

**PRAYER CORNER**

Almighty God, as we ask your help  
for our brothers and sisters who are ill,  
we ask you to help us to be healing people in our time and place.  
May your love touch others through us,  
and may I help all people to live in peace.  
We ask this through Christ our Lord. Amen.  
St. Frances of Assisi

**JESUS SPEAKS TO US**

When Simon Peter saw this, he fell at the knees of Jesus and said,  
"Depart from me, Lord, for I am a sinful man."  
For astonishment at the catch of fish they had made seized him and all  
those with him,  
and likewise James and John, the sons of Zebedee, who were partners of  
Simon. Jesus said to Simon, "Do not be afraid; from now on you will be  
catching men."  
When they brought their boats to the shore, they left everything and  
followed him.  
Luke 5:8-11

**February 27<sup>th</sup> Collection**

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for your generosity and support  
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**OUR MOTHER OF MERCY**

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March 6, 2022



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\*\*\*

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**FIRST SUNDAY OF  
LENT—MARCH 6<sup>th</sup>**

**The Gospel** is from St. Luke 5:1-11. Christ's voluntary self-mortification of forty days' fast, with its accompanying temptations, was but part of the self-mortification, with its climax on the Cross, which He gladly underwent for our salvation. He did not need to fast in order to keep the inclinations of the body in subjection, He did not need to allow the insult of temptation. He could have said, "begone Satan" at the beginning as easily and as effectively as he said it at the end. But He willingly underwent this humiliation in order to set us an example and to prove to us the infinite love He bears us and the value, the priceless value, He sets on our eternal salvation. He became like us in all things (except sin) in order to make it possible for us to become like Him—the beloved of his Father—and co-heirs with Him in the kingdom of heaven.

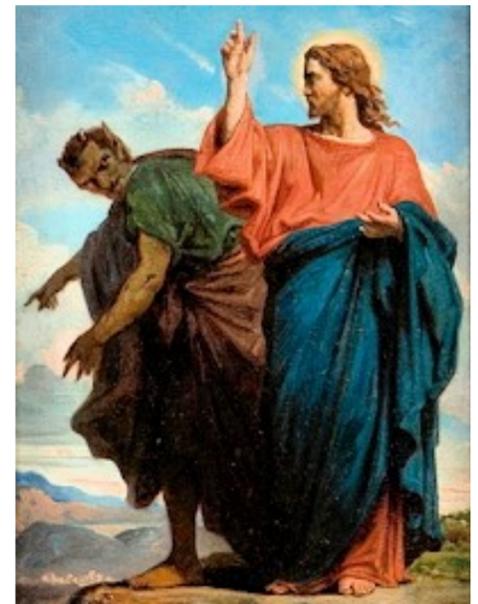
With this example given us by Christ no Christian can or should expect to travel the road to heaven without meeting obstacles and temptations. Our weak human nature is of itself, even without any external tempter, a source of many temptations to us, especially of those three illustrated in the case of Christ. Our body desires all the pleasures and comforts that can be got out of life and resents any curtailment of these desires even on the part of our Creator and Benefactor. Our gifts of intelligence and free-will often tempt most of us to look for power, political or economic, over our fellowmen. We want to be better off than others in this world, when our purpose in life is to help ourselves and our fellowmen to the better life. Finally, so fully occupied are many in the mad rush after pleasure and power that they have no

time to devote to the one thing that matters, the attainment of eternal life.

Yet, through some foolish logic of our own, we expect God to do for us what we refuse to do for ourselves. We are tempting God by presuming he will save us if we have deliberately chosen the road to perdition.

There are few, if any, amongst us who can honestly say: "I am free from such inclinations or temptations." The vast majority of us can and should beat our breasts and say with the publican: "O God, be merciful to me a sinner." And merciful he will be if we turn to him with true humility. He may not remove all our temptations, all our wrong inclinations, but he will give us the grace to overcome them if we sincerely seek his aid.

—Excerpted from *The Sunday Readings* by Fr. Kevin O'Sullivan, O.F.M.



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Please contact Lydia at the Church

Office (817) 335-1695

In Loving Memory of  
Larry & Olga Martinez,

One Day at a Time.

**Mass Schedule:**

Monday-Friday — 7:00 a.m.

Saturday — 8:00 a.m.

Saturday — 5:00 p.m.

Sunday — 10:00 a.m.

Holy Day -- see bulletin

**Confessions:**

Wednesday 6:00 p.m.—6:50 p.m.

Friday 9:00 a.m.— noon

Saturday 4:00 p.m.—4:50 p.m.

**Office Hours:**

Wednesday, Thursday & Friday

10:00 a.m. — 3 :00 p.m.

**FATHER BART'S CORNER**

**My sisters and brothers:**

**Seven Deadly Sins**

**Seven deadly sins**, also called **seven capital sins** or **seven cardinal sins**, in Roman Catholic theology, the seven vices that spur other sins and further immoral behavior. First enumerated by Pope Gregory I (the Great) in the 6th century and elaborated in the 13th century by St. Thomas Aquinas, they are (1) vainglory, or pride, (2) greed, or covetousness, (3) lust, or inordinate or illicit sexual desire, (4) envy, (5) gluttony, which is usually understood to include drunkenness, (6) wrath, or anger, and (7) sloth. Each of these can be overcome with the seven corresponding virtues of (1) humility, (2) charity, (3) chastity, (4) gratitude, (5) temperance, (6) patience, and (7) diligence.

