

Am I Worthy?

Sunday contains a surprise development. On this Fifth Sunday we will find three of the greatest witnesses in the Bible—Isaiah, Paul and Peter—expressing how worthless each of them is.

What is your attitude toward worthiness? Do you agree with today's psychologized sentiment that "I AM worthy" or "I'm OK, you're OK" or "I buy this product because I'm WORTH it"?

Let's see what we can learn about worthiness from these three witnesses.

The first example is when Isaiah receives a vision of heaven itself ([First Reading](#)). The Lord is seated on a high and lofty throne; the Seraphim angel choir are crying out, "Holy, holy, holy is the Lord of hosts! All the earth is filled with his glory!" *

Isaiah's reaction seems like one of shame. "Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!"

In response, an angel swoops down with a burning coal to "cleanse" his lips!!!! He is doomed, alright, but doomed to be made clean through suffering, to be made able to speak of God.

Second, St. Paul says that Christ appeared to him last of all, as to one born abnormally ([Second Reading](#)). "For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God." Unworthy, but did the grace of God discard him? No, it appointed him an Apostle, even though he had never even met Jesus.

Third, we have the famous [Gospel](#) story from Sunday. Jesus tells Peter and James and John to fish in the deep water (where they had been fishing and fishing and fishing all night with no result). Suddenly their nets are bloated with fish.

Peter cries out, "Depart from me, Lord, for I am a sinful man." Astonishment at the catch of fish they had made seized him and all those with him.

So we have a problem. Isn't the experience of God supposed to lead us to peace, forgiveness, and joy, not shame?

Well, notice that, with all three figures from Sunday's readings, the reaction is not really shame but a kind of humility. In other words, they do not start with the judgment that they are each worthless (the meaning of shame). You know the feeling. "If people ever saw the real me, they would run away." Instead, they are finding their real place in reality.

Each of these men had been forced to compare himself directly with the presence of God. When they met the holiness of God head-on, they saw their own humanness as full of holes. They were no longer able to pretend that they shone like the stars, because they saw the real star bursting with light.

The experience of God simply let them see that they are far, far less than God. This is not bad, it is good. God will make us holy, our own elegance will not. We can be proud to be unworthy if God's love is the result.

So, in each Mass we echo the Roman centurion when he says, "Lord I am not worthy that you should enter under my roof. Only say the word and I shall be healed."

In spite of our shame, God does not say in return, "I reject you," but "I love you dearly. Come be with me, you fine human being."

Fr. John Foley, S. J. of the Center for LiturgyCopyright

Gearing up for Lent

Regret
leads to
release
from the
prison of
self-
limiting
behavior.

Guilt
leads to
paralysis

Three Steps to Genuine Change

Getting free from the prison we've erected around ourselves

REGRET

The second step is regret, which entails a disassociation with negative patterns to the point where they are demystified and repugnant. Let us look at two scenarios to understand why regret is so essential to the process of return.

Scenario 1: Howie was a relentless hunter. As a college student, his prey was any girl who attracted him. As he grew older, he realized that he wanted the stability of married life and settled down with Bev. Last week he met Mark, his old roomie, in the airport waiting area. They both were headed to Detroit on a plane that was delayed. As they caught up with each other and reminisced about their college days, Howie waxed nostalgic about his macho conquests.

Scenario 2: Same beginning as Scenario 1, but with one critical difference: One evening after the kids had gone to bed, Bev opened up to him and told him how other men had treated her like an object, and how she had never trusted anyone until she met him. That night Howie couldn't sleep. He realized how much disillusion and distrust he had sowed, and how much pain he had left behind him. When he met Mark later in the week, the last thing he wanted to bring up was his past. It was something he had to deal with, and the time and place was certainly not the airport lobby.

Regret and guilt are not the same thing. Guilt creates paralysis. Regret creates redefinition. Guilt is passive - e.g. I can't deal with this right now. I think I'll eat chocolate and go to sleep. Regret is active (eventually Howie called his rabbi and asked about what the next step should be). Regret leads to release from the prison of self-limiting behavior. Guilt goes nowhere, and is so unpleasant that we tend to blame anyone available -- just to liberate ourselves from its violent grip on our souls.

RESOLUTION TO CHANGE

The third step is making changes within you that are so real that the old patterns will slowly fade. Eventually the day will come when old choices are just plain unappealing. This is analogous to our no longer biting a friend who annoyed us as was our practice at the age of two.

How do we change our patterns? There are various ways that are recommended by different sages over the course of the centuries. None of them are meant to be "The Only Way." Use whatever works for you, and recognize that as you change, methods that worked at one time in your life may not work forever. You will need to change methods now and again.

