



OUR STORY

NAŠA ZGODOVINA

Vol. 4 No. 2 Summer 2014

Leto okroglih obletnic

50. obletnici slovenske župnije sv. Gregorija Velikega v Hamiltonu

S prihodom stalnega duhovnika dr. Alojzija Tomca v Hamilton leta 1960 so se začele priprave za novo slovensko župnijo sv. Gregorija Velikega. Sprva so v duhovniji, ki je štela okrog 350 družin, začeli delovati župnijski pevski zbor, oltarno društvo in slovenska šola. V mesecu maju leta 1964 je bil postavljen temeljni kamen in uradna ustanovitev slovenske župnije sv. Gregorija Velikega. Najprej je bila zgrajena večja stavba z dvema dvoranama in prostori za župnišče. Spodnja dvorana je takrat služila za bogoslužje. Izvoljen je bil prvi župnijski svet in organizirana je bila Katoliška ženska zveza. V sedemdesetih letih je pod vodstvom župnika g. Ivana Dobrška župnija doživela duhovni in kulturni razcvet. V župniji je bilo rekordno število krstov, slovenska šola je bila na višku delovanja. Dokončana in opremljena je bila zgornja dvorana za številne kulturne in družabne prireditve, zunaj pa urejeno parkirišče.

Osmo desetletje je bilo v znamenju gradnje cerkve in župnišča. Župnik g. Karl Ceglar je s svojo vizijo poskrbel za bodočnost župnije. Pod njegovim vodstvom je bila leta 1982 dokončana župnijska cerkev z župniščem. Leta 1984 so sklenili pogodbo s hamiltonsko škofijo, da se na pokopališču Gates of Heaven v Burlingtonu rezervira prostor s 300 grobovi za Slovence, pozneje so na tem mestu župljani postavili kapelico. G. Ceglar je spodbujal aktivnost župnijskih organizacij in obnovil delovanje društva sv. Jožefa. Vzpostavljeni so bili občasni obiski duhovnikov pri podružnicah v Londonu, Kitchenerju in St. Catharinesu. To duhovno poslanstvo med rojaki v širši okolici je kasneje pripomoglo k sodelovanju društev z župnijo, ki je bila duhovno in kulturno središče rojakov v tem prostoru.

Leta 1984 je župnija svečano praznovala 20 letnico uspešnega delovanja. Župnijo je prevzel g. Franc



Slobodnik in jo vodil do leta 2000. To je bilo obdobje izrednega sodelovanja župljanov in širše slovenske skupnosti, ki je ob enem sovpadalo s časom samoosvobajanja Slovenije. Leta 1992 je bilo registrirano župnijsko kulturno društvo ki je zajemalo slovensko šolo, pevske zборе, plesne skupine ter športni

in mladinski odsek. Leta 1989 je bil ob praznovanju 25 letnice župnije ustanovljen Slovenski koordinacijski odbor Niagara. Ta koordinacija praznuje letos 25. obletnico povezovanja poleg župnijskih društev še društva: Lipa Park, Bled, Slovenski Park, Sava in Triglav. Leta 1992 je bila otvoritev Vile Slovenije, ob 30 letnici župnije leta 1994 pa je bila blagoslovitev zvonika in zvonov.

Leta 2003 je župnijo prevzel g. Drago Gačnik. Začelo se je novo obdobje župnije, prilagojeno novim razmeram župnijske skupnosti, ki se sooča z vsemi preizkušnjami slovenskih župnij v tujini. Tesnejši stiki župnije s salezijansko hišo v Sloveniji vzpodbudno vplivajo na prihodnost župnije. Preteklo desetletje se je zaznamovalo s praznovanjem 40 letnice župnije in župnikovega srebrnega jubileja mašništva, obnove in opreme župnijskih objektov in zlasti še s poglobljeno skrbjo za duhovne, kulturne in družabne potrebe prve generacije župljanov in njihovih potomcev v Hamiltonu in v vseh župnijskih podružnicah od Niagare do Londona.

