

st. priscilla church



Rev. Idzi Stacherczak, Pastor
Rev. Daniel Kusa, Associate Pastor
Mrs. Judy Banasiak, Coordinator of Religious Education
Mrs. Anna Adamowski, Parish Secretary
Mrs. Anna Knap, Business Manager
Mrs. Anna Ewko, Music Director

RITE OF RECONCILIATION:

(Confession) 3:00 PM to 3:45 PM, Saturday or by appointment.
Weekday Confession daily starting at 7:45 A.M. until morning Mass.

PARISH REGISTRATION:

At the rectory during office hours.
Regular Office hours 9:00 AM to 7:00 PM daily.

WEDDINGS:

Arrangement must be made with one of the priests at least six months before the date of the wedding. Confirm desired date at the church before making other arrangements. At least one of the engaged persons (or their parents) must be a registered and active parishioner of St. Priscilla. Weddings are not scheduled on Sunday.

BAPTISMS:

English Baptisms will be held on the second and fourth Sundays of the month at 1:30 PM. Polish Baptisms will be held on the first and third Sundays. Attendance at Baptismal Preparation class is mandatory. Register by calling Rectory.

Rectory: 6949 W. Addison, Chicago, IL 60634 773-545-8840
Fax: 773-545-8919

MASS SCHEDULE

WEEKEND MASSES:

Saturday Evening: 4:00 PM
Sunday: 8:30 A.M. - 12:15 PM
Polish Mass: 10:30 AM - 6:00 PM

WEEKDAY MASSES:

Monday-Friday: 8:00 AM
Saturday: 8:00 AM
Mass in Polish: Wednesday & Saturday 8:30 AM

HOLY DAY MASSES:

7:00 PM Vigil Mass, 8:00—11:00 AM (English)
9:00 AM—7:00 PM (Polish)



Second Sunday in Ordinary Time
January 15, 2012

Your body is a temple of the Holy Spirit within you.
— 1 Corinthians 6:19a

Spiritual Reflection**YOU WILL SEE**

Jesus' cousin, John the Baptist, baptized people with water but told his followers that someone was coming who would baptize with the Holy Spirit.

Today's Gospel reading does not record any conversation between John and Jesus, but emphasizes that as John watches Jesus go by, he announces that this man is indeed the promised one, the Lamb of God.

Andrew and another man set out to follow Jesus, who turns and asks what they are looking for. Their answer is a strange one: they want to know where he lives. Jesus simply replies, "Come, and you will see." We are told they stay with him for the whole day.

The next day, Andrew finds his brother, Simon, and tells him he has met the Messiah—the Anointed One—and takes Simon to meet Jesus.

Like John, Jesus looks hard at Simon, taking the measure of the man, and in the light of what he perceives in him changes his name to Cephas—or as we more commonly know it, Peter ("the rock").

The two encounters seem very ordinary, yet they are life-changing. Jesus is not proclaiming a message, preaching to a crowd, or performing great miracles. Instead, he is simply walking past John, and when Andrew and his friend introduce themselves, offers them hospitality and companionship. When Jesus meets Peter, he does not ask probing questions about his family and his background or make solemn pronouncements. He just looks at the man, makes an assessment of his character, and accepts him as a friend.

The simplicity of Jesus' manner demonstrates his willingness to receive people "as they are" but also to call forth their potential. He does not offer lengthy explanations of who he is, but takes people to his home and lets them see for themselves.

Pastor's Notes**BÓG NAS WZYWA...**

„Mów, Panie, bo Twój sługa słucha...”
Nasza modlitwa, to często lawina słów rzuconych w stronę nieba. Niejednemu z nas wydaje się może, że im więcej słów powie, tym lepiej się modli. Jeśli w ten sposób będziemy patrzeć na naszą modlitwę, to będzie to jedynie monolog, niegodny ani Boga ani człowieka.

Niegodny Boga, ponieważ On doskonale wie, czego nam potrzeba. Wielomówność wobec Boga świadczy o zapominaniu, kim On jest. Z drugiej strony zarzucanie Boga słowami jest niegodne człowieka, który powinien brać pełną odpowiedzialność za każde swoje słowo. Każdy z nas powinien być odpowiedzialny za swoje słowo, za to, co mówi.