Method 1: Daily Accounting

1. Once you identify your patterns, and you sense which traits are the underlying cause of your errors, learn as much about the trait as you can. For example, if you find that time and again anger has been the cause of misjudgments that you regret profoundly, try reading Pliskin's book "[Anger: The Inner Teacher.](#)" If there are several problematic traits, you may have a lot of reading to do.

If you spend serious time in transit, listening to the many tapes available on almost any trait may be a very worthwhile investment.

The point of gathering information is to find a sentence that really resonates. This should become your mantra, so to speak. Using anger as our example, the phrase "Don't be reactive. Be the person you want to be" may speak to you. (It speaks to me.) If you wish to work on several traits, you will have several sentences.

2. Get a notebook. (That makes you feel good already!) If you are working on four traits, begin by structuring four pages as follows: On the top of the page write your key phrase. Underneath it, divide the page into seven sections, leaving a large margin on the left side of the page. Write the days of the week on top of the seven sections. In the left-side margin, write the name of the traits you are working on -- e.g. Anger, Dishonesty, Insensitivity, Arrogance. (Notice that I have presented the traits negatively rather than positively. The first one on the list is the trait that matches the key phrase on top of the page.)

3. Every day of "week one," look at the key phrase first thing in the morning. Repeat it a number of times. At the end of the day, pencil in the number of times you forgot that phrase in the course of the day, by writing one dot for each error. Even though you are not dealing with traits 2-4 as intensely this week, review your day and write in the number of slip-ups that have taken place.

4. The next week, put the first trait on the bottom and move the second trait to the top, so that within a four-week span, you would have had each trait as the central one on the list.

5. Does it seem childish? Yes! Does it work? Yes -- and with startling rapidity. Within 40 days, you will begin to see dramatic results, even with traits that you have lived with your entire life. Of course if you don't continue the process, the results fade, but it is an amazing method.

(To Be continued)

Article written by Rebbetzim Tziporah Heller

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Current Events

Religious Education Classes have resumed.

Classes are held at 9 a.m. each Sunday.

All Children in grades k—8 are to participate in our Religious Education Program.



Children's Liturgy will be on Feb. 18th.



Looking ahead!

Lent begins on Wednesday, February 21st.

In preparation for Ash Wednesday, we will be collecting last year's palms

so that they may be burned to provide the ashes needed for Ash Wednesday.

Please bring your old palm to church and deposit in the basket provided for that purpose.

Occasions for Spiritual Renewal

Day of Prayer
Ash Wednesday—February 21st
St. Ann's Basilica, Scranton

Journey with Mary, Mother of Sorrows
9a.m.—3 p.m.

Quiet time, Conference, confessions, Mass, Lunch

Reflection Series on the Seven Sorrow of Mary

Feb. 15, March 1, 8, 22, 29

9 a.m.—11:30 a.m.

St. Ann's Basilica Scranton

For More information, contact Sr. Gertrude Grimes at 383-2763

Free will offerings accepted

The Institute for Contemporary Spirituality of Marywood University is offering programs and classes for personal enrichment and also provides a Certificate of Completion in Spiritual Direction Program for those individuals interested in formal training.

Further information on personal enrichment classes or the Certification Program may contact Sr. Kathy Kurdziel IHM at 570-346-5414.

Parish Census Forms

We are conducting a parish census. Updating the census will help us to work in a more efficient and cost-effective manner.

Every registered family received a census form to fill out enclosed with their 2006 Contribution Statement.

Please take a few moments to fill out the form and return it in the collection basket at Mass or through the mail.

Your prompt response will be greatly appreciated.

Thank you for your cooperation in this important endeavor.

If you have not received a census form, contact the Parish Office immediately and one will be sent out to you.

STEEL MAGNOLIAS

February 16, 17 @ 7 p.m.

February 18 @ 2 p.m. in our parish hall

Steel Magnolias is set in a small-town beauty parlor in Louisiana and follows the lives of several women who often meet there. Both a comedy and a tear-jerker, there are eccentric characters galore in this touching play.

The play explores the lives of ordinary women going through situations that the average person could relate to. The characters are realistic and witty, and as the play progresses, their camaraderie and the community of the beauty salon becomes increasingly apparent. The strength of the characters ties them together through the best and worst of times.

Call Dolores Goodger 756-3305 for advanced tickets

IT'S TIME TO MAKE THE PIEROGIS

The flour, potatoes and cheese have been ordered.

Potato Sessions will take place on Friday February 23rd and Friday, March 2nd.