Ob 50. obletnici župnije so farani in prijatelji župnije hvaležni za vse darove, ki so jih bili deležni skozi desetletja. Danes se zavedamo, da je g. Drago Gačnik in njegovo poslanstvo med slovenskimi rojaki v tej okolici naš božji dar! Bog daj, da bi še mnogo let skupaj obhajali vrednote, ki so jih nam zastavili vrli rojaki pred pol stoletja v Hamiltonu.

Frank Novak, član župnije od leta 1966.



*The Slovenian Canadian Association
of Edmonton*

Čestitamo
k vaši
50.
obletnici

Župnija Marije Pomagaj praznuje 60. obletnico obstoja 1954 - 2014

Povzeto po Zborniku Svobodne Slovenija leta 1955.

21. novembra 1953 je torontski nadškof kardinal McGuigan dovolil podpisati pogodbo za gradnjo cerkve. Dovoljenje se je nanašalo samo za dvorano pod cerkvijo. Koncem novembra je bila podpisana pogodba s slovenskim stavbenikom g. F. Stojcem. Delo je začel v začetku decembra. Proračun za dvorano je znašal \$37.876 in bi po pogodbi morala biti končana do 14. marca 1954.

Dovoljenja za zidanje celotne cerkve torej še ni bilo, ker je manjkalo denarja že za kritje stroškov za dvorano, zato je šel cerkveni odbor na delo, da priskrbi novih sredstev v fond za zidavo. Organiziral je kampanjo od 7. do 21. februarja, ki je prinesla \$8.095. Odločili so se tudi za srečolov, ki je v USA in Kanadi priljubljen način zbiranja denarnih sredstev za zvišene namene. Nabavil je tri dobitke (avto 1954, TV in hladilnik). Srečk je bilo razprodanih 26.810 in so prinesle \$5.232 čistega dobička. Dalje smo se Slovenci udeležili tudi škofijske kampanje in smo med seboj nabrali \$2.200. Škofiji smo poslali \$200, drugo je kardinal velikodušno prepustil našemu fondu. Poleg teh dohodkov je prihajalo iz bližnjih in daljnih krajev Kanade in USA manjše vsote, ki jih pošiljajo Mariji vdana in hvaležna srca.

Po teh uspešnih kampanjah je kardinal 24. marca t.l. dovolil tudi zidanje cerkve. Ko to pišemo - koncem avgusta - cerkev pokrivajo. Živimo v velikem upanju, da jo bomo mogli še pred zaključkom Marijinega leta posvetiti.



Postavljanje ogrodja za slovensko cerkev v Torontu -1953



Interior of Our Lady Help of Christians Church

Our Lady Help of Christians Church, Toronto, Canada

Copied, with permission, from "Slovencians in Canada" 1984.

... Our Lady Help of Christians Parish is the first Slovenian parish in Canada. The first pastor was Dr. Jakob Kolarič, who arrived in this country in late 1948. Since Toronto was the home of one of the largest concentration of Slovenians in Canada, Father Kolarič chose the city as the center of his apostolate. For a few months he held Sunday services at the Polish Church of Mary Chestochova, alternating with a Croatian priest. From 1949 to 1954 the Slovenians gathered at the Church of the Redemptorist Fathers, Our Lady of Mount Carmel. To reach Slovenians living elsewhere in Ontario and Canada, Father Kolarič published the monthly magazine *Božja Beseda*, which is still in print. Rev. Kolarič's first assistant was Joseph Časl, who was succeeded in 1952 by Janez Kopač.

In 1953 Father Kolarič was given permission by the Archbishop of Toronto to keep his own parish books. The parish was officialy named Our Lady Help of Christians, although services and meetings were still being held in Mount Carmel Church. In July 1953, plans for the new church on Manning were approved by Toronto City Hall and on Novemebr 21, Cardinal McGuigan gave permission to start the construction. On December 19, 1954 Cardinal McGuigan blessed the church and later in December the first Mass was celebrated by Bishop Rožman...

