

**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**

“I give you a new commandment: love one another. As I have loved  
you, so you also should love one another.  
This is how all will know that you are my disciples, if you have love  
for one another.”  
John 13:34-35

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May 15, 2022



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**Easter — May 15<sup>th</sup>  
Fifth Sunday of Easter**

The **Gospel** is from John 13:31-33a, 34-35. We are disciples, followers of Christ, but how many of us would pass the test that Christ himself lays down for deciding who are his true followers? The word "charity" unfortunately has come to have a very restricted meaning in our present-day vocabulary. It signifies giving an alms, a gift of money to a needy person. This is but a very small part of the true charity, true love of neighbor which Christ made the distinguishing mark of the true Christian. He who truly loves his neighbor must be interested, first and foremost, in those things which concern that neighbor's most important purpose in life, his eternal salvation.

Here is where so many good Christians fail in true charity. Effective interest in missionary activity is a case in point. Practical help in parochial matters, taking part in the various societies which are intended to build up and strengthen the faith and the devotion of the members of the parish is another obligation of true charity. So many seem to think it is no concern of theirs but it is. Advising and encouraging, with true Christian kindness, a neighbor who is beginning to grow lax in his attendance to his Christian duties, or who is forming habits or alliances which, if unchecked, will bring misery and suffering to his family, and scandal to the neighborhood, and even the possibility of his own eternal destruction, is also an exercise of real

Christian charity.

There are thousands of broken homes today which would not be broken if there was true charity in those homes not only in the heart of the offender but in the hearts of the offended. There are thousands in jails and in hospitals of rehabilitation today who would not be there if their families and neighbors fulfilled their obligation of Christian charity. There are many, far too many, lapsed Catholics in the world today, who would not have lapsed had true charity been practiced by their relatives and neighbors. And, last but not least, there are millions of people who have remained outside the Church of Christ because the hall-mark of charity which Christ said was its distinguishing mark was tarnished or invisible. Each one of us could, with great profit, spend a few moments today looking into ourselves and comparing our thoughts and our words and our actions with the thoughts, words and actions of love which Christ expects from his followers.

It is never too late to mend. Begin today to take a true Christian interest in the spiritual fate of your family and neighbors. Where words have already failed perhaps, try prayer and example. The grace of God will cooperate with your sincere, charitable effort.

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



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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:  
Our Lady of Perpetual Help**



One legend, linked with the familiar picture of Our Lady of Perpetual Help, is reminiscent of Mary's never-failing solicitude. That same legend was perhaps the inspiration to the artist who has given us the one picture of Mary under this glorious title.

The story tells us that when our dear Lord was yet a small boy, He loved to play in the garden. On one occasion the Archangels, Michael and Gabriel, appeared to Him and held before His tender eyes the instruments of His future torture - the cross, the nails, the lance. The little Jesus, in terror, fled into the house and sought refuge in the arms of His Mother. In His haste the Child nearly lost one of His sandals. In this picture it is seen falling from His foot. "From the meaning of this picture we see that Our Lord Himself went to Mary, Our Mother of Perpetual Help, when He was in danger and in need." His love for Mary is, consequently, the source of our own love for her, for how would love have been born in us had He not loved her first and translated a spark of that fire into our hearts?

Two angels in the picture, Michael and Gabriel, are showing the instruments of the passion to the Child, who clings to the Mother's hand, shaking loose a sandal. The Mother reassuringly holds tightly to the Child's hand.

One cannot look at the picture without being struck by the anxious, pained expression on the face of Our Blessed Mother. On the child's face is seen the same shrinking fear He had during His agony in the garden - a shrinking fear not incompatible with a perfect resignation to God's will. And in His fear He turns to His Mother for help.

**With prayers and love,  
Fr. Bart, S.V.D**

**WEEKLY SCHEDULE**

**Monday, May 16**

Live Stream Mass: 7:00 a.m.



**Tuesday, May 17**

Live Stream Mass: 7:00 a.m.



**Wednesday, May 18**

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.



**Thursday, May 19**

Live Stream Mass: 7:00 a.m.



**Friday, May 20**

Live Stream Mass: 7:00 a.m.

Adoration 8:00 a.m.—noon

Confessions 9:00 a.m.—noon



**Saturday, May 21**

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.



**Sunday, May 22**

Live Stream Mass: 10:00 a.m.



Weekday Confessions thirty minutes before morning Mass.

*Vocation View*

**God has chosen to dwell with us.**

**Share your gifts with others to  
reveal his presence.**

**Divine Word Vocation Office**

**1-800-553-3321**

**www.svdvocations.org**

**Weekly Readings**

5/16—ACTS 14:5-18; JN 14:21-26

5/17—ACTS 14:19-28;  
JN 14:27-31a

5/18—ACTS 15:1-6; JN 15:1-8

5/19—ACTS 15:7-21; JN 15:9-11

5/20—ACTS 15:22-31; JN 15:12-17

5/21—ACTS 16:1-10; JN 15:18-21

5/22—ACTS 15:1-2, 22-29;

REV 21:10-14, 22-23; JN 14:23-29

**PARISH CORNER**

**Catholic University names street in honor of Sister Thea Bowman**

**By:** Richard Szczepanowski, managing editor of the Catholic Standard, newspaper of the Archdiocese of Washington.

WASHINGTON (CNS) — Officials at The Catholic University of America dedicated and blessed a campus street April 29 named in honor of the late Sister Thea Bowman, a noted educator and evangelist who studied at Catholic University and whose cause for canonization was opened in 2018.