Pierogi Pinching Sessions will be held on Saturday, February 24th and Saturday March 3rd.

Packing sessions will be held on Sunday, February 25th and Sunday, March 4th.

All orders may be placed with Dolores Goodger (756-3305)

Spaghetti Supper Saturday, February 10th
Great Bend Knights of Columbus, Kilrow St.
From 4-7 p.m. Cost is \$6.00 per person, \$18.00 per family. Take-outs and deliveries available. Call 879-4875 for more info.

Happenings

Monday
No Morning Mass
Parish Office Closed

Tuesday
9:00 a.m. Mass SM
Rectory Chapel

Christian Women
7 p.m. Church Hall

Wednesday
9 a.m. Mass
Rectory Chapel

Thursday
9 a.m. Mass
Rectory Chapel

Study Group—10 a.m. Parish Hall

Finance Committee
7 p.m. Rectory

Friday
9 a.m. Mass
Rectory Chapel

Saturday
No Morning Mass
3 p.m. Confessions
Church of St. Martin
Jackson
4 p.m. Vigil Mass
Fifth Sunday in Ordinary Time

Sunday
Fifth Sunday in Ordinary Time
8 a.m. Confessions
Church of St. Paul
Starucca

8:30 a.m. Sunday Mass
Church of St. Paul
Starucca

No Religious Education
9:00 a.m.—10:45 a.m.
Parish Hall

11:00 a.m. Sunday Mass
Church of St. Martin

Parish Council
7:00 p.m. Rectory

Mass Schedule for the Week of January 22nd—28th, 2007			
9:00 a.m. unless otherwise	Feast	Intention	Offered by
Monday	Agatha	No Mass Scheduled	
Tuesday	Paul Miki & Comp.	Michael Arnoni	Mr & Mrs. Michael Captain
Wednesday	Weekday	Andrew Oleyar	Mr. & Mrs. Paul Oleyar
Thursday	Josephine Bakhita	James Brennan	Mr. & Mrs. James Hanson
Friday	Weekday	Vicki Space	Mr & Mrs. James Stewart
Saturday	Scholastica	No Mass Scheduled	
Sixth Sunday in Ordinary Time			
Vigil	4:00 p.m. SM	Ronald McKernan	Mary Ann Crispino
Sunday	8:30 a.m. SP	Ann Dooley	Genevieve Leet
Sunday	11:00 a.m. SM	Matt Menapace	Family

Scriptures for the Week	
Monday St. Agatha Virgin-Martyr	Genesis 1: 1-19, Mark 6:53-56
Tuesday St. Paul Miki & Companions Martyrs	Genesis 1:20-2:4 Mark 7:1-13
Wednesday Weekday in Ordinary Time	Genesis 2:4-9,15-17 Mark 7:14-23
Thursday St. Josephine Bakhita	Genesis 2:18-25 Mark 7:24-30
Friday Weekday in Ordinary Time	Genesis 3:1-8 Mark 7:31-37
Saturday St. Scholastica	Genesis 3:9-24 Mark 8:1-10
Sunday Sixth Sunday in Ordinary Time	Jeremiah 17:5-8 I Corinthians 15:12-20 Luke 6:17,20-26

Saint of the Week

St. Josephine Bakhita

For many years, Josephine Bakhita was a slave, but her spirit was always free and eventually that spirit prevailed. Born in Olgossa in the Darfur region of southern Sudan, Josephine was kidnapped at the age of seven, sold into slavery and given the name Bakhita, which means fortunate. She was resold several times, finally in 1883 to Callisto Legnani, Italian consul in Khartoum, Sudan.

Two years later he took Josephine to Italy and gave her to his friend Augusto Michieli. Soon Bakhita became babysitter to Mimmina Michieli, whom she accompanied to Venice's Institute of the Catechumens, run by the Canossian Sisters. While Mimmina was being instructed, Josephine felt drawn to the Catholic Church. She was baptized and confirmed in 1890, taking the name Jose-



phine.

When the Michielis returned from Africa and wanted to take Mimmina and Josephine back with them, the future saint refused to go. During the ensuing court case, the Canossian sisters and the patriarch of Venice intervened on Josephine's behalf. The judge concluded that since slavery was illegal in Italy, she had actually been free since 1885.