Panu Bogu nie chodzi o nasze słowa wypowiedzane wargami, ale chodzi o to, co kryje i czuje nasze serce, z którego te słowa pochodzą. Każda bowiem modlitwa - to jakby mowa naszego serca. Serce zaś nigdy nie wypowiada zbędnych słów. Ono waży bardzo dokładnie każde słowo i dlatego potrafi w jednym zdaniu powiedzieć więcej niż nasz rozum i nasze usta w wielogodzinnym przemówieniu. Pan Jezus bardzo wyraźnie to powiedział swoim uczniom: „A gdy się modlicie, nie bądźcie gadatliwi jak poganie, którzy sądzą, że dla swej wielomówności będą wysłuchani”. Natomiast Żydom wyrzucał Jezus mówiąc: „Ten lud czci Mnie wargami, ale serce jego dalekie jest ode mnie”.

Możę więc sobie postawić pytanie: Kiedy po raz ostatni rozmawiałem z Bogiem w swoim sercu? Może jedni odpowiedzą sobie, że przed dwoma minutami, słuchając słów Ewangelii; inni, że tuż po przebudzeniu; a jeszcze inni będą długo szukać w swoich dniach, tygodniach, a może i latach takiej chwili, kiedy tak naprawdę sercem rozmawiali z Bogiem.

Drugi wreszcie problem, który wcale nie jest nam obcy podczas naszych modlitw - to wielomówność! Nasze modlitwy są często monologami, w których zasypujemy Boga słowami i odchodzimy, nie interesując się wcale tym, co On ma nam do powiedzenia. Najczęściej nie zamierzamy słuchać tego, co nam Bóg ma do powiedzenia. Tymczasem modlitwa to spotkanie z Bogiem, o którym wiem, że mnie kocha i ma mi tysiąc razy więcej do powiedzenia, niż ja Jemu mówię! Bardzo jasno tę myśl przedstawia nam Pismo Święte na przykładzie młodego Samuela: „Mów, Panie, bo sługa Twój słucha”. Samuel modlił się od dawna mówiąc pacierze, jakich nauczyła jego matka, jakich nauczył się przebywając w świątyni, ale nowy etap życia religijnego rozpoczął się w chwili, gdy powiedział Bogu: „Mów, Panie...” Dopiero taka modlitwa jest prawdziwą i rzeczywistą modlitwą. My natomiast zbyt często na modlitwie zamykamy nasze serce przed Bogiem i nie pozwalamy, by Boże Słowo podło na głębię naszego serca. Tutaj jest nasz największy błąd! My często słuchamy Słowa Bożego jednym uchem, a drugim je wypuszczamy!

Słuchać słowa Bożego, to znaczy przyjąć je sercem i realizować każdego dnia swego życia to, czego domaga się od nas Pan Bóg i nasze powołanie.
-- ks. Idzi --

**SECOND SUNDAY IN ORDINARY TIME (15)**

- 8:30 — Birthday Blessings for Dr. Angela K. Harkins (Mother)
 +Donato Allegretti (Family)
 +Katarzyna Piwowar (Fittin Family)
 Health & Blessings for Michael Luisi (Evelyn & Family)
 +Victor Szatkowski (St. Priscilla Parish)
- 10:30 — O odnowienie miłości ku Bogu wśród młodzieży i powołania do służby Bożej oraz za dusze w czyśćcu cierpiące

O zdrowie i Boże bł. dla Marka Pyczkowski

O radość w wieczności dla:

- +Stanisław Karbarz (Rodzina)
 +Józef Tarasiuk (Przyjaciele z Harlem Deli)
 +Janina Synowiec (Kapusta Rodz.)
 +Marianna Izbička 3 miesiące po śmierci (Syn z rodz.)
 +Victor Burzyński (Rodzice)
 +Bogusław Lubierda (Mama i Znajomi)
 +Czesław Świdorski 6 miesięcy po śmierci (Żona z dziećmi)
- 12:15 — +Edward DuPlantis 20th Death Anniversary (Denise)
 +Melquiades Espina, Sr., 10th Death Anniversary (Janet Espina & Rodriguez Family)
 +Henry Koziara 12th Death Anniversary
- 6:00 — +Mieczysław Radycki 13-ta rocz. śmierci (Rodzina)
 W int. przyjaciół z podz. za ich modlitwy i otrzymane łaski (Andrzej Plizga z rodziną)