“During her life, Sister Thea was a shining example of religious life, and she worked for social justice, racial equality and harmony among all peoples, especially in the Catholic Church,” said Washington Cardinal Wilton D. Gregory who blessed the new Sister Thea Bowman Drive. “We are pleased to dedicate this street in her honor as a reminder that her life’s work still continues in the church and on this campus today.”

For more than 15 years, Sister Thea was an educator on the high school and college levels. She then began her ministry as an evangelist, traveling the United States to urge priests, bishops and her fellow Catholics to accept her and other African Americans as “fully Black and fully Catholic.”

In addition to her evangelization work, Sister Thea helped found the National Black Sisters Conference to provide support for African-American women in religious life. In 1987, she also helped produce “Lead Me, Guide Me: The African American Catholic Hymnal,” the first such hymnal for African-American Catholics.

“While she went home to God more than 30 years ago, the impact of Sister Thea Bowman’s life is still felt in our own time,” Cardinal Gregory said in blessing the street next to the university’s Columbus School of Law. “By her words and example, she challenged everyone to follow the command of the Lord Jesus to love God with all of our heart and our neighbors as ourselves.”

—Excepted from Catholic News Service



**ANNOUNCEMENTS**

**New book points to need for racial reckoning in women’s religious orders**

by Carol Zimmermann CNS

WASHINGTON (CNS) -- Shannen Dee Williams describes her upcoming book about Black Catholic sisters as a “labor of love.” Her book, “**Subversive Habits: Black Catholic Nuns in the Long African American Freedom Struggle,**” which comes out in May, is the result of more than a dozen years of research and oral history interviews.

It recounts not only how Black sisters were front-runners in pushing for desegregation in society at large but how they also had to do that on a very personal level in their push to get accepted into predominantly white religious orders and to persevere in their vocation when some of them endured not just prejudice but outright bullying in these orders.

Williams, an associate professor of history at the Marianist-run University of Dayton in Ohio, and a columnist for Catholic News Service, interviewed women religious and pored through the archives of many congregations for her work. Putting all of it together gets to some “true truths,” she said, using one of Sister Thea Bowman’s expressions. The Franciscan Sister of Perpetual Adoration pioneered the rights of Black Catholics and her sainthood cause is being considered by the Vatican.

In a February interview, Williams said the idea for the book sprang from her own lack of awareness of Black sisters and once she started looking into them, she unearthed stories that had long been kept silent and women who were eager to share them. These are stories we need to champion, the author said, “not only within the church but also within our society,” noting these women religious are the “forgotten prophets of American Catholicism and democracy.”

To Be Continued....

—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"**

**2837** "Daily" (epiousios) occurs nowhere else in the New Testament. Taken in a temporal sense, this word is a pedagogical repetition of "this day,"<sup>128</sup> to confirm us in trust "without reservation." Taken in the qualitative sense, it signifies what is necessary for life, and more broadly every good thing sufficient for subsistence.<sup>129</sup> Taken literally (epiousios: "super-essential"), it refers directly to the Bread of Life, the Body of Christ, the "medicine of immortality," without which we have no life within us.<sup>130</sup> Finally in this connection, its heavenly meaning is evident: "this day" is the Day of the Lord, the day of the feast of the kingdom, anticipated in the Eucharist that is already the foretaste of the kingdom to come. For this reason it is fitting for the Eucharistic liturgy to be celebrated each day.

The Eucharist is our daily bread. the power belonging to this divine food makes it a bond of union. Its effect is then understood as unity, so that, gathered into his Body and made members of him, we may become what we receive.... This also is our daily bread: the readings you hear each day in church and the hymns you hear and sing. All these are necessities for our pilgrimage.<sup>131</sup>

The Father in heaven urges us, as children of heaven, to ask for the bread of heaven. [Christ] himself is the bread who, sown in the Virgin, raised up in the flesh, kneaded in the Passion, baked in the oven of the tomb, reserved in churches, brought to altars, furnishes the faithful each day with food from heaven.<sup>132</sup>

<sup>128</sup> Cf. Ex 16:19-21.

<sup>129</sup> Cf. 1 Tim 6:8.

<sup>130</sup> St. Ignatius of Antioch, Ad Eph. 20, 2 PG 5, 661; Jn 6:53-56.

<sup>131</sup> St. Augustine, Sermo 57, 7: PL 38, 389.

<sup>132</sup> St. Peter Chrysologus, Sermo 67 PL 52, 392; Cf. Jn 6:51.

