

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 they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs."
He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Tend my sheep."

He said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." [Jesus] said to him, "Feed my sheep."

Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

John 21:15-18

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Thank you so much for your generosity and support of our Parish.



OUR MOTHER OF MERCY

Historically African-American Catholic Church—all are welcome!

May 1, 2022



Bulletin printed in-house at:
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**Easter — May 1st
Third Sunday of Easter**

The **Gospel** is from St. John, 21:1-19, The primary purpose in recounting this appearance of the Risen Christ to his Apostles, was to stress the actual conferring of the Primacy on Peter. From this very first meeting with Christ at the Jordan (Jn. 1:42) the Savior had told him that his name Simon bar-Jonah means Rock. Some year or so later, at Caesarea Philippi, this change took place when Christ said to Simon, "You are (Peter) Rock. and upon this Rock I will build my Church . . . and I will give you the keys of the kingdom of heaven" (Matt. 16:18-19).

This promise, that Simon would be the foundation, the source of strength and unity, in the new Christian community, was made factual on the occasion described here by John. Christ uses a new metaphor—Simon (Peter) is to be the new shepherd—he would take the place of Christ, as head and director of the Christian flock. He would provide protection and pasturage for Christ's sheep and lambs. He would, in other words, be the keeper and head of Christ's Church.

That this position of authority was recognized by his fellow Apostles and by the first Christians, is evident in almost every page of the Acts—the book which describes the infant Church. It was Peter who presided at the election of Matthias, who succeeded Judas in the apostolic college (Acts 1:15-26); he gave the first Christian sermon after the descent of the Holy Spirit (2: 14-40); he worked the first recorded miracle wrought by any Apostle (3:1-11); he pronounced sentence on Ananiah and Sapphira (5:1-11); it was he who received the first

Gentile convert into the Church (11:1-18) and it was he who defended Paul's action at the Council of Jerusalem (15:6-11).

In face of such evidence no serious historian can doubt but that the other Apostles and the first Christians saw in Peter the living head of the Church, the representative of Christ. The Church in the succeeding generations and centuries saw the successor of Peter, and the living representative of Christ in the occupant of the See of Rome, the bishopric held by Peter, when he was martyred for the faith. History is witness to this.

There were Christians who refused obedience to him, but not one of them claimed for himself the privilege of Peter and his successors. That the Church, the society founded by Christ to bring salvation to the world, should need a visible Head on earth, needs no further (and has not stronger) proof than that Christ himself saw it as necessary and arranged it accordingly. The power of the keys, given to Peter, were more necessary in the second and succeeding generations than in Peter's day, when the other Apostles were still alive. When Christ laid the foundation of his Church on a Rock. it was to be a Rock that would last as long as the Church. Peter died, but Peter's office will last until the last man goes to heaven. The Sheep and the Lambs of the twentieth and thirtieth centuries have as much need of pasturage and protection as, if not more than, those of the first century. Christ, our Savior and our Good Shepherd, provided for all time.

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

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.

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In Loving Memory of
Larry & Olga Martinez,

One Day at a Time.

FATHER BART'S CORNER

My sisters and brothers:

A Prayer to the Heart of Mary

O Heart of Mary, Mother of God, and our Mother, most amiable Heart, object of the complacency of the most adorable Trinity, and worthy of all the veneration and affection of Angels and men; Heart most conformable to that of Jesus, of which Thou art the most perfect likeness; Heart full of goodness and compassion for our miseries, vouchsafe to melt our frozen hearts, and grant that they may be entirely turned towards the Heart of our Divine Saviour. Infuse into them the love of thy virtues; inflame them with that sacred fire with which thou continually burnest. Take under thy protection the Holy Catholic Church; defend it, and be always its consolation, its asylum and its invincible fortress against every assault of its enemies. Be thou our way to come to Jesus, and the channel through which we receive all graces necessary for our salvation. Be thou our help in our wants, our relief under afflictions, our comfort in temptations, our refuge in persecutions, and our support in all dangers; but especially in our last conflict at the time of death, when all the powers of hell will use their utmost endeavors to seize our souls in that awful moment, in that terrible crisis, on which depends our eternal lot. Do thou, at that time, O most pious Virgin, make us experience the sweetness of thy maternal Heart, and the efficacy of thine influence with Jesus, thine all-powerful Son, by opening unto us, a secure refuge in the source itself of mercy, a secure refuge, that we may enjoy the happiness of blessing Him in Heaven for all eternity Amen.

