

st. priscilla church



Rev. Idzi Stacherczak, Pastor
Mrs. Judy Banasiak, Coordinator of Religious Education
Mrs. Anna Adamowski, Parish Secretary
Mrs. Anna Knap, Business Manager
Mrs. Anna Ewko, Music Director
Ms. Joanna Koziar, Bulletin Editor

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:

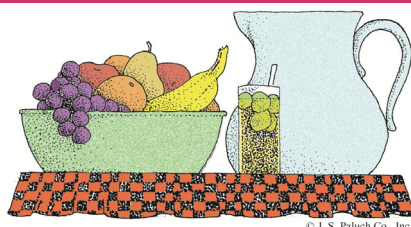
Saturday Evening: 4:00 PM
Sunday: 8:30 A.M. - 12:15 PM
Polish Mass: 10:30 AM - 6:00 PM

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)



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Sixth Sunday in Ordinary Time **February 12, 2012**

Whether you eat or drink, or whatever you do,
do everything for the glory of God.
— 1 Corinthians 10:31

Spiritual Reflection**STIGMATIZED**

In Biblical times any skin disease was labeled leprosy, and lepers were forced to live in isolation, ostracized from the rest of the community. Any illness was thought to be the result of sinfulness, either the sins of the sufferer or of his or her parents and ancestors. People with mental illnesses were believed to be possessed by evil spirits, and they too were shunned and driven out of towns and villages to fend for themselves.

These attitudes were common throughout the ancient world. The open sores of skin diseases and the strange behavior of mentally ill persons were a stigma all could recognize.

“Stigma” is a Greek word that originally referred to a tattoo or brand that was cut or burned into the skin of criminals, slaves, or traitors in order to identify them as blemished or morally polluted persons.

Many of us today fear people with diseases such as AIDS; similarly, we are uncomfortable around someone who behaves oddly because of a mental illness. Those who have such illnesses often suffer more from people’s negative attitudes toward them than from the condition itself.

In today’s Gospel we hear about Jesus’ encounter with a leper. We see that Jesus does not turn away from this suffering man, but walks toward him. He talks to him, takes pity on him, and stretches out a healing hand.

Today, the Catholic Church is a world-wide provider of care for suffering people, including those with HIV/AIDS and mental illness, through Catholic hospitals and clinics, organizations such as Catholic Charities, and the hospices of Blessed Mother Teresa’s Missionaries of Charity, to name but a few.

There are many opportunities in our local communities for us to step in and help.

Let’s be like Jesus and walk toward the ones in need.

Pastor’s Notes JEZUS LECZYŁ WSZELKIE CHOROBY WŚRÓD LUDU

Dzisiejsza Ewangelia opisuje spotkanie Jezusa z trędowatym. Wykluczony ze społeczności trędowaty z wielką wiarą, na kolanach prosi Jezusa o zdrowie: „Jeżeli chcesz, możesz mnie oczyścić” (Mk. 1, 40). Chrystus obficie wynagrodził jego wielką wiarę i żarliwą modlitwą: „Chcę, bądź oczyszczony”. W tej samej chwili trąd zniknął. Jezus posyła uzdrowionego do kapłana, który ma go oficjalnie uznać za wyleczonego.

Izraelici uważali, że trąd jest karą za grzeszne życie i że każdy trędowaty jest wielkim grzesznikiem. Jezus uczył, że tak nie jest. Często najniewinniejszy musi cierpieć, a nawet najbardziej czysty może być trędowatym. W Kościele trąd zawsze był symbolem i obrazem grzechu. Grzech jest trądem, a grzesznik - trędowatym. Grzech jest rzeczywiście zaraźliwym trądem duszy, niszczącym i rozkładającym nasz duchowy organizm, nasze życie religijne i moralne, a często także nerwy, zdrowie, życie fizyczne, oraz spokój i porządek społeczny.

Nie ma dzisiaj wśród nas trądu i trędowatych, ale w pewnym znaczeniu wszyscy jesteśmy trędowaci, gdyż wszyscy jesteśmy grzeszni. Dzisiejsza liturgia podkreśla właśnie tę symbolikę trądu.

Wielu dzisiejszych chrześcijan zaciera granice pomiędzy dobrem i złem, a nawet domaga się by im pozwolić grzeszyć. Musimy wypracować w sobie odporność na grzech, wypaczenia i zdrożności naszych czasów przez żywą wiarę i czyste życie. Podobnie jak trędowaty z dzisiejszej Ewangelii potrzebujemy tylko powiedzieć te pięć słów: „Jeżeli chcesz, możesz mnie oczyścić”. Pan Jezus zaś zawsze tego chce i prośbie takiej nigdy nie odmawia.