MONDAY (16) Weekday

- 8:00 — Birthday Blessings for Monika & Family (Mom & Dad)
 +Ruth Schweitzer (Friend)

TUESDAY (17) Saint Anthony, abbot

- 8:00 — +Katharina Weiterschan (Voelker & Weiterschan Families)
 Health & Blessings for Barbara Sessler on her birthday

WEDNESDAY (18) Weekday

- 8:00 — +Edward DuPlantis (Denise)
 Health & Blessings for Denise DuPlantis on her 60th birthday
- 8:30 — +Bogdan Lubierda (Mirka z rodziną)
 O zdrowie dla Mirki

THURSDAY (19) Weekday

- 8:00 — O szybki powrót do zdrowia dla Marii L.

FRIDAY (20) Weekday

- 8:00 — Birthday Blessings for Maggie

SATURDAY (21) Saint Agnes, virgin and martyr

- 8:00 — +Dorothy A. Motto Birthday Remembrance (Daniel G. Manczak Family)
- 8:30 — Za Dusze Wszystkich Zmarłych i Polecanych w Wypominkach: #13
- 4:00 — St. Priscilla Parishioners: #3

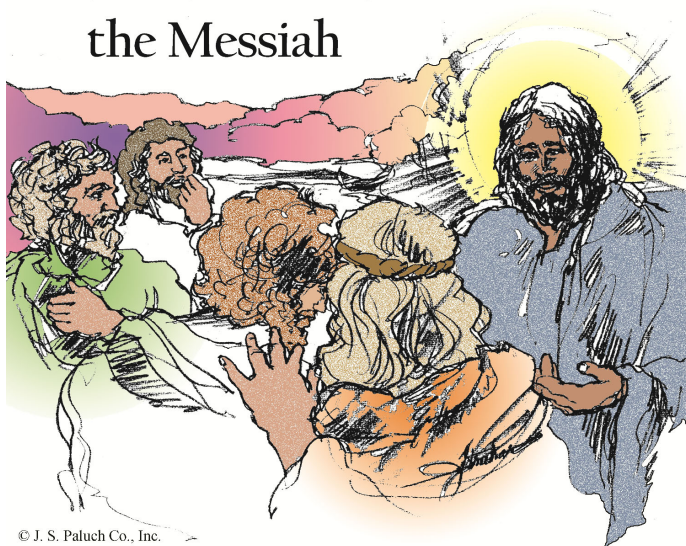
THIRD SUNDAY IN ORDINARY TIME (22)

- 8:30 — +Edwin Gale Birthday Remembrance (Evelyn & Family)
 +William Taschler 18th Death Anniversary (Family)
 +Victor Szatkowski (St. Priscilla Parish)
- 10:30 — O odnowienie miłości ku Bogu wśród młodzieży i powołania do służby Bożej oraz za dusze w czyśćcu cierpiące
- W int. przyjaciół z podz. za ich modlitwy i otrzymane łaski (Andrzej Plizga z rodziną)

O radość w wieczności dla:

- +Józef Tarasiuk (Przyjaciele z Harlem Deli)
 +Marian Burek
 +Katarzyna Piwowar (Fittin Family)
 +Victor Burzyński (Rodzice)
 +Jerzy Kisło 6-ta rocz. śmierci (Rodzina)
- 12:15 — +Janina Synowiec (Kozłowski Family)
- 6:00 — Dziękczynna za otrzymane łaski z prośbą o dalsze bł. w dniu urodzin dla Marka Izbički (Rodzice)

We have found the Messiah



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GENTLENESS

Feelings are everywhere—be gentle.