25 let Slovenskega koordinacijskega odbora Niagara

V osemdestih letih prejšnjega stoletja so duhovniki župnije sv. Gregorija Velikega skrbeli za duhovne potrebe rojakov na območju Niagarskega polotoka. Duhovno poslanstvo župnikov Karla Ceglarja in Francija Slobodnika je rodilo zamisel, da so prvič sedli za okroglo mizo predstavniki slovenskih organizacij na Niagarskem polotoku z namenom po medsebojnem sodelovanju tudi v kulturnem in družabnem življenju Slovencev v tem prostoru.

Na tem prvem srečanju 10. decembra 1989 je bil ustanovljen Slovenski koordinacijski odbor Niagara pod vodstvom koordinatorja Franka Novaka. Odbor je povezoval slovenske organizacije: Lipa Park, Bled, Slovenski Park, Triglav, Sava, župnijo sv. Gregorija Velikega, Župnijsko kulturno društvo in Društvo sv. Jožefa. Poslanstvo te koordinacije je bilo zasnovano na dobri volji predstavnikov organizacij in ustanov z enakopravnim doprinosom za dobrobit svojih članov in skupnega napredka rojakov.

Župnija sv. Gregorija Velikega je bila geografsko in duhovno središče tega novega gibanja. Že naslednje leto 17. junija je bil pri župniji organiziran prvi Slovenski dan, ki je postal simbol meddruštvenega sodelovanja. Še več, Slovenski dan, ki že 25 let potuje vsako leto v drugo organizacijo, je danes edinstvena tovrstna manifestacija dobre volje Slovencev na Niagarskem polotoku. Takratni salezijanski predstojnik g. Stanko Hočevar je po svojem delovnem obisku pri župniji sv. Gregorija Velikega takole zapisal: "Okrog hamiltonske slovenske župnije se je sprožilo nekaj, kar jim lahko doma v Sloveniji samo zavidamo: sodelovanje društev in ustanov na vseh ravneh". (Družina, december 1994).

S prihodom župnika g. Dragota Gačnika in zdajšnje koordinatorka Magde Razpotnik je to meddruštveno sodelovanje pridobilo nov zagon za potrebe po vse večjem sodelovanju tudi v bodoče.

Letos praznuje Slovenski koordinacijski odbor Niagara 25 letnico delovanja. Slovenski dan bo tokrat spet pri župniji sv. Gregorija Velikega v nedeljo, 22. junija, kjer se je ta zgodba o uspehu rodila pred četrto stoletja.

Frank Novak

Zgodovinsko društvo čestita Koordinacijskemu odboru Niagara ob 25. obletnici obstoja.

Recognition and Special Thanks to Our VP!



Dr. Anne Urbančič

One of our organization founders and Vice President, Anne Urbančič has received a prestigious appointment at the University of Toronto. Dr. Urbančič is appointed as Mary Rowel Jackman Professor, a new professorship established at Victoria College, University of Toronto. Anne had an immensely positive impact

on this program for many years. She has an outstanding record of teaching awards, scholarly work, and service to the University of Toronto and the profession. While the demands of her new position force her to cut back on other commitments, we can still look forward to her articles and interviews, supporting the ongoing work of the CSHS.

Congratulations Anne!



John Doma

Thank you, John Doma!

Canadian Slovenian Historical Society wishes to thank Mr. John Doma (*Consulate General of the Republic of Slovenia in Toronto*) for his imaginative initiative to raise money for the Canadian Slovenian Historical Society.

Mr. John Doma, in cooperation with Ms. Irena Gril (*Republic of Slovenia Chargée d'Affaires in Ottawa*) encouraged all purchasers of Team Slovenia Olympic clothing to donate \$5.00 each, to the Canadian Slovenian Historical Society. By this initiative, John raised **\$1,650.00**.

On behalf of the Canadian Slovenian Historical Society, I wish to thank Mr. Doma for this unexpected donation and express admiration for his recognition of an opportunity to help our organization.

