalnicam, dokler ne najdem (v svoji duši) mesta za Gospoda« (Ps 132, 3-5). Hkrati vas tudi spodbujamo k pogostnemu in vrednemu prejemu zakramenta pokore. Tudi novi Katekizem katoliške Cerkve naglašča cerkveno zapoved: »Vsi verniki, ki so prišli v leta razločevanja, so dolžni spovedati se vsaj enkrat v letu velikih grehov, ki se jih zavedajo. Kdor se zaveda, da je storil smrtni greh, ne sme prejeti sv. obhajila, tudi če čuti veliko kesanje, ne da bi prej prejel zakramentalno odvezo« (1457).

Človek, tempelj Svetega Duha, se poleg osebnih naporov pušti klesati Svetemu Duhu, se popolnoma prepusti njegovemu vodstvu. Prav zato so svetniki najbolj uspele umetnine Svetega Duha. Sveti Duh ne vnaša v človeka razdora, ampak vse harmonično

(dalje na str. 12)

domobrancem. Ti so se borili za vero, dom, domovino.

Vsako leto nas tu zapuščajo domobranci, vrste se krčijo in zato moramo delati, da vsaj nekaj nas doživi spravo in vrne čast tisto, ki jo zaslužijo naši padli za slovenski narod.

Ako gledamo današnje stanje v domovini, opazimo, da se počasi svetlika in prihaja resnica na dan. Mnogi tam spoznavajo, da ni tako, kakor se govori in piše že desetletja, ampak da so domobranci branili slovenski narod pred sanjarstvom ljudi, ki so bili strašno, slepo vdani tuji demagogiji.

Zato pridi, pridruži se temu družabnemu večeru. Saj tam boš srečal po dolgem zimskem presledku ljudi, osebe, ki si morda bil z njimi v taborišču. Povabi tudi mladi rod, ki je tu rojen, da se zave, zakaj se je toliko ljudi izselilo iz rodne kraja.

Ta večer je tudi zato, da se pridobi nekaj finančne podpore za tiskanje glasila Tabor, za vence za pokojne, in za maše, ki so nas zapustili.

Pridi, pričakujemo Te, ako pa si zadržan, pa pošlji prispevek po prijatelju, ki bo prisostvoval temu družabnemu večeru. Na svidenje...

Tabor DSPB - S.V.

Sporočilo konzulata

CLEVELAND, O. - Castni konzulat Republike Slovenije je decembra lani sporočilo, da je ministrstvo za zunanje zadeve RS namenilo \$12.000 za Slovensko šolo pri Mariji Vnebovzeti v Collinwoodu in \$9000 za Kulturni center v Lemontu, Ill. Zaradi usklajenega proračuna, ki ga zahteva Evropska skupnost, so bila ta sredstva zmanjšana na \$9000 za Slovensko šolo in \$6000 za lemontski SKC.

Čeprav bo ta sprememba gotovo vplivala na obseg načrtovanih dejavnosti, vendar iz MZZ nakazani denar kaže na to, da si slovenska vlada nedvomno prizadeva finančno podpreti delovanje in razmah slovensko ameriških ustanov. **KBB**

Knjigo »VENETI« v angleščini dobite tudi na Konzulatu

CLEVELAND, O. - Knjigo o »Venetih« v angleškem prevodu se dobi tudi na Castnem konzulatu RSlovenije. Avtorji knjige so (I. del) dr. Jožko Šavli, (II. del) že pok. akademik Matej Bor, tretji del s komentarji in odmevi ter obogatena z dodatnimi študijami pa Ivan Tomažič, ki je obenem tudi izdajatelj. Knjiga nosi podnaslov: Prvi graditelji evropske skupnosti, oris zgodovine in jezika davnih prednikov Slovencev. Knjiga je zanimivo branje, povzročila je pa tudi številne polemike.

Knjiga ima več kot 500 strani. Cena knjige je \$25, za poštino je pa treba dodati še \$3. Če ste zainteresirani, pokličite častni konzulat na 216-589-9220.

Petje družji nove priseljence: ustanovitev in prva leta pevskega zbora KOROTAN v Clevelandu, Ohio

Metod M. Milač

— II. del —

Prvi samostojni koncert

Delo z amaterskimi zbori zahteva od dirigenta posebno pazljivost. Preden pride do stopnje interpretacij in drugih fines lepega petja, je treba izučiti posamezne glasove. Le nekateri pevci in pevke so obvladali branje not, zato sem pričel tudi s poukom glasbene teorije, kar pa ni bilo prav uspešno. Vsi so raje peli, kot da bi poslušali nasvete in pouk branja not in podobno. Sčasoma je z vajami postalo jasno, kako slediti od note do note, in to je veliko pomagalo in skrajšalo čas pri vajah.

Prvi poskus združitve vseh glasovnih sekcij je bilo večkrat pravo odkritje. Po nekaj poskusih sem lahko ne samo ugotovil, ali bo pesem imela uspeh, opazil sem precej točno, kakšen odnos je imel zbor do te ali one skladbe. V najslabšem slučaju sem nekajkrat kakšno pesem celo umaknil s sporeda, čeprav mi je bilo žal za veliko izgubo časa.

Tudi z izgovorjavo ni bilo lahko, saj smo izhajali iz različnih delov Slovenije, mlajši rod pa je deloma doraščal že izven nje. Vsebinsko in glasbeno zgradbo sem poskušal razložiti pred začetkom vaj za vsako novo pesem.

