

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 have much more to tell you, but you cannot bear it now.
But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming.
He will glorify me, because he will take from what is mine and declare it to you.
Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.”

John 16:12-15

June 5th Collection

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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!

June 12, 2022



Bulletin printed in-house at:
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Catholic Church**
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ORDINARY TIME : June 12th
Solemnity of the Most Holy Trinity

The dogma of faith which forms the object of the feast is this: There is one God and in this one God there are three Divine Persons; the Father is God, the Son is God, the Holy Spirit is God. Yet there are not three Gods, but one, eternal, incomprehensible God! The Father is not more God than the Son, neither is the Son more God than the Holy Spirit. The Father is the first Divine Person; the Son is the second Divine Person, begotten from the nature of the Father from eternity; the Holy Spirit is the third Divine Person, proceeding from the Father and the Son. No mortal can fully fathom this sublime truth. But I submit humbly and say: *Lord, I believe, help my weak faith.*

Why is this feast celebrated at this particular time? It may be interpreted as a finale to all the preceding feasts. All three Persons contributed to and shared in the work of redemption. The Father sent His Son to earth, for "God so loved the world as to give His only-begotten Son." The Father called us to the faith. The Son, our Savior Jesus Christ, became man and died for us. He redeemed us and made us children of God. He ever remains the liturgist *par excellence* to whom we are united in all sacred functions. After Christ's ascension the Holy Spirit, however, became our Teacher, our Leader, our

Guide, our Consoler. On solemn occasions a thanksgiving *Te Deum* rises spontaneously from Christian hearts.

The feast of the Most Holy Trinity may well be regarded as the Church's *Te Deum* of gratitude over all the blessings of the Christmas and Easter seasons; for this mystery is a synthesis of Christmas, Epiphany, Easter, Ascension and Pentecost. This feast, which falls on the first Sunday after Pentecost, should make us mindful that actually every Sunday is devoted to the honor of the Most Holy Trinity, that every Sunday is sanctified and consecrated to the triune God. Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Blessed Trinity is bestowing upon us. The Father created and predestined us; on the first day of the week He began the work of creation. The Son redeemed us; Sunday is the "Day of the Lord," the day of His resurrection. The Holy Spirit sanctified us, made us His temple; on Sunday the Holy Spirit descended upon the infant Church. Sunday, therefore, is *the* day of the Most Holy Trinity.

Excerpted from *The Church's Year of Grace*, Pius Parsch

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Space Available

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:

The Most Holy Trinity

This week we return to the liturgical season of Ordinary Time. This Sunday and next Sunday, however, are designated as solemnities, special days that call our attention to central mysteries of our faith. Today, on the first Sunday after Pentecost, we celebrate the Solemnity of the Most Holy Trinity. This feast invites us to consider what we believe about God, who has revealed himself to us in the Trinity—one God in three persons.

The verses of today's Gospel come near the end of Jesus' long discourse at the Last Supper. In the early part of this discourse, as we saw last week on Pentecost, Jesus offers assurances to the disciples. Even though he must leave the disciples, he tells them that they will have a future because of the help he will send them in the Holy Spirit. In this section he focuses more on the shape of the future, which will include Jesus' victory over the world that they will share in. The disciples of Jesus cannot know the future. They can only know that, whatever shape the future takes, they will not have to face it alone. They have the Spirit of Truth, who will continue to provide the teaching of Jesus in the future.

Reading this passage on Trinity Sunday reinforces our understanding of the unity shared by the members of the Trinity. Although the idea of one God in three persons remains a mystery, we have the assurance that, as Jesus and the Father share all, Jesus and the Spirit share all.

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



Vocation View

The love of God is being poured forth into our hearts. Open yourself to receive and share that love. Be open to God calling you to spread love through a Church vocation.

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

WEEKLY SCHEDULE

Monday, June 13

Live Stream Mass: 7:00 a.m.

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Tuesday, June 14

Live Stream Mass: 7:00 a.m.

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Wednesday, June 15

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, June 16

Live Stream Mass: 7:00 a.m.

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Friday, June 17

Live Stream Mass: 7:00 a.m.

Adoration 8:00 a.m.—noon

Confessions 9:00 a.m.—noon

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Saturday, June 18

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, June 19

Live Stream Mass: 10:00 a.m.

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Weekday Confessions thirty minutes before morning Mass.

Weekly Readings

6/13—1 KGS 21:1-16; MT 5:38-42

6/14—1 KGS 21:17-29; MT 5:43-48

6/15—2 KGS 2:1, 6-14; MT 6:1-6, 16-18

6/16—SIR 48:1-14; MT 6:7-15

6/17—2 KGS 11:1-4, 9-18, 20; MT 6:19-23

6/18—2 CHR 24:17-25; MT 6:24-34

6/19—GN 14:18-20; 1 COR 11:23-26; LK 9:11b-17

PARISH CORNER

Nativity of St. John The Baptist

The first two chapters of Luke's Gospel alternate between stories of two births. One is the annunciation and birth of John the Baptist, who was, for Luke, the last great prophet of the Old Testament and who prepared the way for someone greater than any prophet—Jesus the Messiah. The annunciation and birth of Jesus is the other story. The story of John sets the very Jewish environment into which Jesus and John were born. Jesus' annunciation and birth begins to move the Gospel into the environment of the Roman empire.