Frank Brence,
Treasurer

Suha roba

Anne Urbančič

Often visitors to Dom Lipa immediately notice the mannequins in the display cases as they enter the residence. The two life-size figures are wearing a *narodna noša*: colourful, and full of history. Every part of the outfit tells a story about the place where it originated, about its traditions. But few are the people who remark on the display cases themselves, sturdy, of beautifully turned wood; the glass cases and shelves are a fitting space in which to display artifacts that remind the residents of Dom Lipa about Slovenia.

If you look carefully, you will see display cases in other corridors as well. This kind of work is also a well-established Slovenian tradition. In English, we call it woodenware; in Slovenian, it is known as *suha roba*.

Most often, Slovenian woodenware comes from the highly forested areas around the Ribniška dolina and also the Sodraška dolina. Wood turning from the wood of hazel, pine, maple and cherry trees is one of the country's oldest commodities for exchange and trade; a small industry to be sure but nonetheless vital. Records of wood turning in these areas of Slovenia exist as far back as the 1300s. In the earlier days, of course, all plates, called trenchers in English, were wooden, and since forks, which were considered implements of the devil, did not really come into use until the 16th century, spoons made of wood served as cooking and eating utensils. Implements large and small, from toothpick holders to enormous wooden buckets, for kitchen, workroom, garden and farm belong to the tradition as does wicker ware. In the past, making them probably involved whole families, especially in rural areas where wood was plentiful, and winter evenings long and cold. In crafting these handy items around



a warm fire, families made tools for use in their own households and also for trade and sale far beyond. How ecologically minded as well, to use all the parts of a tree, from fruit to roots. History books tell us that by the 1400s, travelling tradesmen known as *krošnjarji* covered most of the Austro-Hungarian territories; they had been licensed by the emperor himself, Frederick III the Peaceful, to bring the kitchen utensils and farm tools to the furthest reaches of the vast Holy Roman Empire.

Today this kind of work is a protected artisanal

industry that still includes all the useful tools for the home, but has also come to take in toys and souvenir items. Most items come from small family workshops where the art of turning wood and whittling it has been practiced for generations. *Suha roba* may be plain,



varnished, or highly decorated. Look for the stamp of authenticity, *Ribniška suha roba*, on woodenware from Slovenia. Every first Sunday of September, a fall fair in Ribnica also highlights items, and the museum in the town has an excellent collection. If you have had visitors from Slovenia, your own home may have these artifacts as well. Enjoy them; each one is unique.

Clubs and Organizations Archive Their Activities

Dorothy Lenarčič

Congratulations and encouragements go out to all the clubs and organizations that have been archiving their activities!

Two years ago the CSHS hosted a daylong Archiving Workshop and Conference attended by 33 members of Slovenian organizations, from as far away at British Columbia. Members of the CSHS and Nichole Vonk, Head Archivist at the United Church of Canada provided training and advice to help our community groups create a record of their activities. Since then, many have gone on to set up their own archives. There is tremendous value in creating a consistent system of keeping records of activities, since executive members change over time and people/organizations move around.

We applaud the efforts of organizations to keep a history of their activities. To ensure long-term preservation, CSHS welcomes copies of records any Slovenian club or organization wishes to share. Our permanent Archive is located in Dom Lipa. As always, we follow the regulations of Ontario Archives Association of which we are a member. CSHS is happy to assist any organization that would like help with their records. Just contact us at cshistorical@gmail.com.

“Your Grandmother was a Saint!”

By: Dorothy Lenarčič

One of the benefits of teaching in a Catholic high school in the Toronto suburb of Etobicoke (the location of Marije Brezmadežne parish), is that when I scan my class list of names, I might find a Slovenian one. It's doubly a pleasure if I know the family. It means I might have a conversation like this:

Me: I knew your grandmother from when I was little.

Student: Really? Wow!

Me: Yes. She worked so hard, she was a saint, in my eyes.

Student: Yeah, she was great.