Bolj ko se je bližal dan prvega samostojnega koncerta, več vaj je bilo treba. Zato smo začeli z vajami poleg nedelje tudi ob sobotah zvečer. Veliko dela zahteva celotna priprava za koncert, za kar je vedno skrbel

odbor Korotana. /Vsaka kulturna prireditelj je nudila priliko za medsebojna snidenja in razgovore. Cisti dobiček teh snidenj, po zaključenem nastopu, je bil eden virov denarnih sredstev./

Nikdar ne bo izrečeno dovolj zahvale za pridne slovenske roke, ki so bile vedno prostovoljno v pomoč za en sam skromen »Boglonaj«. Od dvorane do kuhinje in točilnice, od tiskanja programa in vstopnic do člankov v časopisih za najavo koncerta je dolga pot. Brez take pomoči bi bilo težko pripraviti vse v podporo koncertu in nastopajočim. Pri takem delu je priseljska skupnost vedno pokazala, pa naj bo že ta ali ona, da je prostovoljno delo v pomoč kulturnim prizadevanjem tisti del našega življenja, ki nas veže in nam daje edinstven pečat. Vsaka najmanjša pomoč je bila dobrodošla in vsaka najmanjša pomoč je prinesla večjo povezanost in trdnjšo srenjo.

Treba je bilo misliti tudi na objavo bližajočega se koncerta. Na pomoč so nam priskočili pesniki in pisatelji **Pavle Borštnik**, **Marijan Jakopič**, **Karel Mauser** in **Zdravko Novak** poleg mnogih članov zbora, kot so **Franc Kovačič**, **Jože Likozar**, **Miro Odar** in **Marijan Štrancar**. Clanki so izšli v *Ameriški domovini* in *Amerikanskemu Slovencu*. /Za številne članke dopisniki niso znani. Vsi članki za ta koncert so bili napisani v slovenščini z izjemo dopisa **Marijana Štrancarja**, ki je izšel 10. aprila v angleščini./

Ker smo že prej večkrat nastopili pri raznih prireditvah, smo računali na lepo udeležbo pri našem prvem samostojnem koncertu. Prijetno smo bili presenečeni nad odzivom. Dvorani v Slovenskem narodnem domu na aveniji St. Clair je bila v nedeljo, 12. aprila 1953 nabito polna.

V teh začetnih razmerah smo se odločili za enostavne, pa vendar lepe obleke za nastop: fantje so nosili bele srajce s kravatami in modre hlače, dekleta bele bluze in modra krila. Pogled na zbor je bil prav lep. Se posebno lepo urejen je bil oder. Kipar **France Gorše** je za to priliko posodil svoje delo »Pevce«, doprski kip, izdelan iz lesa. Okras odra pa je z velikim smislom pripravil **dr. Milan Pavlovčič**.

Koncert je bil lep uspeh v celoti. »To je bil praznik slovenske pesmi, to je bil slovenski praznik,« je zapisal **Zdravko Novak** v svojem poročilu o koncertu.

Moški, ženski in mešani zbor so vzorno pokazali trud svojega dela. Ženski zbor je izvajal tri pesmi, moški in mešani vsak po pet. Z zborom so kot solisti nastopili **Malka Povirk**, inž. **France Gorenšek** in **Jože Dovjak**. Slednja dva sta

nastopila tudi samostojno z lepo izbiro narodnih in umetnih pesmi. Na klavirju ju je spremljal dirigent zbora **Metod Milač**.

Slovenski ameriški pesnik in skladatelj **Ivan Zorman** je po koncertu stopil na oder in s klenimi besedami povedal sledeče: »Če bomo vztrajno čuvali in gojili slovensko pesem, ki je našega rodu najzlahnejši cvet, bomo smeli upati, da bo še dolgo v nas ostala iskra slovenskega duha, ogenj slovenskega srca in sok slovenske zemlje.«

Brez dvoma, pevci in pevke so bili za ves trud dolgih vaj in žrtvovanja prostega časa vsaj delno poplačani. **Ivan Zorman**, sam pevovodja, je imel dobre izkušnje s pevskega zbori in širok razgled slovenskega kulturnega nivoja v Clevelandu in v Ameriki. Razčlenil je celotni program, dodal vzpodbudna navodila in napotke. Zavedal se je in potrdil pomen našega kulturnega udejstvovanja za slovensko skupnost, kar je izrazil z besedami:

»Slovenska pesem nam najlepše poudarja narodno zavednost in krepi čut naše skupnosti. Ta čut skupnosti in povezanosti je neprecenljive vrednosti za vse naše družabno, gospodarsko in kulturno življenje.«

Pisatelj **Karel Mauser** je napisal kar dve poročili, in sicer enega za *Ameriško domovino* (15. aprila), drugega pa za *Naš tednik* v *Klagenfurtu/Celovcu* (30. aprila). Poleg teh dveh so nepodpisana poročila izšla še v *Amerikanskem Slovencu*, *Glasu SDZ* in v *Prosveti*.

Umetnostni zgodovinar **dr. Rajko Ložar** je v *Chicagu* v reviji *Novi svet* mesec pozneje napisal daljšo kritiko, v kateri je razčlenil interpretacije posameznih pesmi, ocenil prispevek solistov in ni spregledal drugih vidnih uspehov tega koncerta, kot npr. zelo lepo urejen oder z **Goršetovim »Pevcem«**, vidnim umetniškim simbolom slovenskega petja. Med vsemi ocenami je bil **dr. Ložar** edini, ki je dal tudi pevovodji nekaj nasvetov:

»Dirigent **Metod Milač** ima simpatičen slog dirigiranja in z ozirom na to, da ni še imel dosti prilike, je svojo nalogo rešil dobro. Ko bo zbor uvežbal, naj posveti pažnjo dinamični prednašanju. Pevcem mora dati več prostosti.«

Na koncu je **dr. Ložar** še dodal: »Za Cleveland je bil koncert prvovrsten dogodek, h kateremu je treba vsem sodelujočim iskreno čestitati. Naj bi temu začetku sledila bogata pot v prihodnosti.«

Te naloge, »pot v prihodnost«, smo se žaceli takoj zavedati. Na naslednjem občnem zboru smo se soglasno odločili za osrednji cilj našega udejstvovanja, da pripravimo vsako leto na pomlad samostojen koncert.

(dalje na str. 12)

Spored Slovenskega misijona pri Sv. Vidu

Dragi farani! S temi vrsticami vam želim sporočiti važen dogodek ne le za našo župnijo, ampak za vso slovensko skupnost na področju velikega Clevelanda. Pri Sv. Vidu bomo imeli v letošnjem postu slovenski misijon. Začel se bo 24. marca in končal v nedeljo, 29. marca.