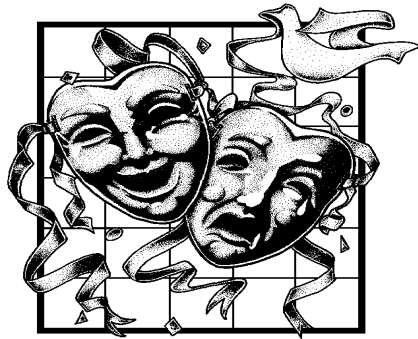
Josephine entered the Insti-

tute of Saint Magdalene of Canossa in 1893 and made her profession three years later. In 1902, she was transferred to the city of Schio (northeast of Verona), where she assisted her religious community through cooking, sewing, embroidery and welcoming visitors at the door. She soon became well loved by the children attending the sisters' school and the local citizens. She once said, "Be good, love the Lord, pray for those who do not know Him. What a great grace it is to know God!"

The first steps toward her beatification began in 1959. She was beatified in 1992 and canonized by Pope John Paul II in 2000.

Excerpted from Saint of the Day,
Leonard Foley, O.F.M.

"Be good, love the Lord, pray for those who do not know him. What a great grace it is to know God!" .



Liturgy Corner

Taking our Place

Why do we fill up the seats in church from the back to the front? Maybe it's piety: We sit in the back because, aware of our many failings, we don't feel worthy to draw near. Maybe it's culture: We sit in the back because our mothers taught us never to claim the best seats or make ourselves the center of attention. Maybe it's selfish: We want to be able to skip out early. Whatever the reason, it causes a practical problem: The front seats are always empty, creating a gulf between the Lord's table and the Lord's people. And latecomers stand in the back rather than march up to the front where everyone can see that they're late.

Let's show some hospitality here! Let's fill the church up from the front to the back, leaving the back rows for those who come later or late. And let's fill each row from the center: If you're the first one in a row, don't hug the end (unless you're a minister and will need to get in and out). Move into the middle so that others may come and sit beside you.

Filling in the front seats first isn't proud or arrogant. It's part of the ministry of hospitality that all of us who are baptized are called to exercise. It's a simple act of kindness that helps the church to gather better around its Lord, so that we may give God thanks and praise.

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Here in the United States we have come across the word "Carnival" almost exclusively in connection with the Mardi Gras celebration in New Orleans, so that people have the idea that Carnival is celebrated only on the day before Ash Wednesday ("Mardi Gras," or "Fat Tuesday"). This, however, is not so. Carnival is a season extending over several weeks. It is not equally long each year, depending on whether Easter falls earlier or later; but it always begins January 6th and ends at midnight before Ash Wednesday.

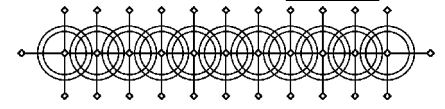
It is a pity that the Reformation did away not only with most of the sacraments and all of the sacramentals, but also, unfortunately, with the very breath of the Mystical Body — that wonderful, eternal rhythm of high and low tide that makes up the year of the Church: times of waiting alternate with times of fulfillment, the lean weeks of Lent with the feasts of Easter and Pentecost, times of mourning with seasons of rejoicing. Modern man lost track of this. So modern man one day — any day — gets up and says, "Let's celebrate!" And without any warrant, he decrees that his town from now on will have a festival on, let's say, August 18th; and as he can dance and eat and drink on any day between January 1st and December 31st, the most he will experience is "a good time." But he will never be able to "celebrate a feast."

It should be our noble right and duty to bring up our children in such a way that they become conscious of high tide and low tide, that they learn that there is "a time to weep, and a time to laugh, a time to mourn, and a time to dance." The rhythm of nature as it manifests itself in the four seasons, in day and night, in the individual's heartbeat and breathing — this rhythm we should learn to recognize, and to treat with more reverence. Modern man has become used to turning day into night and night into day according to his whim or pleasure. He has managed to lose contact completely with himself. He has lost the instinct for the right food and drink, stuffing himself with huge quantities of the wrong things and feeding himself sick. But worst of all, and this sounds almost ridiculous, in the process of growing up he forgot the right kind of breathing. Only babies nowadays know how to breathe. Every voice teacher can prove this sad truth.

Looked upon in this light, the weeks of Carnival are a most necessary time for the individual as well as for families and communities. This period is set aside for us to "let off steam," "to have a good time." And for this we need company. Therefore, Carnival is most obviously the season for parties and family get-togethers. Carnival is the time to be social, to give and to receive invitations for special parties. It is the time to celebrate as a parish group, perhaps once every week, maybe on Sunday afternoon. All these parties must have someone who plans and shapes them and — very important — terminates them. It is a requirement for a successful party to know when to stop. "A little less would have been more" is the verdict on many an unsuccessful social event.

Let us put these weeks of Carnival to use and learn to dance together, play together, and sing together.