J. Masai



Rest in Peace

Stanisław Tymiański



Ninth Valentine's Day Dance

The Polish community from St. Priscilla is hosting its ninth annual Valentine's Day Dance,

which will be held on

*Saturday, February 11, 2012
at 7:00 PM in McGowan Hall.*

Music will be provided by the

"Biało-Czerwoni" band. The ticket price is \$15. Drinks and

food are not included in the price.

We hope to see you all there!



9-ta Zabawa Walentynkowa

Wspólnota polsko-języczna w parafii św. Pryscylii organizuje 9-tą Zabawę Walentynkową, która odbędzie się w dniu 11-go lutego br.

o godz. 7:00 wieczorem w hali

McGowan pod kościołem. Do

tańca będzie przygrywać

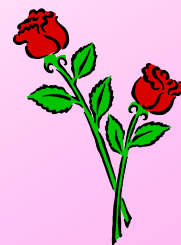
orkiestra

Biało-Czerwoni.

Cena biletów \$15.

Bufet obficie zaopatrzony.

Do miłego zobaczenia!



Pray for ...

George Adamick - Ann Aitken - Sandra Anderson - Joe Bargi - Lorraine Belokon - Dorothy Castronovo - Rosemary Cursio - Jan Drożdż - John Greco - Nick Grossmayer - Jennifer Hebda - Andrew Jennings - Carrie Kacen - Marie Kane - Janet Kaplan - LaVerne Kmiec - Giuseppe Lamanna - Dolores LaValle - Maria Lech - Peter Leyden - Mary Lund - Mary Lynch - Michael Manczko - Barbara McDonald - Mike Muka - Antoni Nierzejewski - Carol Niewinski - Catherine O'Brien - Henry Orry - Casimir Plicner - Shirley Potempa - Mary Sanders - Augusto Sandoval - Norbert Schultz - Genowefa Solak - Mary Spiewak - Gina Swensen - Patricia Tytro - Roger Vlasos - Rose Wachs - Stanley Weislo - Jola Wolfe - Katie Young

If you have not yet done so and would like to have your name added to our Parish "Pray For..." list, please call the rectory at **773-545-8840 ext. 221**. Thank you!

LITURGICAL SCHEDULE FOR SATURDAY AND SUNDAY

January 21st & January 22nd

MINISTER(S)	SATURDAY 4:00 P.M.	SUNDAY 8:30 A.M.	SUNDAY 10:30 A.M.	SUNDAY 12:15 P.M.	SUNDAY 6:00 P.M.
LECTOR	Karl Rodriguez	Donna Chesna	Joanna Koziar	Maura Clancy	Kazimiera Ziobro
COMMENTATOR			Dominika Ziobro		Stanisław Słonina
EUCCHARISTIC MINISTERS	Smith Aquino Graf Sulak	Duffy Gale Harmata Ribaud	Teresa Koziar Roman Harmata	Miketta Sloan Masacupan Kim	Stanisław Słonina Ryszard Janusiak

Time really does fly fast...

We are very sad to announce that **Fr. Daniel's** time with us is nearing an end. We have watched him grow in knowledge and faith over the last year. Throughout this time, we have discovered Fr. Daniel to be a devout and dedicated priest.

To honor his service at St. Priscilla before he travels back to Poland to complete his doctorate, we will have a farewell Mass on **Sunday, January 22, at 8:30 and at 10:30 A.M.**

After both Masses, we invite parishioners to come down to McGowan Hall to personally thank Fr. Daniel for the guidance and never-ending smiles he has extended our way.

We wish him all the best as he finishes his studies and advances in the Catholic faith! May God bless you, Fr. Daniel!



Jak ten czas szybko leci...

Z wielkim smutkiem, pragniemy powiadomić naszych parafian że czas pobytu **ks. Daniela** przybliży się do końca. Przez ostatni rok, mieliśmy przyjemność współpracować z ks. Danielem w kościele. W tym czasie dał się poznać jako gorliwy i oddany kapłan.

Pod koniec tego miesiąca, ks. Daniel wraca do Polski, aby ukończyć swoje studia doktoranckie. W związku z tym, w **niedzielę, 22-go stycznia, po**

Mszy św. o 8:30 i o 10:30 w Sali McGowan Hall będzie okazja do osobistego podziękowania ks. Danielowi za jego pracę w naszej parafii i pożegnania się z nim.