Zadnji slovenski misijon v naši župniji je bil pred petimi leti. Letos smo naprosili č.g. Ivana Likarja, duhovnika koprške škofije, da bo vodil slovenski misijon. Kaj je sveti misijon? V besedah misijonarja:

»Misijon je duhovna obogatitev, osrečitev in osvoboditev iz greha in slabosti. Rojeni smo za svobodo božjih otrok. Misijon je Kristusovo oznanilo lepote krščanskega poklica in veselja, spoznavanje svoje odlike in veličine kot božji otroci. Misijon je rast v veri, prenovitev duhovnega življenja in usmeritev k boljšemu. Misijon je božje delo v nas in naš osebni odgovor Bogu.«

Prepričan sem, da nam bo č.g. Likar nudil veliko pomoč za poglobitev božjega v nas. Bog naj blagoslovi njegove napore za nas, od nas pa naj zahteva zavzeto sodelovanje. Bog hoče naša srca, hoče jih spreobrniti s pomočjo njegove zveličavne milosti. Ali želimo, da bo Bog središče našega življenja? Na to vprašanje mora odgovoriti sleherni sam zase. Kaj pa ti praviš na to?

Prosim vse župljane, molite, da bo misijon obrodil trajne duhovne sadove v nas samih najprej. Obvestite in povabite pa tudi svoje prijatelje in znanca na misijon. Naj bo misijon čas postne milosti za vas. Pridite!

Vaš v Kristusu, župnik **Jože Božnar**

P.S.: Na parkališču okrog cerkve bo poskrbljeno za varnost.

SPORED MISIJONA, 24. — 29. MAREC 1998

Torek, 24. marca, do sobote, 28. marca (vsaki dan isto):

7.00 zjutraj — spovedovanje

7.30 zjutraj — sv. maša in nagovor

6.30 zvečer — spovedovanje

7.00 zvečer — bogoslužje in nagovor. Po večernem bogoslužju vsakokrat spovedovanje

Nedelja, 29. marca — Zaključek ob 10.30 dop.

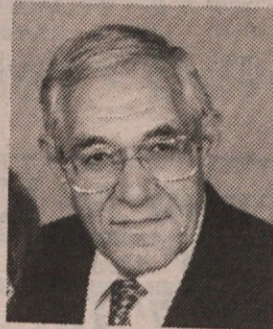
Misijonar bo ostali pri Sv. Vidu do nedelje, 29. marca. Pripravljen je na osebne in skupinske razgovore. Pokličite ga v župnišču, tel. 216-361-1444. Po želji bo lahko obiskal bolnike po domovih in drugje, kjer bivajo bolniki.

Kdo je naš misijonar?

Naš misijonar je č.g. **IVAN LIKAR**, duhovnik koprške škofije. Rojen je bil 11. avgusta 1946 na Otlici nad Ajdovščino. Po končani gimnaziji je vstopil v bogoslovje v Ljubljani. V duhovnika je bil posvečen 29. junija 1971. V naslednjih letih je služboval v raznih krajih koprške škofije. Leta 1987 je odšel v Rim na študij liturgike in tam 1992 dosegel doktorat z naslovom disertacije: *Slovenščina v obrednikih*. Potem se je vrnil v domačo škofijo, in odlej v škofiji vodi pastoralno službo, na teološki fakulteti v Ljubljani pa predava liturgiko. Večkrat se pojavi v časnikih v pismih bralcev. V raznih revijah je objavil kar nekaj svojih pesmi in krajših člankov. S članki duhovno-pastoralno-liturgične vsebine sodeluje pri reviji *Božje okolje* in v drugih revijah. Od leta 1976 je tajnik liturgičnega sveta koprške škofije, v okviru le-tega izdal več liturgičnih pripomočkov, med drugimi brošuro: *Obhajamo velikonočno skrivnost*. Lani je ponatisnil zbirko svojih pesmi: *Srečen sem, ker si*.

V NEPOZABEN SPOMIN

ob osmi žalostni obletnici
odkar si odšel v večno življenje
13. marca 1990



ERIK A. KOVAČIČ

«Kako lepo je tukaj» si povedal. . .
Na svidenje v Raju

Tvoji žalujoči
žena Nika in hčerka Bernardka

Silver Spring, Maryland, 19. marca 1998.



V blag spomin

OB 49. OBLETNICI, ODKAR
JE V GOSPODU PREMINUL
NAŠ LJUBLJENI OČE
IN STARI OČE

Louis Cimperman

Izdihnil je svojo plemenito
dušo dne 22. marca 1949.

H grobu Vašem, dragi oče,
v duhu danes spet hitimo;
ni drugače nam mogoče,
blag na Vas imamo spomin.

Žalujoči:

sin: Louis

hčerka Rose

snaha: Mary

vnuki in vnukinje

Cleveland, Ohio, 19. marca 1998.

Letno zasedanje Kanadskega slovenskega kongresa

TORONTO, Ont. — Letno zasedanje Kanadskega slovenskega kongresa, ki je bilo 7. marca v veliki dvorani župnije Brezmadežne v New Torontu, je bilo nadvse uspešno. Zasedanja so se osebno udeležili člani iz Toronta, Hamiltona, Windsora, Ottawe, Kitchenerja in Montreala. Po pooblastilih pa so bili prisotni iz Vancouverja in Winnipega.

Zasedanja so se tudi udeležili slovenski veleposlanik iz Ottawe dr. Božo Cerar, predsednik parlamentarne komisije za odnose s Slovenci v zamejstvu in po svetu, poslanec SKD mag. Marijan Schiffrer, tajnica parlamentarne komisije gdč. Barbara Sušnik, predstavnik Poljskega kanadskega kongresa g. Walter Sheljug, pisne pozdrave in dobre želje pa so poslali predsednik SSK dr. Jože Bernik, državna sekretarka pri ministrstvu za zunanje zadeve za Slovence v zamejstvu in po svetu ga. Mihaela Logar, in predsednik hrvaškega kanadskega kongresa ing. dr. Ivo Hrvoić.