Around the Year with the Trapp Family by Maria Augusta Trapp, Pantheon Books Inc., New York, New York, 1955



Liturgical Ministers

February 10-11, 2007
Sixth Sunday in Ordinary Time

Vigil 4 p.m.
St. Martin's

Servers Chritina Zeck
Lectors Barbara Passarelli
EMOC Ruth Zeck

8:30 a.m. St. Paul's

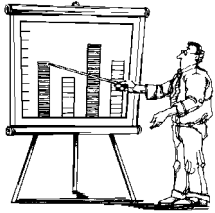
Servers
Lectors Peter Janicelli
EMOC Diane Frye

11:00 a.m. St. Martin's

Servers Kaitlyn Flor
Lectors Eileen Hartman
EMOC Betsy Supancik
Alfie Lambert
Michele Pavelski

Remember in your prayers this week

Charlie Bolline
Richard Burdick
Kristen Bremmer
Melvin Darwin
Dolores Goodger
Gertrude Leahy
Genevieve Leet
Boyd Manzer
Marlene Mazzocchi
Christine (Plonski) Sezer
Rachel & Sadie
Casey
Jerry



Financial Stewardship

“Each person should give what he in his heart has decided to give – not reluctantly or under compulsion for God loves a cheerful giver.”

Second Corinthians 9:7

Your Offering last Sunday	
Loose	166.00
Candles	-0-
Offertory SM	1,018.00
Offertory SP	200.00
Children's Offering	12.50
Christmas	-0-
Mary Mother of God (New Years)	-0-
Dues	48.00
Fuel	10.00
Diocesan Assessment	26.00
Initial Offering	5.00
Ash Wednesday	2.00
Your offering to the Parish	1,487.50
National Collections (Donations to these collections are sent to the Diocese)	
Retirement Fund for Religious	1.00
Campaign for Human Development	253.18
Total National Collections	254.18
Other Collections (Your contributions benefit various charities)	
Habitat for Humanity	
Total Other Collections	
Additional Account Deposits	
Debt Reduction	184.00
Total Debt Reduction	184.00
Total Deposits last Sunday	1,925.68



Parish Checkbook this Week	
Balance Forward 01/27/07	6,835.03
Income	
Loose	166.00
Candles	-0-
Offertory SM	1018.00
Offertory SP	200.00
Children's Offering	12.50
Christmas	-0-
Mary Mother of God	-0-
Dues	48.00
Utilities	10.00
Diocesan Assessment	26.00
Initial Offering	5.00
Ash Wednesday	2.00
National Collection: Human Development	253.18
National Collection: Retirement Fund for Religious	1.00
Transfer from Building Fund	
Transfer from Fundraising	
Total Income	1,741.68
Balance Forward	6,835.03
+ Income this week	1,741.68
Total Available Funds	8,576.71
Expenditures	
Administration	-0-
Rectory	-0-
Liturgy	250.00
Religious Education	-0-
Plant Operation and Maintenance	177.00
Insurance	-0-
Debt Repayment	500.00
Total Expenditures	927.00
Funds Available	8,576.71
-Total Expenses	-927.00
Balance (02/01/07)	7,649.71

In these acts of giving, do not fear for lack of means.
 A generous spirit is, in itself, great wealth.
 For there will be no shortage of material for generosity
 where it is Christ who feeds and Christ who is fed.
 In all this activity, there is present
 the hand of Him who multiplies bread by breaking it,
 and increases it by giving it away.

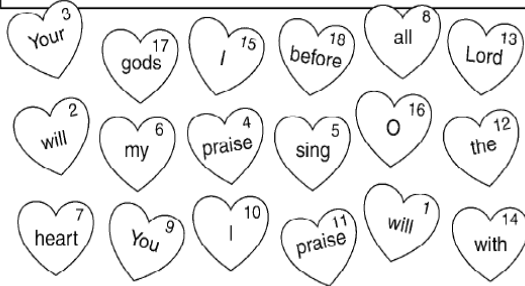
St. Leo the Great.

“How shall I make a return to the Lord for His goodness to me?”

Thanking God

This psalm gives thanks to God.