May the Divine Heart of Jesus, and the Immaculate Heart of Mary, be known, praised, blessed, loved, served, and glorified for ever, by all His creatures! Amen.

**With prayers and love,
Fr. Bart, SVD**



WEEKLY SCHEDULE	
<p>Monday, May 2</p> <p>Live Stream Mass: 7:00 a.m.</p> <p style="text-align: center;">***</p> <p>Tuesday, May 3</p> <p>Live Stream Mass: 7:00 a.m.</p> <p style="text-align: center;">***</p> <p>Wednesday, May 4</p> <p>Live Stream Mass: 7:00 a.m.</p> <p>Adoration 6:00 p.m.—7:00 p.m.</p> <p>Confessions 6:00 p.m.—6:50 p.m.</p> <p style="text-align: center;">***</p> <p>Thursday, May 5</p> <p>Live Stream Mass: 7:00 a.m.</p> <p style="text-align: center;">***</p>	<p>Friday, May 6</p> <p>Live Stream Mass: 7:00 a.m.</p> <p>Adoration 8:00 a.m.—noon</p> <p>Confessions 9:00 a.m.—noon</p> <p style="text-align: center;">***</p> <p>Saturday, May 7</p> <p>Live Stream Mass: 8:00 a.m.</p> <p>Adoration 4:00 p.m.—5:00 p.m.</p> <p>Confessions 4:00 p.m.—4:50 p.m.</p> <p>Mass: 5:00 p.m.</p> <p style="text-align: center;">***</p> <p>Sunday, May 8</p> <p>Live Stream Mass: 10:00 a.m.</p> <p style="text-align: center;">***</p> <p>Weekday Confessions thirty minutes before morning Mass.</p>

Vocation View

Jesus asks us, "Do you love me?"

Show your love for Jesus in the way that you live.

Divine Word Vocation Office
1-800-553-3321
www.svdvocations.org

Weekly Readings

5/2—ACTS 6:8-15; JN 6:22-29
5/3—1 COR 15:1-8; JN 14:6-14
5/4—ACTS 8:1b-8; JN 6:35-40
5/5—ACTS 8:26-40; JN 6:44-51
5/6—ACTS 9:1-20; JN 6:52-59
5/7—ACTS 9:31-42; JN 6:60-69
5/8—ACTS 13:14, 43-52;
REV 7:9, 14b-17; JN 10:27-30

PARISH CORNER

The Seven Corporal Works Of Mercy

The Corporal Works of Mercy are found in the teachings of Jesus and give us a model for how we should treat all others, as if they were Christ in disguise. They "are charitable actions by which we help our neighbors in their bodily needs." (USCCA). They respond to the basic needs of humanity as we journey together through this life.

Feed the hungry

There are many people in this world who go without food. When so much of our food goes to waste, consider how good stewardship practices of your own food habits can benefit others who do not have those same resources.

Give Drink to the thirsty

Many of our brothers and sisters in Christ do not have access to clean water and suffer from the lack of this basic necessity. We should support the efforts of those working towards greater accessibility of this essential resource.

Shelter the homeless

There are many circumstances that could lead to someone becoming a person without a home. Christ encourages us to go out and meet those without homes, affirming their worth and helping them seek a resolution to the challenges they face.

Visit the sick

Those who are sick are often forgotten or avoided. In spite of their illness, these individuals still have much to offer to those who take the time to visit and comfort them.

Visit the prisoners

People in prison are still people, made in the image and likeness of God. No matter what someone has done, they deserve the opportunity to hear the Word of God and find the Truth of the message of Christ.