Zasedanja sta se udeležila tudi župnika obeh slovenskih torontskih fara, gospoda Valentin Batič in Ivan Plazar.

Na dnevnem redu je bilo več točk. Poročilo je podal predsednik KSK dr. France Habjan, ki je v začetku prisotnim ponovno predložil, kakšno je poslanstvo SSK in ob njem kanadske kongresne organizacije, nato je pa poročal o opravljenem delu od zadnjega letnega zborovanja.

Med drugim je poudaril tudi, da področje dela KSK nikdar ne sovpada z delovanjem drugih organizacij, katere predvsem posegajo v svojo krajevno zaokroženo družabno in kulturno dejavnost. Predsednik je poudaril tudi,

da se KSK prizadeva, da bo tudi v prihodnosti ne le samo gojil, ampak tudi uresničeval kongresne ideale, ki so bili sprejeti že leta 1991 na ustanovnem zasedanju SSK. Dalje, poudaril je potrebo po uresničenju zakona o »Posebnem statusu za Slovence brez slovenskega državljanstva«.

Navzoče sta potem pozdravila dr. Božo Cerar in mag. Marijan Schiffrer.

Član izvršnega odbora Stane Kranjc je nato poročal o izjemnih dosežkih ob kanadskem popisu prebivalstva 1996 oz. »Census 1996«, katere je glede Slovencev dosegel Osrednji kanadski statistični urad s sodelovanjem SSK. Število prijavljenih se je povišalo za 300% primerjajoč z izidi popisa prebivalstva iz leta 1991.

To obsežno delo je za slovensko skupnost po vsej obsežni Kanadi opravil poseben pododbor KSK, katerega je skrbno vodil tedanji predsednik Stane Kranjc. O cenzusu in podatkih je KSK izdal posebno tiskovno poročilo (*op. ur.*:

V glavni odbor KSK je bil izvoljen na mesto ge. Darie Hughes, ki se je izselila iz Kanade, prof. Ivan Vintar, višji šolski svetnik. To pomeni, da je sedaj glavni odbor KSK resnično generacijsko predstavniški, kajti odbor sestavljajo otroci staršev, ki so se bili v Kanado vselili že pred drugo svetovno vojno, predstavniki generacije, ki se je vselila po drugi vojni in, končno, mlajša generacija, že v Kanadi rojena.

Zadnja točka dnevnega reda »Razno« je pa bila resnično zagreta, saj so v razgovor posegli veleposlanik Cerar, oba župnika Batič in Plazar, ter drugi številni prisotni. Slo je

Z AMERISKO DOMOVINO
STE VEDNO NA TEKOCEM

glede vprašanja, kako mladini predstaviti slovensko kulturo in slovensko pripadnost na splošno. Veleposlanikov prispevek v tej debati je bil izredno domiseln in je dal prisotnim lekcijo po resnem razmišljanju o tem vprašanju.

Po zasedanju in kratkem odmoru je povezovalc Karel Vogel vse številne prisotne povabil na kulturni del srečanja. Prireditev je bila na res umetniški višini, kakršne še ni bilo v Torontu. Nastopila je mednarodno priznana pianistka dr. Damjana Bratuževa, mezosopranistka Kristina Szabo,

mlada sopranistka Sonja Cekuta, katero je na klavirju spremljal brat Marko, slovensko zborovsko zakladnico je posredoval dekliški pevski zbor Plamen, Franceta Prešerna in Franceta Balantiča je recitiral odrski umetnik dr. Tone Kačnik.

Slavnostni govor je imel mag. Marijan Schiffrer, ki je v enkratnem in navdušenem sporočilu vsem prisotnim predstavil »Mojo in Vašo domovino Slovenijo«.

Po končani kulturni prireditvi so bili vsi navzoči povabljeni na okusno zakusko.

F. Habjan

SV. VIŠARJE

Dom srečanja Lambert Ehrlich

TRST/GORICA - Duhovnik in vseučiliški profesor dr. Lambert Ehrlich iz Zabnice v Kanalski dolini, ki je bil 26. maja 1942 umorjen (likvidiran) v Ljubljani ob belem dnevu, je poleti leta 1933 govoril akademikom, ki jih je vodil na romanje na Sv. Višarje:

»Ob temeljih te svete gore se stikajo tri poglavita evropska plemena... Romani, Germani in Slovani bi prav tukaj skušali riniti drug drugemu mejnike nazaj. A naši očetje so bili modrejši od vojskovodij in politikov. Namesto mejnika so postavili na ta otok med tremi narodi cerkev. To je edini mejnik v Evropi, ki narodov ne loči, temveč jih združuje. Danes je ta mejnik vsa naša domovina... Ostati mora mejnik, ki družijo kakor sv. Višarje...«

To Ehrlichovo višarsko slovenstvo in poslanstvo je našlo plodna tla v zamisli pokojnega izseljeniškega duhovnika msgr. Vinka Žaklja, doma iz Sentjošta nad Horjulom, ki je prerano umrl kot žrtev prometne nesreče v Belgiji 28. marca 1996.

Prežemala ga je ideja, da bi se pri Materi Božji na Sv. Višarjah, na stični točki treh evropskih plemen, našel in uredil prostor, kjer bi se slovenski človek in romar mogel za hip odpočiti v svojem prostoru in občudovati krasno gorsko naravo.

Ta zamisel se mu je še bolj utrjevala, da je kot duhovnik pomagal mnogo let v poletnih mesecih v dušnopastirskem delu za romarje na Sv. Višarjah. Že od leta 1988 je začel dejansko uresničevati ta svoj projekt, to se pravi imeti na Sv. Višarjah svojo hišo, dom, kjer bi se stalno srečevali Slovenci iz domovine, zamejstva in vseh strani sveta. Vabil in pisal je vsem in na vse strani, naj prisluhnejo ideji, naj pomagajo z nasveti in materialno.