Me: Thanks to her and your grandfather, you are standing here, enjoying a fantastic life. They left behind everything they knew and loved. They could have *died* in the process. They worked so very hard to build a new life here.

Student: Whoa! Yeah. I guess it was tough.

Me: You can understand why I have great expectations from you.

Student: Miss! I'm good, really! I won't make trouble for you!

Me: Of course you won't. Know this. When I look at you, I think of your grandparents. My job is to help your parents make you a lasting legacy to your grandparents' incredible courage and hard work - By the way, no pressure (haha!).

Student: (speechless)

Always, at the start of the semester, I tell my class my qualifications and the fact that I am Slovenian. Inevitably someone asks, “What's that? “And out comes the map. Occasionally, a student will approach me at the end of class, or in the days to come, and tell me their mother, or grandmother is Slovenian. I can't help but instantly respond, saying “so... YOU are Slovenian!” This, too, renders the student speechless.

Whether they are aware of their heritage or not, many young Slovenians today, descended from those who came before or after WWII, have only a vague knowledge of the immense struggle experienced by their grandparents or great grandparents. The sacrifices were monumental, the disappointments and losses heartbreaking. But it was worth it! They built successful lives in Canada and their Slovenian family tree lives on, here.

Sadly, stories are lost, as the elders pass away. How can we expect descendants to appreciate what they have, if they don't know what it took to pave the way before them?

This is why the Canadian Slovenian Historical Society exists and why it is sponsoring a new project

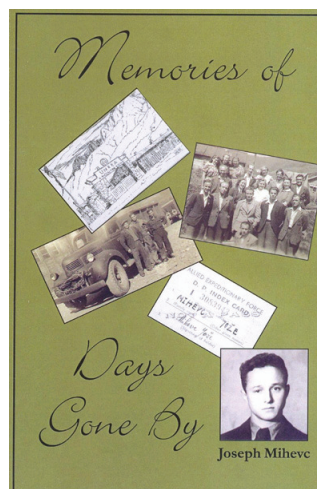
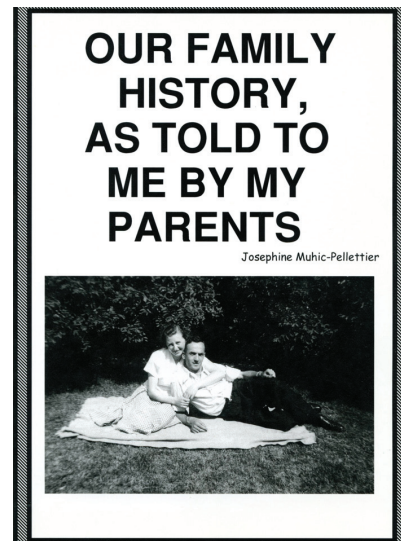
to encourage young people to research their “roots”. The task isn't just to determine a family tree (though that is important in itself), but to record the history of their ancestors from Slovenia to Canada. What was in their hearts and minds as they considered the terrifying decision to leave the only home they knew? How did they make their way to Canada? What was it like, adjusting to this new world?

Whether it's a scrapbook, video, Powerpoint, book, or any other creative format, the Canadian Slovenian Historical Society challenges young Slovenian Canadians to create a permanent record of their courageous ancestors' journey to a new life. (See page 7 for details regarding this project).

Heck, we'll even give you a cash prize if it's one of the top three.

But prize or no prize, for your family and for us, the product will be priceless!

One examples of exceptable presentations:



Kdo smo? - Results of our Research!



Identified persons in the picture published in spring of 2014 issue.

- 1 Still unidentified
- 2 Marija Jekovec, nee Grebenc
- 3 Lojze Župančič
- 4 Dore Bajda
- 5 Ana Kastelic
- 6 Angela Kastelic (sisters)
- 7 Marija Jan, nee Jaklič
- 8 Croatia Interpreter (name unknown)
- 9 Francka Lenarčič, nee Lenarčič
- 10 Nada Meden, nee Slapšak
- 11 Stane Levstek
- 12 Lojze Petrič
- 13 Mara Muhič, nee Vižintin
- 14 Maria Muhič, nee Perovšek
- 15 Pliberšek (Christian name unknown)

In our last issue, we printed the photo above. It was taken in Ottawa, in 1949 and we asked if anyone could identify the people in it. Thanks to Mrs. Muhič, of Toronto, who is in the photo, we have all but one of the Slovenians named.