Nie ma takiego grzechu, którego by Pan Bóg nie odpuścił i nie ma takiego trądu duszy, którego by nie uleczył. Tylko potrzebny jest ze strony człowieka jeden krok w kierunku Boga. Musi go on albo sam uczynić, jak to uczynił trędowaty, albo ktoś drugi musi mu w tym pomóc.

Starajmy się uczynić wszystko w tym kierunku, aby ludzie grzeszni i niewierni względem Boga wrócili jak najprędzej do pierwotnej wierności, a tym samym aby na nowo zostali włączeni do wspólnoty wierzących. Cieszymy się także i my, jeśli uda się nam uratować dla Królestwa Bożego choćby jednego grzesznika.

-- ks. Idzi --

**SIXTH SUNDAY IN ORDINARY TIME (12)**

8:30 — +Salvatore & Maria DeSimone (Michael DeSimone)
 +Victor Szatkowski (William & Elaine Balog)
 +Dolores Roe (Donna Herrity)

10:30— O Boże bł. i potrz. łaski dla Jolanty Ryczek z racji urodzin (Polska Grupa)
 O odnowienie miłości ku Bogu wśród młodzieży i powołania do służby Bożej oraz za dusze w czyśćcu cierpiące
 O łaskę zdrowia i potrz. łaski dla Pawła Dziura (Żona i córka)
 Do Matki Przenajśw. z prośbą o pomoc i opiekę dla chorego Stanisława

O radość w wieczności dla:

+Stanisław Karbarz (Rodzina)
 +Józef Tarasiuk (Przyjaciele z Harlem Deli)
 +Aniela Cebula rocz. śmierci (Wnuczka z rodziną)
 +Bronisława Rogińska w 16-tą rocz. śmierci
 +Stanisław Tymniński (Rodzina)
 +Victor Burzyński (Rodzice)
 +Felixsa Swierzbńska I-sza rocz. śmierci (Córka z rodziną)

12:15— +Cristina Belluomini Death Remembrance (Joy)

6:00 — Za Wszystkich Parafian: #4

MONDAY (13) Weekday

8:00 — +Sobiesław Łabno
 +Shirley Potempa (Friend)

TUESDAY (14) Saints Cyril, Monk, and Methodius, Bishop

8:00 — +Salvatore J. Serio (Wife Connie & Family)

WEDNESDAY (15) Weekday

8:00 — +Ruth Schweitzer (Friend)
 8:30 — +Czesław Świdorski 7 miesięcy po śmierci (Żona z dziećmi)
 O zdrowie i Boże bł. dla Anny z rodziną

THURSDAY (16) Weekday

8:00 — In Thanksgiving (Marge Ackermann)

FRIDAY (17) Weekday

8:00 — +Nicholas Alleva, Jr., 41st Birthday Remembrance (Mom & Dad)
 +Matias Arreola (Reyes Family)

SATURDAY (18) Weekday

8:00 — St. Priscilla Parishioners: #5
 8:30 — +Hilary Wilczewski (Żona)
 4:00 — +Edward DuPlantis (Lorraine)
 +Bernice Hujar (Hujar Family)
 Health & Blessings for Shirley Mignai (Sister)

SEVENTH SUNDAY IN ORDINARY TIME (19)

8:30 — +Nicholas Alleva, Jr., 41st Birthday Remembrance (Mom & Dad)

+Celestina Barsellotti (Family)
 +Victor Szatkowski (Sue & Kevin Gensler)

10:30— O odnowienie miłości ku Bogu wśród młodzieży i powołania do służby Bożej oraz za dusze w czyśćcu cierpiące
 O Bożą opiekę i potrzebne łaski dla Pawła Dziura (Żona i Córka)

O radość w wieczności dla:

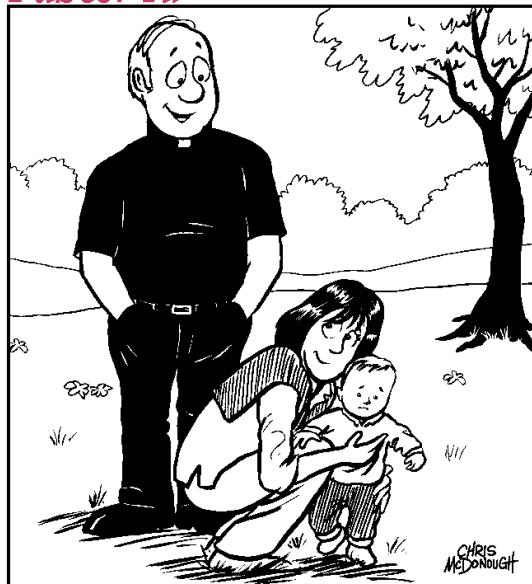
+Józef Tarasiuk (Przyjaciele z Harlem Deli)
 +Stanisław Tymniński (Rodzina)
 +Józef Bielawiec rocz. śmierci (Rodzina)
 +Victor Burzyński (Rodzice)