Serdecznie wszystkich zapraszamy. Życzymy szybkiego ukończeniu doktoratu i awansu w Kościele katolickim. Szczęść Boże!

Who is a Parishioner?

There are many people who come to the rectory asking for a baptism or marriage or to sign a letter saying he or she is a parishioner. When this happens, our parish secretary checks if they are considered registered, and many times, they are not considered registered. So what makes a person a parishioner?

You are **not a parishioner** because your parents go here. You are not a parishioner because you went to school here. You are not a parishioner just because you come to Mass here!

Being a parishioner should be an easy process. You **simply have to come to the rectory and fill out a registration form.** You know you are a parishioner when envelopes are sent to you. It's that easy! No fee; no ID cards are required!

Being a parishioner means that you are committed and invested in this parish. It means that you commit to keeping the parish vibrant, which means investment of your time, talents, and treasures to the parish. The parish would not be the same without our parishioners who make a difference and form the parish.

Thank you for your dedication and devotion!

Pastor Al®



"I'm sorry you can't fall asleep tonight, but NO... I won't repeat that homily that put you to sleep last Sunday."

IMPORTANT NOTES ABOUT RECEIVING HOLY COMMUNION

We have run this article in our bulletin before. Please let this serve as a reminder.



There are two ways in which Communion is received in the Latin Church: We receive either on the tongue or in the hand. The priest or Eucharistic Minister holds up the Host and says, "The Body of

Christ," and the communicant answers, "Amen." It is a word which means, "So be it." "I agree." "I believe." "It is the Body of Christ." That's what the "Amen" means: "I honestly believe that when I receive, it is Christ. And so I say Amen."

No one can dictate how one is to receive Holy Communion. The communicant decides for him/herself how Communion will be received.

If you are going to receive on the tongue, you should keep certain things in mind. First, the head should be bent back slightly, and the head should be held erect, but kind of tilted back. The tongue should come out over the bottom teeth, equal with the bottom lip, so that the priest has someplace to put the Host. Sometimes people come up with their teeth clenched, making it difficult to place the host on the tongue.

If you're going to receive in the hand, the best way is to put one hand palm up and put the other hand on top of it (palm up) and make a kind of throne for the Lord. When the priest or Eucharistic Minister puts the Host on your hand, you say, "Amen." **NEVER take the host from the hand of the priest or Eucharistic Minister.** Allow him/her to place it on

your hand. Take a step or two to the side to make way for the next communicant, then receive our Lord by taking the host with the bottom hand and place it in your mouth, **while still standing next to the Eucharistic minister, priest, or deacon.** **Communion should not be received on the run, as you're walking back to your place; it should be consumed before you leave the area below the altar.**

Upon receiving Communion, persons should ***return to their pews in simple silence***, turning towards the aisle along the wall (either in the main section of the church or the east and west wings) to return to their pew. Do NOT turn back down the center aisle since this severely disrupts the flow of communicants. Back at the pew, either ***kneel*** or ***sit*** for personal Communion prayer or join in the Communion hymn. After Communion is distributed to all the people, and when the priest is seated, there will be a period of silence for the whole congregation. This period of total silence is a powerful sign of respect and reverence for the ***Presence of Christ*** within each of us. The Communion Rite will conclude when the priest says: "***Let us pray***" and then proceeds to pray the Communion prayer. Needless to say no one should leave the Church until this final prayer and blessing.

Leaving the Church before Communion or during Communion is counterproductive to the faith we profess in the Presence of Christ at Communion and is a bad example to younger people. There may be times when necessity means leaving before Mass is completely over, but that should be rare for everyone. Certainly, it should not be part of our routine or a matter of habit.

Simbang Gabi Donation

On Saturday, December 17, 2011, our Filipino group at St. Priscilla had their Annual Simbang Gabi Mass and celebration. This is a beautiful tradition and we are happy to host such a tradition here. We are furthermore grateful to the group's organizers and supporters for the beautiful donation given to St. Priscilla parish of **\$1,500.19**. Once again, thank you so much to all! May God bless each and every one of you and your families!