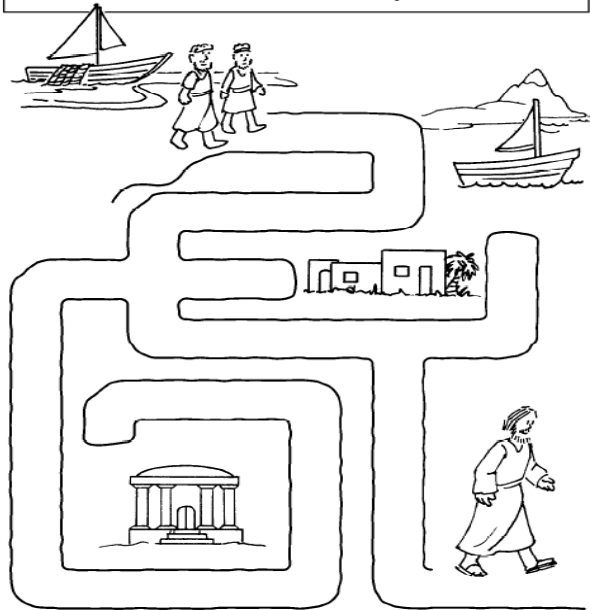
Match the numbers with the words to fill in the blanks.



10 1 4 9 16
 13 14 8 6 7
 18 12 17 15
 2 5 3 11

The fishermen left everything and followed Him.

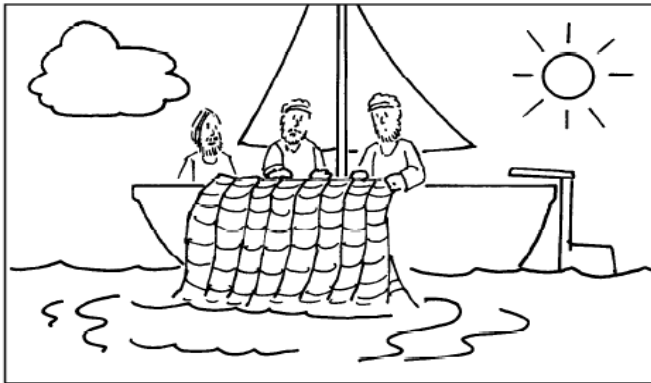
Show the fishermen the way to Jesus.



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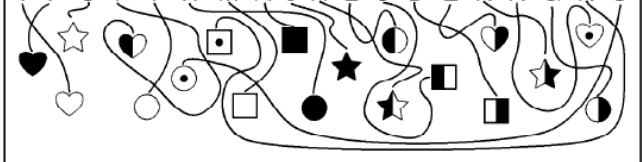
Jesus met some fishermen who had not caught any fish.

Circle the 5 differences in the 2nd picture.



Follow each letter to its destination to figure out the code.

Y F O P T W M A I H L U D E K R G N S



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Parish
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of
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of Tours
and
St. Paul
the
Apostle

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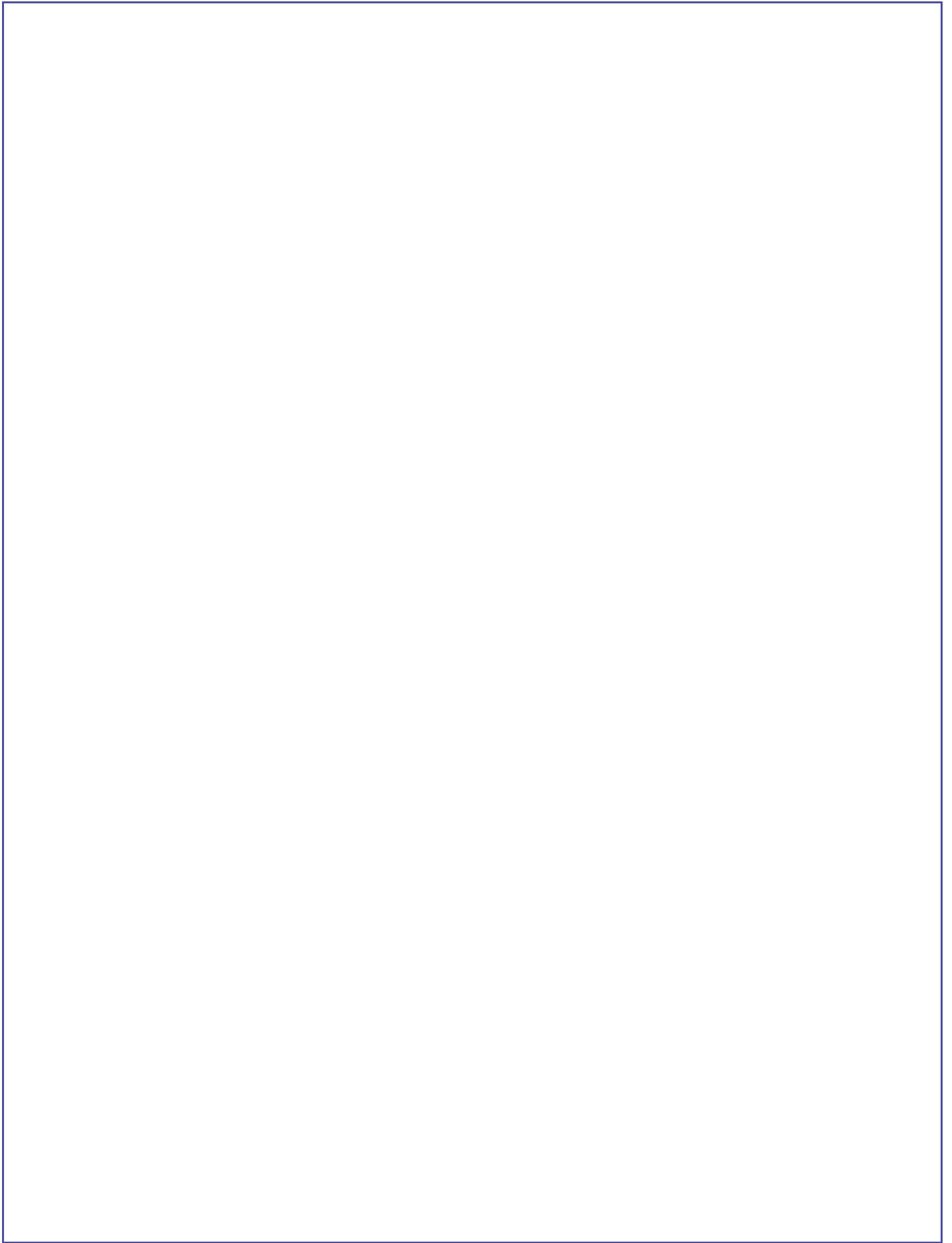
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JOSEPHINE BAKHITA (1869-1947)