The birth of John the Baptist was announced by the angel Gabriel to Zechariah, who was performing his duties as a priest in the Jerusalem Temple. Gabriel then announced the birth of Jesus to Mary in her home in Nazareth. Zechariah and his wife, Elizabeth, are an old couple who have never had children. Mary is engaged to Joseph, but they have not yet come to live together.

Elizabeth's neighbors and relatives rejoice with her because God has shown her mercy in the birth of a son. But they are confused when she tells them that his name is to be John, which means "God has been gracious." Zechariah has been unable to speak since Gabriel appeared, because, unlike Mary, he doubted the angel's word. But when he writes on a tablet "John is his name" all are amazed, and a great fear comes upon everyone. People ask, "What, then, will this child be?" But this question has already been answered by the angel. "He will be great in the sight of the Lord. He will turn many of the children of Israel to the Lord their God."

Zechariah responds with praise in his famous canticle, the Benedictus. John will become strong in spirit living in the desert until it is time to show himself to the people of Israel. He will prepare those people for the ministry of Jesus by preaching a baptism of repentance for the forgiveness of sins.

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ANNOUNCEMENTS

Nazareth Retreat Center

Good Shepherd Convent is the home of the Sisters of the Holy Family of Nazareth. It is on the property with the retreat center.

Retreat guests have the Sisters' continual prayers while with us for their stay.

A scheduled retreat in June:

“WISDOM OF GOD FROM NATURE SERIES”

10:00 AM to 3:00 PM

June 25, 2022: “Summer’s Name For God”

There are 3 general formats for retreats: preached, directed or guided and private. They are available for individuals or a group:

1. In a **preached retreat**, there is a leader who offers conferences each day, leads prayer and is available for private sharing with the retreatant.

2. In **directed retreats**, individuals meet with a spiritual director who may suggest scripture passages for prayer and reflection. Most people on directed or guided retreats maintain silence and have minimal interaction during retreat except for their meetings prescribed for Liturgy, direction or faith sharing.

3. **Private retreats** depend on the resources of the individual or a group and are made without a leader or a director. Individual private retreats are just that...individual and private. They may involve spiritual reading, participation in the Liturgy of the Hours and Mass, enjoyment of nature or any activity that ensures their privacy.

A retreat is a time to rest in God, in whom "we live and move and have our being." (Acts 17; 28) It might be designed around a particular theme from Scripture or a spiritual topic that appeals to the needs of individuals or groups.

Nazareth Retreat Center

1814 Egyptian Way, Grand Prairie, TX 75050

(469) 233.5547

info@nazarethretreats.org

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CATECHISM OF THE CATHOLIC CHURCH

THE LORD'S PRAYER

THE SEVEN PETITIONS

"And Lead Us not into Temptation"

2846 This petition goes to the root of the preceding one, for our sins result from our consenting to temptation; we therefore ask our Father not to "lead" us into temptation. It is difficult to translate the Greek verb used by a single English word: the Greek means both "do not allow us to enter into temptation" and "do not let us yield to temptation."¹⁵⁰ "God cannot be tempted by evil and he himself tempts no one";¹⁵¹ on the contrary, he wants to set us free from evil. We ask him not to allow us to take the way that leads to sin. We are engaged in the battle "between flesh and spirit"; this petition implores the Spirit of discernment and strength.

2847 The Holy Spirit makes us discern between trials, which are necessary for the growth of the inner man,¹⁵² and temptation, which leads to sin and death.¹⁵³ We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable,¹⁵⁴ when in reality its fruit is death. . . . and are obliged to give thanks for the goods that temptation has revealed to us.¹⁵⁵

2848 "Lead us not into temptation" implies a decision of the heart: "For where your treasure is, there will your heart be also.... No one can serve two masters."¹⁵⁶ ". . . let us also walk by the Spirit."¹⁵⁷ . . . the way of escape, so that you may be able to endure it."¹⁵⁸

¹⁵⁰ Cf. Mt 26 41.

¹⁵¹ Jas 113.

¹⁵² Cf. Lk. 8:13-15; Acts 14:22; Rom 5:3-5; 2 Tim 3:12.

¹⁵³ Cf. Jas 1:14-15.

¹⁵⁴ Cf. Gen 3:6.

¹⁵⁵ Origen, De orat. 29 PG 11, 544CD.

¹⁵⁶ Mt 6:21, 24.

¹⁵⁷ Gal 5:25.

¹⁵⁸ 1 Cor 10:13.

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