Ko se je leta 1989 našla priložnost in je bila dana možnost za neko hišo na Sv. Višarjah, je takoj zagrabil in se pogodil z lastniki. Stekla je nabirka za hišo. Odzvali so se predvsem izseljenci iz Belgije, Holandske in Nemčije, veliko manj iz domovine in

upravljal in skrbel za vzdrževanje: hiša stoji visoko na gori, zima je huda in dolga.

Dragi rojaki v domovini, zamejci in izseljenci v Evropi in po svetu! Od nas je sedaj odvisno, kako in koliko bo Dom srečanja uporabljen in uporaben. Mnogo je odvisno od finančnih virov. V vseh teh letih od 1993 so nastajali stroški, so in še bodo. Ti so različne narave: davek na nepremičnine, zavarovalnina (proti ognju in ujman), pogodbe (voda, električna energija), razna popravila (električna napeljava), razni davki, davek na prepis lastnine (notar) itd. Plačevalo se je iz posojil, ki jih bo treba vrniti; ti znašajo okrog 20 milijonov lir.

Obračamo se na vas, dragi sorojaki, da prispevate za odplačilo tega dolga. Pri Kmečki banki v Gorici (Banca Agricola Gorizia) je odprt tekoči račun št. 44490 Dom srečanja Višarje. Prispevke lahko pošljete tudi na upravo Novega glasa.

Dragi Vinko! Danes lahko končno rečemo: ena se tebi je želja izpolnila. Dom srečanja L. Ehrlich je v slovenski lasti do sodnega dne, kot si to od začetka želel. **MK**

Novi glas, 5. marca 1998

(Naslov uredništva in uprave v Gorici oz. Trstu:

Novi Glas
34170 Gorizia
Riva Piazzutta 18
Italia

in

Novi Glas
34133 Trieste
Ulica Donizetti 3
Italia

Če se bo kdo v ZDA ali Kanadi zanimal za zbiranje darov za omenjeno ustanovo, naj to posreduje našemu listu za objavo in morebitno pojasnilo.

—Ur. AD

WATJ 1560 AM

PRESENTS

Weekend Polkas

Saturday

9:00 a.m. - 10 a.m. Polkas with Al Markic

10 am -12 Polka Spotlight,

Host Joe Godina

12 - 1 p.m. Mario's International Music

Host Mario Kavcic

1 p.m. - 3 p.m. Almar with Guest Musician

3 p.m. - 4 p.m. Polkatime America

4 - 5 p.m. rebroadcast of a production from Radio Ljubljana, Slovenia in native language

Sunday

7 a.m. - 10 a.m. Memory Lane

Host Allen James

10 a.m. - 10:30 a.m. Magic Sound of the Button Box

Host John Pestotnik

10:30 a.m. - 11 a.m. Reflections of the New Slovenia

Hostess Linda Cimperman

11 a.m. - 1 p.m. Polka Fun With Al & Harry

Host Al Markic & Harry Faint

1 p.m. - 2 p.m. Polka Tributes

Host Al Markic

2 p.m. - 3 p.m. International Hour

Host John Krizancic

3 p.m. - 5 p.m. Polkatime America

<http://www.watj.com>

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Nemci na Slovenskem

Nemci v Sloveniji (1945—1955)

»DUH CASA«

Usodo nemške narodne manjšine v Jugoslaviji in »Nemcev« v Sloveniji sta torej v mnogočem determinirala nacizem in druga svetovna vojna. Že v času med obema vojnama ne ravno neproblematični odnosi med nemško narodno manjšino v Jugoslaviji (»Nemci« na Slovenskem in jugoslovanskimi/slovenskimi oblastmi pa tudi prebivalstvom) so se zaradi nespregledljive nacificiranosti manjšine (1933/34 - 1941) in genocidne nacistične okupacijske politike ter sodelovanja slovenskih »Nemcev« v njej po vojni bistveno poslabšali oz. dosegli ledišče.

Avtorji, ki so se ukvarjali s tem problemom, so v svojih delih veliko pozornosti posvečali odgovoru na vprašanje: v kolikšni meri in kako globoko se je nacificirala nemška narodnostna skupnost v Jugoslaviji in Sloveniji. Ugotovili so, da se je nemška narodnostna skupnost na Slovenskem začela nacificirati že zelo zgodaj. Vendar pa nacistična miselnost ni zajela vseh socialnih slojev, pač pa večino nemško govorečega prebivalstva. To pa ne pomeni, da so vsi postali člani NSDAP.

Ocene o nacificiranosti nemške narodnostne skupnosti v Sloveniji pa se niso razširile samo na slovenski/jugoslovanski strani in ne samo po drugi svetovni vojni. Jasno so prišle do izraza tudi na avstrijski strani in to že v času, ko je nacizem v Nemčiji šele začel

njal svoj pohod. Najvidnejši predstavniki »Nemcev« na Slovenskem so sicer takoj po vojni ponujali drugačno sliko, toda tej očitno niso verjeli zavezniki in ne oblasti prizadetih držav. Ne zdržijo pa tudi temeljitejše znanstvene kritike.

Znani mariborski evangeličanski senior, sicer pokrajinski vodja Svabsko-nemške kulturne zveze v Sloveniji Johann Baron je npr. v ekspoziju, ki ga je za štajersko deželno vladu napisal v Gradcu 18. 8. 1945, predstavil sebe in vso nemško narodnostno skupnost v Sloveniji kot žrtev nacizma. Pravzaprav je bila od njega vodena organizacija Svabsko-nemški Kulturbund rešitev za »Nemce« na Slovenskem, saj naj ne bi bila nacistično orientirana, temveč se je zavzemala za »krščansko, socialno in nacionalno politiko«, ki pa ni bila politika »krščansko-socialne, socialdemokratske in nacionalistične stranke«.