Mother Josephine Bakhita was born in Sudan in 1869 and died in Schio (Vicenza) in 1947.

This African flower, who knew the anguish of kidnapping and slavery, bloomed marvelously in Italy, in response to God's grace, with the Daughters of Charity.

In Schio (Vicenza), where she spent many years of her life, everyone still calls her "our Black Mother". The process for the cause of Canonization began 12 years after her death and on December 1st, 1978 the Church proclaimed the Decree of the heroic practice of all virtues.

Divine Providence which "cares for the flowers of the fields and the birds of the air", guided the Sudanese slave through innumerable and unspeakable sufferings to human freedom and to the freedom of faith and finally to the consecration of her whole life to God for the coming of his Kingdom.

Bakhita was not the name she received from her parents at birth. The fright and the terrible experiences she went through made her forget the name she was given by her parents. Bakhita, which means "fortunate", was the name given to her by her kidnappers.

Sold and resold in the markets of El Obeid and of Khartoum, she experienced the humiliations and sufferings of slavery, both physical and moral.

In the Capital of Sudan, Bakhita was bought by an Italian Consul, Callisto Legnani. For the first time since the day she was kidnapped, she realized with pleasant surprise, that no one used the lash when giving her orders; instead, she was treated in a loving and cordial way. In the Consul's residence, Bakhita experienced peace, warmth and moments of joy, even though veiled by nostalgia for her own family, whom, perhaps, she had lost forever.

Political situations forced the Consul to leave for Italy. Bakhita asked and obtained permission to go with him and with a friend of his, a certain Mr. Augusto Michieli.

On arrival in Genoa, Mr. Legnani, pressured by the request of Mr. Michieli's wife, consented to leave Bakhita with them. She followed the new "family", which settled in Zianigo (near Mirano Veneto). When their daughter Mimmina was born, Bakhita became her babysitter and friend.

The acquisition and management of a big hotel in Suakin, on the Red Sea, forced Mrs. Michieli to move to Suakin to help her husband. Meanwhile, on the advice of their administrator, Illuminato Checchini, Mimmina and Bakhita were entrusted to the Canossian Sisters of the Institute of the Catechumens in Venice. It was there that Bakhita came to know about God whom "she had experienced in her heart without knowing who He was" ever since she was a child. "Seeing the sun, the moon and the stars, I said to myself: Who could be the Master of these beautiful things? And I felt a great desire to see him, to know Him and to pay Him homage..."

After several months in the catechumenate, Bakhita received the sacraments of Christian initiation and was given the new name, Josephine. It was January 9, 1890. She did not know how to express her joy that day. Her big and expressive eyes sparkled, revealing deep emotions. From then on, she was often seen kissing the baptismal font and saying: "Here, I became a daughter of God!"

With each new day, she became more aware of who this God was, whom she now knew and loved, who had led her to Him through mysterious ways, holding her by the hand.