As we continue our research into Slovenians who spent time in Ottawa, we have another photo. This one appears to have been taken at Christmas time in 1949. Can you help us identify the people?

Along with putting names to faces, we hope to learn more about the Slovenians who came to Ottawa. When did they leave their homes? How long did they spend in refugee camps? How was the decision made to go to Canada? Were they sponsored? What port did they leave? Who did they travel with and what was the journey across the Atlantic like? How did they form a community in Ottawa? What work did they do there? So many questions! The answers will give us insight into the transition of Slovenians, from the old country to the new.

If you can add to our knowledge about Slovenians in Ottawa, past or present, drop us a line at cshistorical@gmail.com



Slovenians in Ottawa, Christmas 1949

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**50. OBLETNICA
SLOVENSKEGA PARKA
ČESTITAMO!**



In this issue:

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Boots for Drinking

Mimi O'Handley



A small boot shaped glass has fascinated me since the first time I spotted it in my grandparents' kitchen. Questions poured into my mind about where it originated, why it was made and who would use such an object. A quick search on Google reveals that this boot has been popular with older drinkers in bars

in Germany and other parts of Europe, like Slovenia, where German and Austrian influence remains. The boot shaped shot glass, which easily fits an adult's hand, stands about 75mm and, is about 50mm long (from the heel to the toe); and about 25mm wide on the sole of the boot at the bottom, but gradually increases and opens to about 40mm wide at the top. The glass boot's shape is a simplified form of an actual leather boot and it is an irregular shape, thus it is not proportional to the dimensions of a boot made for a human foot; nonetheless, it does have features that are similar to those of an actual boot. For example, it has a small glass heel about 5mm deep in height. The rim of the glass is decorated with two horizontal bands made of gilt; also, there are two more parallel gold lines about mid-way between the ankle and the rim. Part of the two

mid-way golden lines are broken by a design composed of a cluster of blue, yellow, orange, red and white wild flowers, framed with long and pointy green leaves.

There is no stamp or imprint, or clue, anywhere on the glass to indicate when, or where, this boot was made. However, from my own knowledge of how this boot came into the possession of my family, I do know that this glass boot came in a set of 6 identical shot glasses and it has been in Canada since at least the early years of the new millennium when my grandmother won the set as a prize in a Canadian-Slovenian bazaar. The vast majority of people who attend this annual bazaar are usually older with respect to age and are either immigrants from Slovenia or their adult children. It is quite likely, that the person who donated the shot glass to the bazaar was an older Slovenian, and perhaps, just like many other items at the bazaar, the vessel had been brought from Europe after World War II. Drinking from the boot is a century long tradition in Europe, especially in Germany and the countries that surround it. One legend claims that World War One German soldiers began drinking from their leather boots when they ran out of glasses, and since then, drinking from a boot has become the symbol for good luck, prosperity and victory.

The boot inevitably catches the eye of people since it is so unusual and unique. Each time I pick it up and examine the boot shaped shot glass, I wonder about the story it would tell if it could speak.

Historical Project Award aimed at Youth

The Canadian Slovenian Historical Society has established an awards program to encourage Canadian youth of Slovenian descent to take an interest in and to participate in researching their Slovenian historical roots, through a special project. Three projects will be awarded with prizes as follows:

First Place \$500, Second Place \$250 and Third Place \$100

All entries will be honoured with a certificate of appreciation and will be placed in the archives of the CSHS, for permanent preservation.

Project Guidelines The project may be submitted in various formats such as:

- * A family tree book/album presentation with photographs and other artefacts.
- * A booklet presentation on the family including activities, writings and descriptions of family traditions and activities.
- * A profile on a family member or members who have made an impact or significant contribution in their professional careers in Canada or internationally.
- * Any creative presentation that would be valuable for use by the CSHS, with consultation and approval by the CSHS.