Po njegovem so se predstavniki nemške narodne manjšine odločno upirali »profetom iz rajha«, ki da so uspeli prepričati le majhen del mladine. Obenem pa je zatrjeval, da se »nobena nemška narodnostna skupina v času nemškega zunanjepolitičnega triumfa ni mogla frontalno postaviti zoper brezobzirne partijske ljudi«.

Kot »smešen« (lächerlich) je zavrnil očitek, češ da so bili »Nemci« na Slovenskem »peta kolona«, organizacijo štajerskega Heimatbunda, v katero se je vključil tudi Kulturbund



Ob odprtju razstave „Izgubljena kulturna dediščina kočevskih Nemcev“ (novembra leta 1996 v Tinjah) je v lepih narodnih nošah podal nekaj pesmi mešani zbor kočevskih Nemcev ter nenazadnje tako dokazal, da dediščina Kočevjarjev ni izgubljena, ampak v srcih živi naprej.

na Slovenskem, pa je označil za organizacijo politične prisile. S preganjanji Slovencev na Štajerskem in nacistično genocidno politiko naj bi člani nemške narodnostne skupine ne imeli niti najmanjše zveze, nacistične manifestacije v Apaški kotlini tik pred vojno pa naj bi bile le izjema in rezultat nekaterih pregretih glav.

Do povsem drugačnih rezultatov pa je pri svojem delu prišla Komisija za ugotavljanje zločinov okupatorjev in njegovih pomagačev za Slovenijo, ki je ugotovila, da so bili med tistimi, ki so imeli glavno vlogo pri germanizaciji in fašizaciji t.i. vindišarjev oz. »domu zvestih Štajercev«, kot so med vojno nacisti imenovali Slovence, skoraj vsi bivši funkcionarji Svabsko-nemške kulturne zveze. Res pa med njimi ni bilo Johanna Barona, čeprav je okupacijo pozdravil kot »osvoboditev izpod srbskega jarma«.

Prepričanje o kolektivni nemški krivdi za preganjanje Slovencev se med drugo svetovno vojno na Slovenskem ni oblikovalo samo v komunističnem taboru oz. taboru Osvobodilne fronte, temveč tudi v njej nasprotnem političnem taboru ter v vodstvu jugoslovanskega odporiškega gibanja. V času vojne je tako nemška narodnostna skupnost v Sloveniji pri obeh taborih še utrdila vlogo narodnega sovražnika, ki jo je, zaradi historičnih razlogov, prinesla že v prvo jugoslovansko državo.

Že v času vojne sta se zato politična tabora na Slovenskem jasno zavzela za povojni obračun tudi z domačimi »Nemci«, vendar ne zato, ker so bili Nemci, temveč zato, ker so bili prepričani, da morajo plačati za storjene nacistične zločine, pač v skladu z dotodanjno zavezniško politiko do nacističnega rajha.

Prav nič nenavadno ni, da je najvišji jugoslovanski medvojni organ, predsedstvo AVNOJ, 21. 11. 1944 sprejel dva odloka, na katerih sta bili zgrajeni vsa povojna politika in zakonodaja do »Nemcev«. Zato prizadeti ter njihovi podporniki tako odločno zahtevajo preklic obeh. Oba sta sestavni del jugoslovanske zakonodaje, ki predstavlja tudi dana-

šnjo slovensko državno kontinuiteto.

Prvi predpis se imenuje »Odlok o prehodu sovražnega imetja v državno svojino, o državnem upravljanju imetja odsotnih oseb in o zasegi imetja, ki so ga okupatorske oblasti prisilno odtujile« in ima 12 členov. Za usodo »Nemcev« je najpomembnejši njegov 1. član s tremi točkami, ki se glasi: »Z dnevom, ko stopi ta odlok v veljavo, preide v državno svojino:

1. vse imetje nemškega rajha in svojih državljanov, ki se nahaja na ozemlju Jugoslavije;
2. vse imetje oseb nemške narodnosti z izjemo onih Nemcev, ki so se borili v vrstah Narodno-osvobodilne vojske in partizanskih odredov Jugoslavije ali ki so državljani nevtralnih držav in se med okupacijo niso vedli sovražno;
3. vse imetje vojnih zločincev in njihovih pomagačev ne oziraje se na njihovo državljanstvo in, ne oziraje se na državljanstvo, imetje, vsake osebe, ki je bila s sodbo državljskih ali vojaških sodišč obsojena na izgubo imetja v korist države.

Odredbe tega odloka veljajo v tem primeru za imetje jugoslovanskih državljanov ne oziraje se na to, ali se nahajajo doma ali v zamejstvu.«

Odlok sodi med najpomembnejše predpise, ki zadevajo vprašanja (vračanja) imovine »Nemcev« na Slovenskem.

Nekateri viri in prizadeti pričajo še o obstoju drugega odloka, ki naj bi bil sprejet istega dne, t. j. 21. 11. 1944. To naj bi bil »Odlok AVNOJ-a o odvzemu državljskih pravic«. Vendar omenjeni odlok ni bil objavljen v Uradnem listu in zato nismo našli avtentičnega besedila. Prevod iz nemškega prevoda »odloka« se glasi:

1. Vse v Jugoslaviji živeče osebe nemškega izvora samodejno izgubijo jugoslovansko državljanstvo in vse državljske pravice.
2. Celotno premično in nepremično premoženje oseb nemškega izvora velja za zaplenjeno in samodejno preide v državno last.
3. Osebe nemškega izvora ne smejo zahtevati oziroma izvajati nobenih pravic, niti se

ne smejo obračati na sodišča in institucije za svoje osebno pravno varstvo.«

Prav ta odlok velja za najbolj ostrega, prizadeti pa ga ocenjujejo celo za genocidnega.

Obstoj tega odloka se posredno omenja v »Tolmačenju 2. točke v 1. členu odloka Antifašističnega sveta narodne osvoboditve Jugoslavije z dne 21. 11. 1944«, z dne 8. 6. 1945. Prvi stavek tega kratkega »Tolmačenja« se namreč glasi: »Ker lokalna oblastva pri izvajanju postopka o odvzemu državljskih pravic osebam nemške narodnosti (podčrtal avtor) v več krajih, zlasti v Vojvodini in Slavoniji ne ravna vedno po odredbah Antifašističnega sveta narodne osvoboditve Jugoslavije z dne 21. 11.«.