The seven deadly sins can be thought of as dispositions toward sin and separation from God. Lust, for example, could result in adultery, which is a mortal sin, or could lead to somewhat less intentional immoral thoughts that would be classified as venial sins. The deadly sins were a popular theme in the morality plays, literature, and art of the Middle Ages in Europe.

The first Deadly Sin is pride. Pride is an excessive view of one's self without regard for others.

The Bible says the following in Jeremiah 9:23-24, "...Let not the mighty man boast of his might...but let him who boasts boast of this, that he understands and knows Me..."

Pride is also mentioned in the following verses: Proverbs 8:13, Proverbs 16:18, Romans 12:16, 1 Corinthians 13:4, Galatians 6:3 and James 4:6-7.

Humility cures pride by removing one's ego and boastfulness, therefore allowing the attitude of service. It is also the virtue by which a Christian acknowledges that God is the author of all good.

Humility avoids inordinate ambition or pride, and provides the foundation for turning to God in prayer.

**With prayers and love,**

*Fr. Bart, S.V.D*

**WEEKLY SCHEDULE**

**Monday, March 7**

Live Stream Mass: 7:00 a.m.

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**Tuesday, March 8**

Live Stream Mass: 7:00 a.m.

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**Wednesday, March 9**

Live Stream Mass: 7:00 a.m.

Adoration 6:00 p.m.—7:00 p.m.

Confessions 6:00 p.m.—6:50 p.m.

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**Thursday, March 10**

Live Stream Mass: 7:00 a.m.

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Weekday Confessions thirty minutes before morning Mass.

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**Friday, March 11**

Live Stream Mass: 7:00 a.m.

Adoration 8:00 a.m.—noon

Confessions 9:00 a.m.—noon

Adoration 6:00 p.m.—7:00 p.m.

Stations of the Cross and Confessions 7:00 p.m.—7:30 p.m.

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**Saturday, March 12**

Live Stream Mass: 8:00 a.m.

Adoration 4:00 p.m.—5:00 p.m.

Confessions 4:00 p.m.—4:50 p.m.

Mass: 5:00 p.m.

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**Sunday, March 13**

Live Stream Mass: 10:00 a.m.

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*Vocation View*

**God brings us through difficult experiences and always leads us**

**to life. Depend on the Holy**

**Spirit to guide you on the**

**path of life.**

**Divine Word Vocation Office**

**1-800-553-3321**

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**Weekly Readings**

3/7—LV 19:1-2, 11-18;

MT 25:31-46

3/8—IS 55:10-11; MT 6:7-15

3/9—JON 3:1-10; LK 11:29-32

3/10—EST C:12, 14-16, 23-25;

MT 7:7-12

3/11—EZ 18:21-28; MT 5:20-26

3/12—DT 26:16-19; MT 5:43-48

3/13—GN 15:5-12, 17-18;

PHIL 3:17-4:1 or 3:20-4:1;

LK 9:28b-36

**PARISH CORNER**

**Fast & Abstinence**

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence.

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.

Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. It is a matter of prayer and the spirit. Because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting.

Christian tradition can name at least seven reasons for fasting:

1. From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.
2. For the Christian, fasting is ultimately about fasting from sin.
3. Fasting reveals our dependence on God and not the resources of this world.
4. Fasting is an ancient way of preparing for the Eucharist—the truest of foods.
5. Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.
6. Fasting is a means of saving resources to give to the poor.
7. Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

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**ANNOUNCEMENTS**

**Landscaping Cleanup**

Thank you everyone who helped with our landscaping cleanup on February 19, 2022.



**CATECHISM OF THE CATHOLIC CHURCH**

**THE LORD'S PRAYER**

**"Who Art in Heaven"**

**THE SEVEN PETITIONS**

**2805** The second series of petitions unfolds with the same movement as certain Eucharistic epicleses: as an offering up of our expectations, that draws down upon itself the eyes of the Father of mercies. They go up from us and concern us from this very moment, in our present world: "give us . . . forgive us . . . lead us not . . . deliver us..." the fourth and fifth petitions concern our life as such - to be fed and to be healed of sin; the last two concern our battle for the victory of life - that battle of prayer.

**2806** By the three first petitions, we are strengthened in faith, filled with hope, and set aflame by charity. Being creatures and still sinners, we have to petition for us, for that "us" bound by the world and history, which we offer to the boundless love of God. For through the name of his Christ and the reign of his Holy Spirit, our Father accomplishes his plan of salvation, for us and for the whole world.

**"Hallowed be Thy Name"**

**2807** The term "to hallow" is to be understood here not primarily in its causative sense (only God hallows, makes holy), but above all in an evaluative sense: to recognize as holy, to treat in a holy way. and so, in adoration, this invocation is sometimes understood as praise and thanksgiving.<sup>66</sup> But this petition is here taught to us by Jesus as an optative: a petition, a desire, and an expectation in which God and man are involved. Beginning with this first petition to our Father, we are immersed in the innermost mystery of his Godhead and the drama of the salvation of our humanity. Asking the Father that his name be made holy draws us into his plan of loving kindness for the fullness of time, "according to his purpose which he set forth in Christ," that we might "be holy and blameless before him in love."<sup>67</sup>

<sup>66</sup> Cf. Ps 111:9; Lk 1:49.

<sup>67</sup> Eph 1:9, 4.