Bury the dead

Funerals give us the opportunity to grieve and show others support during difficult times. Through our prayers and actions during these times we show our respect for life, which is always a gift from God, and comfort to those who mourn.

Give alms to the poor

Donate money to organizations that have the ability to provide support and services for those in need. Do research and find organizations that put people in need first, rather than profit.

ANNOUNCEMENTS

Survey on Black Catholics in America

Roughly half of Black adults who were raised Catholic still identify as Catholic (54%), compared with 61% of White adults and 68% of Hispanic adults who were raised as Catholics and still identify with the faith.

-What Black Catholics report hearing from the pulpit differs in many cases from what other Catholics say they hear in sermons. For example, Black Catholics are more likely than White and Hispanic Catholics to say they heard a sermon, lecture or group discussion in the past year about race relations or criminal justice reform. Roughly four-in ten Black Catholics report having heard a discussion at church about race relations or racial inequity during the 12 months prior to the survey, compared with 29% of Hispanic Catholics and 18% of White Catholics.

-At the same time, Black Catholics are less likely to say they heard sermons on abortion than are White and Hispanic Catholics. Roughly a third of Black Catholics (35%) say they heard a sermon, lecture or discussion about abortion in the 12 months prior to the survey, compared with half of White (50%) and Hispanic (51%) Catholics. Black Catholics are less likely than Hispanic Catholics, but more likely than White Catholics, to have heard sermons or discussion about immigration at church.

-If they had to find a new church, nearly all Black Catholics say finding a welcoming Church would be either very important (76%) or somewhat important (16%) to their choice. A similar share say it would be very (75%) or somewhat (20%) important for the parish to offer sermons that are inspiring. By comparison, only about a third of Black Catholics say that having most of the other attendees share their race would be at least somewhat important (32%) to their choice of a new church, while two-thirds say it would be "not at all" important. Black Catholics give similar priority to finding a congregation where most of the clergy share their race.

—Excepted from In A Word, A Publication of The Society of the Divine Word, Southern Province

CATECHISM OF THE CATHOLIC CHURCH

THE LORD'S PRAYER

THE SEVEN PETITIONS

"Give Us This Day Our Daily Bread"

2830 "Our bread": the Father who gives us life cannot not but give us the nourishment life requires - all appropriate goods and blessings, both material and spiritual. In the Sermon on the Mount, Jesus insists on the filial trust that cooperates with our Father's providence.¹¹⁵ He is not inviting us to idleness,¹¹⁶ but wants to relieve us from nagging worry and preoccupation. Such is the filial surrender of the children of God:

To those who seek the kingdom of God and his righteousness, he has promised to give all else besides. Since everything indeed belongs to God, he who possesses God wants for nothing, if he himself is not found wanting before God.¹¹⁷

2831 But the presence of those who hunger because they lack bread opens up another profound meaning of this petition. the drama of hunger in the world calls Christians who pray sincerely to exercise responsibility toward their brethren, both in their personal behavior and in their solidarity with the human family. This petition of the Lord's Prayer cannot be isolated from the parables of the poor man Lazarus and of the Last Judgment.¹¹⁸

2832 As leaven in the dough, the newness of the kingdom should make the earth "rise" by the Spirit of Christ.¹¹⁹ This must be shown by the establishment of justice in personal and social, economic and international relations, without ever forgetting that there are no just structures without people who want to be just.

2833 "Our" bread is the "one" loaf for the "many." In the Beatitudes "poverty" is the virtue of sharing: it calls us to communicate and share both material and spiritual goods, not by coercion but out of love, so that the abundance of some may remedy the needs of others.¹²⁰

¹¹⁵ Cf. Mt 6:25-34.
¹¹⁶ Cf. 2 Thess 3:6-13.
¹¹⁷ St. Cyprian, De Dom. orat. 21 PL 4, 534A.
¹¹⁸ Cf. Lk 16:19-31; Mt 25:31-46.
¹¹⁹ Cf. AA 5.
¹²⁰ Cf. 2 Cor 8:1-15.