Podčrtani del stavka, v katerem se omenja odvzem državljskih pravic, naj bi dokazoval obstoj »Odloka iz Jajca«, s katerim je bilo »Nemcem« v prvi vrsti odvzeto državljanstvo. Nekateri drugi nemški viri pa zatrjujejo, da se sintagma »državljske pravice« ni nanašala na pravico do državljanstva, temveč, da je jugoslovanska zakonodaja s tem izrazom označevala splošne individualne, temeljne državljske pravice. Z omenjenim odlokom naj bi torej dali pravno osnovo za osebno brezpravnost jugoslovanskih »Nemcev« in ne za odvzem državljanstva.

Tu je konec teksta v članku »Nemci na Slovenskem«, ki je bilo objavljeno v celovškem Našem tedniku dne 30. januarja 1998. Sledil bo še četrti del. — Ur. AD

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Iz večerniške idilike k živim problemom

Pred nedavnim je glavni urednik Mohorjeve postal DR. JANEZ DULAR, slavist, v prejšnji vladi nekaj časa tudi kulturni minister. [Ur. AD: V prvi povojni demokratični vladi je bil Dular minister za Slovence v zamejstvu in po svetu.] Zastavili smo mu nekaj vprašanj o njegovih pogledih na vloge te najstarejše slovenske založbe. (Jože Horvat, Književni listi, Delo, 5. 3. 1998)

• **Pred nedavnim ste — na podlagi razpisa — postali glavni urednik celjske Mohorjeve družbe. To je glede na prejšnja leta neko novo mesto v založbi. Kaj se je zgodilo?**

V zadnjem obdobju Mohorjeva družba (MD) ni imela glavnega urednika, v preteklosti pa so to delo — pod različnimi formalnimi naslovi (glavni tajnik, ravnatelj idr.) — opravljale odgovorne osebe (ena izmed takih markantnih figur je bil F. S. Finžgar). Mohorjeva je pač v svoji zgodovini morala večkrat menjati svojo organizacijsko in statusno podobo ter se prilagajati razmeram.

V zadnjem obdobju je bila vloga glavnega urednika nekako porazdeljena na člane uredniškega pododpora (organa glavnega odbora družbe). Vendar se je delo zelo razraslo ter po vsebinski in organizacijski plati postalo za tako obliko organiziranosti neobvladljivo, tako da je zanj očitno potreben človek, ki bi se ukvarjal samo s tem.

• **Mohorjeva je torej postala velika založba?**

Je. Letno izda okoli 80 naslovov knjig. Nekatera dela so precej predvidljiva in uredniško nezahtevna in zanje poskrbijo drugi. Mohorjeva je zanje le servis (to velja npr. za knjige o simpozijih v Rimu), medtem ko so številne druge zelo zahtevne in potrebne polne uredniške odgovornosti založbe.

Gre pa tudi za to, da bi prišli na višjo stopnjo urejanja, do aktivne uredniške politike, to se pravi, da ne bi izdajali samo tega, kar nam pisci sami prinesejo, ampak skušamo sami iskati ali celo sami spodbujati pisce in prevajalce k pisanju tistega, kar bi želeli izdati na podlagi svoje programske usmeritve oz. današnjega poslanstva.

• **Kaj naj bi po vašem mnenju bila sredica programa?**

No, tu bi se navezoval na 150-letno mohorsko izročilo in ga postavljaj ob sodobne slovenske razmere in potrebe. Če je pred nekaj desetletji v Sloveniji izšla kaka knjiga z verskega ali duhovnega področja, je bil to dogodek, pojmovan skoraj zarotniško. Danes je to hvalabogu vsakdanja reč. Na eni strani ne zbuja posebne po-

da bi jih le našel.

• **Morda pa bi jih kot urednik lahko pridobili in spodbudili za takšno pisanje?**

Ravno v tem vidim eno izmed svojih vlog in jo tudi že skušam opravljati. Problemov za takšno pisanje je veliko, od sprave do splava in ne bo nemoogoče spraviti večernic v to smer, čeprav se med delom dosedanjega bralstva utegne pokazati odpor. A mislim, da bo v to smer nujno iti, saj samo na tradicijo ne smemo računati.

Sicer pa se je novim potrebam založba že precej prilagodila, ko je ponudbo (poleg klasične redne zbirke) močno razširila in skuša zajeti tudi del tistega prebivalstva, ki za vernost ali cerkvenost ne kaže nikakršnega zanimanja, je pa drugače zainteresiran za splošna duhovna in sorodna vprašanja.

Če slovensko prebivalstvo shematično razdelimo na tri dele — na krščansko-cerkvenega, nevtralnega in, če lahko tako rečem, proticerkvenega ali celo protiverskega — se je treba od prvega dela, na katerega se opira tradicionalno pojmovanje mohorsko poslanstvo, ozreti naprej in poskrbeti, da v celoti pridobimo drugo tretjino, deloma tudi tretjo. Ne smemo privoliti v družbeni geto ali eksotiko.

• **Je v tem spektru mesto tudi za vrhunsko literaturo?**

Gotovo, Saj tudi v večerniškem izročilu Mohorjeve nimamo le »nevrhunskih« del oziroma piscev. Pri njej so objavljali avtorji od Cankarja in Finžgarja do Zidarja in Rebule in drugih, v tej smeri bo treba nadaljevati. Vendar je vprašanje, ali naj vse take knjige uvrščamo v redno zbirko.

Mohorjeva ima danes še vsaj 15 drugih zbirk (od patristike do Drobtinic za otroke); v kakšni izmed njih večkrat izide tudi kaj vrhunskega, pred dobrim mesecem je izšel recimo Tagore, pa aktualno delo francoskega »pouličnega duhovnika« Guya Gilberta *Alba in kavbojski škornji* — dogovarjamo se tudi za koproducijske izdaje s tujimi založniki, recimo za Ben Hurja.