When Mrs. Michieli returned from Africa to take back her daughter and Bakhita, the latter, with unusual firmness and courage, expressed her desire to remain with the Canossian Sisters and to serve that God who had shown her so many proofs of His love.

The young African, who by then had come of age, enjoyed the freedom of choice which the Italian law ensured.

Bakhita remained in the catechumenate where she experienced the call to be a religious, and to give herself to the Lord in the Institute of St. Magdalene of Canossa.

On December 8, 1896 Josephine Bakhita was consecrated forever to God whom she called with the sweet expression "the Master!"

For another 50 years, this humble Daughter of Charity, a true witness of the love of God, lived in the community in Schio, engaged in various services: cooking, sewing, embroidery and attending to the door.

When she was on duty at the door, she would gently lay her hands on the heads of the children who daily attended the Canossian schools and caress them. Her amiable voice, which had the inflection and rhythm of the music of her country, was pleasing to the little ones, comforting to the poor and suffering and encouraging for those who knocked at the door of the Institute.

Her humility, her simplicity and her constant smile won the hearts of all the citizens. Her sisters in the community esteemed her for her inalterable sweet nature, her exquisite goodness and her deep desire to make the Lord known.

"Be good, love the Lord, pray for those who do not know Him. What a great grace it is to know God!"

As she grew older she experienced long, painful years of sickness. Mother Bakhita continued to witness to faith, goodness and Christian hope. To those who visited her and asked how she was, she would respond with a smile: "As the Master desires."

During her agony, she re-lived the terrible days of her slavery and more than once she begged the nurse who assisted her: "Please, loosen the chains.. they are heavy!"

It was Mary Most Holy who freed her from all pain. Her last words were: "Our Lady! Our Lady!", and her final smile testified to her encounter with the Mother of the Lord.

Mother Bakhita breathed her last on February 8, 1947 at the Canossian Convent, Schio, surrounded by the Sisters. A crowd quickly gathered at the Convent to have a last look at their «Mother Moretta»

Around the Year with the Trapp Family by Maria Augusta Trapp, Pantheon Books Inc., New York, New York, 1955

Here in the United States we have come across the word "Carnival" almost exclusively in connection with the Mardi Gras celebration in New Orleans, so that people have the idea that Carnival is celebrated only on the day before Ash Wednesday ("Mardi Gras," or "Fat Tuesday"). This, however, is not so. Carnival is a season extending over several weeks. It is not equally long each year, depending on whether Easter falls earlier or later: but it always begins January 6th and ends at midnight before Ash Wednesday.

It is a pity that the Reformation did away not only with most of the sacraments and all of the sacramentals, but also, unfortunately, with the very breath of the Mystical Body — that wonderful, eternal rhythm of high and low tide that makes up the year of the Church: times of waiting alternate with times of fulfillment, the lean weeks of Lent with the feasts of Easter and Pentecost, times of mourning with seasons of rejoicing. Modern man lost track of this. So modern man one day — any day — gets up and says, "Let's celebrate!" And without any warrant, he decrees that his town from now on will have a festival on, let's say, August 18th; and as he can dance and eat and drink on any day between January 1st and December 31st, the most he will experience is "a good time." But he will never be able to "celebrate a feast."

It should be our noble right and duty to bring up our children in such a way that they become conscious of high tide and low tide, that they learn that there is "a time to weep, and a time to laugh, a time to mourn, and a time to dance." The rhythm of nature as it manifests itself in the four seasons, in day and night, in the individual's heartbeat and breathing — this rhythm we should learn to recognize, and to treat with more reverence. Modern man has become used to turning day into night and night into day according to his whim or pleasure. He has managed to lose contact completely with himself. He has lost the instinct for the right food and drink, stuffing himself with huge quantities of the wrong things and feeding himself sick. But worst of all, and this sounds almost ridiculous, in the process of growing up he forgot the right kind of breathing. Only babies nowadays know how to breathe. Every voice teacher can prove this sad truth.

Looked upon in this light, the weeks of Carnival are a most necessary time for the individual as well as for families and communities. This period is set aside for us to "let off steam," "to have a good time." And for this we need company. Therefore, Carnival is most obviously the season for parties and family get-togethers. Carnival is the time to be social, to give and to receive invitations for special parties. It is the time to celebrate as a parish group, perhaps once every week, maybe on Sunday afternoon. All these parties must have someone who plans and shapes them and — very important — terminates them. It is a requirement for a successful party to know when to stop. "A little less would have been more" is the verdict on many an unsuccessful social event.

Let us put these weeks of Carnival to use and learn to dance together, play together, and sing together.