12:15— +Victor Szatkowski (Lynch Family)

6:00 — W int. przyjaciół z podz. za ich modlitwy i otrzymane łaski (Andrzej Plizga z rodziną)

O radość w wieczności dla:

+Wanda Kuczek (Wójcik Family)

Pastor Al

"Why go to confession again & again for a recurring sin?
 'Cause God picks you up as often as you do your child."

Our Weekly Offering		January 29, 2011	
Currency		\$	4,374.00
Checks		\$	2,701.00
Loose Coin		\$	8.70
Total		\$	7,083.70
Weekly Goal		\$	10,000.00
Budget Year to Date			\$300,000.00
Collections Year to Date			\$211,377.58
Under Budget			\$<88,622.42>
Thank you for your generosity and support of our Parish.			



2012 ARCHDIOCESAN ANNUAL CATHOLIC APPEAL BEGINS!

Please spend some time this week reflecting on the Annual Catholic Appeal brochure that you received with your bulletin. Please remember that the Annual Catholic Appeal is **much different than a one time special collection. It is a pledge campaign** where you can make a gift payable in installments.

Please reflect on God's gifts to you. He has given you all that you have. Your gifts to our parish, to the Archdiocese and to the work of the Church throughout the world are given in gratitude for the continuing gifts that God gives you. Sometimes it is difficult to envision how one pledge can help an organization the size of our Archdiocese, how it can make a real difference. But each pledge does make a difference because all parishes participate in the campaign and the gifts of many enable our Archdiocese to deliver needed ministries and services.

Our combined gifts not only signify our gratitude to God, they fund a significant portion of the work of our Archdiocese. After our parish goal of \$25,781.00 is reached in cash, 100% of the additional funds come back to our parish to help fund our needs. Our in-pew pledge process takes place next weekend.

Thank you for your prayerful consideration and generous response!


Pray for ...

George Adamick - Ann Aitken - Sandra Anderson - Joe Bargi - Lorraine Belokon - Dorothy Castronovo - Rosemary Cursio - Jan Drożdż - John Greco - Nick Grossmayer - Dorothy Heck - 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 - Mary Sanders - Augusto Sandoval - Norbert Schultz - Genowefa Solak - Mary Spiewak - Gina Swensen - Patricia Tytro - Roger Vlasos - Rose Wachs - Stanley Wcislo - 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

February 18th & February 19th

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	Rich Mizera	Dominika Ziobro	Jim Miketta	Krystyna Niemczyk
COMMENTATOR			Joanna Koziar		Krystyna Cioch
EUCCHARISTIC MINISTERS	As scheduled	As scheduled	Teresa Koziar Roman Harmata	As scheduled	Hanna Kurzątkowski Krystyna Cioch

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.

There are some pictures printed on the following page showing proper and improper ways to receive the Holy Eucharist.

Is this your manner...?

Below, we have printed three pictures of how we have seen parishioners and guests receive the Holy Eucharist. These three pictures are examples of HOW NOT TO RECEIVE THE HOLY EUCHARIST. Please study these pictures and if you are in the habit of approaching this Holy Sacrament in such a manner, we ask that you change to one of the two methods shown at the bottom of this page.



Here, we see people who receive the Holy Eucharist with their hands placed in a V-shape. In this manner, the Holy Eucharist is likely to fall on the floor.



In this middle picture, people receive the Holy Eucharist between their thumb and forefinger. Using this method, we disrespectfully TAKE the Eucharist, where we should receive it with respect.



Here, we approach the sacrament with one palm outstretched. This, once again, is a method that is likely to make the Holy Eucharist fall on the floor.

Respectful ways to receive the Holy Eucharist



If you receive the Holy Eucharist by mouth, please make sure to open your mouth wide enough to allow the priest or minister to safely place the Eucharist in your mouth.



If you receive the Holy Eucharist in your hands, place one palm flat above the other. This is the safest, most respectful way to receive Communion by hand.