The deadline for submissions is **November 1, 2014** to the CSHS Bursary Awards Committee. Any enquiries and or submissions should be made to Ms. Miriam Čekuta at: mmcekuta@gmail.com.

From the Archives...

Čestitamo župniji Sv. Vladimirja ob 50. obletnici obstoja

Povzeto po spisku župnika Franca Letonjo o zgodovini župnije sv. Vladimirja in ta je sedaj v našem arhivu.

...Leta 1955 je obiskal Slovence v Montrealu škof Gregorij Rožman. Osebnostno se je zavzel, da bi v Montreal prišel slovenski duhovnik. To se je uresničilo 28. maja 1957, ko je prišel g. Jože Časl, CM. Montrealski nadškof in kardinal Paul-Émile Léger je g. Časla imenoval za kaplana v francoski župniji St. Louis-de-France s posebno nalogo: dušnopastirska skrb za Slovence v Montrealu in okolici. Kaplanska služba je g. Časlu zagotavljala stanovanje in hrano.

Slovenci so se začeli zbirati k sveti maši ob nedeljah in praznikih v cerkvi St. Louis-de-France, občasno pa v kapeli zavoda Mont St. Louis, pa tudi v prostorih osnovne šole Cherrier.

Po zgledu mnogih etničnih skupin so tudi Slovenci želeli imeti svojo cerkev in župnijo, da ne bi bili gostje in "privešenci" kateri drugi župniji. Pomemben korak v tej smeri je bil narejen 8. aprila 1962 z ustanovitvijo društva Association Slovène Catholique, Montreal. Po pravilih in predpisih montrealske škofije in škofij v provinci Quebec se župnija lahko ustanovi le na osnovi uradne katoliške ustanove. Zaradi tega je bilo treba ustanoviti društvo po teh predpisih. Baragovo društvo pa je bilo civilno društvo.

Pod vodstvom duhovnika so Slovenci z družabnimi prireditvami in darovi začeli zbirati sredstva za ustanovitev lastne župnije.



Iskali so prostor za svojo cerkev in župnijo. V tem času so tudi Slovaki iskali nov prostor in ga našli. Slovaška cerkev na vogalu ulic St. Denis in Marie Ann je bila naprodaj. Ker je velika večina Slovencev živela v neposredni bližini te cerkve in ker so nekateri že prej hodili k maši v to cerkev, so se kaj hitro ogreli za nakup. Po pogovorih in pogajanjih je g. Časl z odborniki, 22. avgusta 1963, podpisal kupno-prodajno pogodbo, seveda z dovoljenjem škofije.

Montrealski nadškof Paul-Émile kardinal Legèr je v Rimu (bilo je v času II. vatikanskega zbora), 1. decembra 1963, podpisal listino o ustanovitvi slovenske župnije: Mission Slovène – St. Vladimir in g. Časla imenoval za župnika. S 1. januarjem 1964 je župnija začela voditi matične knjige...

The Beatles Play Maple Leaf Gardens



This year marks the 50th anniversary of the Beatles' invasion of North America. The Liverpool lads performed at Toronto's Maple Leaf Gardens on September 7, 1964 (and twice more before retiring from live shows).

Here's an excerpt (translated) of what **Božja Beseda** had to say about the fab four, back in 1964:

The Beatles Hysteria

... This phenomenon around them is a sign of an unhealthy set of emotions from modern day youth. Adolescent females in particular have fallen into mass hysteria and not only the police but also medical personnel have to be ready and on duty... The English Bishop from Liverpool said that the Beatles "with their long hair and short-sighted music" are a threat, because they create an unhealthy atmosphere - especially for the weaker gender - for screaming and this is only for the creation of noise. The Bishop says it would be better for the girls to learn an instrument themselves rather than always clinging to others for their musical entertainment... Do we even understand the young generation?