Izdali bomo *Srednjeveško filozofijo* v treh knjigah — gotovo eno temeljnih strokovnih del na tem področju. V zbirki Žerjavi (poprej Zamolčani) bodo izšli najboljše dosežki emigrantskih avtorjev s spremnimi študijami (Jurčec, Simčič itn.)

• **Ali bo z denacionalizacijo pridobljeno imetje v Celju vplivalo na delo založbe?**

Znano je, da je imela Mohorjeva pred vojno v Celju kar precejšnje premoženje, stavbe, tiskarno itd., kar ji je bilo po letu 1945 seveda odvzeto. Zdaj je to vrnjeno, vendar v precej žalostnem stanju. Obstaja srednjeročni načrt, da se iz teh nepremičnin naredi nekaj dobrega za založbo in tudi za mesto Celje, kajti lokacija je od-

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lična (v središču mesta) in tam bi se dalo narediti marsikaj lepega (knjigarna, knjižnica itd.).

Pogovarjali smo se s celjsko občino, a so pogovori zdaj nekako zastali in zdaj bo od založbe same in njene finančne zmogljivosti odvisno, kako bo tekla obnova teh prostorov.

• **Na Slovenskem obstajajo tri Mohorjeve, ki vsaka v svojem prostoru delajo samostojno. Bi se vam zdelo smiselno večje povezovanje in sodelovanje?**

Najprej je treba pogledati zgodovino, kako je sploh prišlo do treh Mohorjevih. Ko se je Mohorjeva po koroškem plebiscitu umaknila iz Celovca najprej na Prevalje in potem v Celje, je nekaj časa kazalo, da se bodo iz takratne Jugoslavije knjige dale pošiljati na celotno slovensko območje, torej tudi v Italijo in Avstrijo.

A nastale so težave, najprej z Italijo, ker je preprečevala uvoz knjig iz takratne Jugoslavije; zato se je ustanovila goriška Mohorjeva in deloma v vsebinskem sodelovanju s celjsko poskrbela za svoje bralce v Italiji (ker je bila meja pri Logatcu in ker je bilo množično raznarodovanje še na začetku, je bilo pod Italijo bistveno več Slovencev kot zdaj).

Nacizem je pred drugo vojno ustavil tudi uvoz knjig v Avstrijo.

Po drugi vojni je goriška Mohorjeva delovala naprej po svoje, v Avstriji pa je prišlo — deloma tudi zaradi utemeljenega nezaupanja v knjige, ki so prihajale čez Karavanke na Koroško, pa tudi v vodstveno strukturo celjske Mohorjeve — do ustanovitve samostojne celovške Mohorjeve družbe; tej se je posrečilo pridobiti nazaj velik del nekdanjega premoženja, npr. tisto lepo stavbo v Celovcu, tiskarno itn.

Nezaupanje je trajalo do leta 1990 in se le počasi taja, čeprav je po drugi strani čedalje očitnejša potreba, da bi prišli, ne bom rekel »na staro stanje«, vsekakor pa do sodelovanja. To bi lahko pomenilo vsebinsko obogatitev in dvig kakovosti; po drugi strani pa bodo državne meje, če bomo stopili v Evropsko zvezo, postale nekaj zelo relativnega, zato si ne predstavljam, da bi v razdalji nekaj sto kilometrov obstajale tri založbe s skoraj popolnoma enako vlogo in z enakim imenom.

Tako nas tudi ta komercialno-gospodarski vidik napotuje k sodelovanju. Korak k temu bo, kot kaže, skupno izdajanje kulturne revije, naslednice Celovškega zvona.

• **Ampak verjetno bodo**

ostale različne škofije, boljje, metropolije...?

No, vsaj v Sloveniji so škofije že zdaj tri, vendar to ni ovira, saj Mohorjeva statusno ni cerkvena založba, je pa s Cerkvijo seveda povezana kot bratovščina in se je v cerkvenem okviru ali ob njem ves čas doslej razvijala po Slomškovih načelih. Mislim, da po tej plati ne bo hujših ovir, posebno ker v zamejstvu obstaja pri škofijah nekakšen »vikariatski sistem«, posebna cerkvena skrb za manjšino.

• **Pri vas, kolikor mi je znano, nimate veliko zaposlenih. So knjige cenejše zato ali zaradi višjih naklad?**

Naše izdaje so v povprečju res cenejše kot pri drugih založbah (od veroučnih učbenikov do nekaterih zbirk). Deloma je to sad velike gospodarnosti in majhnega števila zaposlenih. Ni pa mogoče govoriti, da gre to na račun vsebinske ali tehnične kakovosti, saj so primerljive s knjigami drugih založb. (Tehnično sploh ne zaostajamo in Mohorjeva je bila sploh prva slovenska založba, ki se je usmerila tudi na elektronske medije — že leta 1989 je izdala *Sveto pismo* na disketah).

Naša redna zbirka ima še zdaj okoli 15.000 naklade, kar je ta hip za slovenske razmere še čudovito, a za mohorsko izročilo že hudo malo, globoko pod starih 90.000 izvodov. Naklade knjig zunaj redne zbirke pa so bistveno nižje, od 500 naprej. Tu se ne oziram samo na komercialno uspešnost (čeprav je ne moremo odmisli), ampak bolj na vsebinsko, programsko poslanstvo. Zato je znotraj založbe potrebno pretilvanje sredstev in celota se nazadnje še vedno nekako »izide«.

• **Zivi Mohorjeva samo od knjig — ali tudi od t.i. komercialne?**

Le nekaj malega tudi od trgovine, saj imamo svoji knjigarni v Ljubljani in v Celju (v Celju se bo ta dejavnost z obnovo denacionaliziranih prostorov še malo razširila, deloma bo mogoče računati tudi na najemnino vrnjenih prostorov, vendar bo treba najprej vanje precej vložiti).



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