

**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**

He said to them, "Give them some food yourselves." They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people."  
Now the men there numbered about five thousand. Then he said to his disciples, "Have them sit down in groups of [about] fifty."  
They did so and made them all sit down.  
Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd.  
They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.  
Luke 9:13-17

**June 12<sup>th</sup> Collection**

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**OUR MOTHER OF MERCY**

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June 19, 2022



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**ORDINARY TIME : June 19<sup>th</sup>**  
**Solemnity of the Most Holy Body and Blood of Christ**

Corpus Christi (Body and Blood of Christ) is a Eucharistic solemnity, or better, the solemn commemoration of the institution of that sacrament. It is, moreover, the Church's official act of homage and gratitude to Christ, who by instituting the Holy Eucharist gave to the Church her greatest treasure. Holy Thursday, assuredly, marks the anniversary of the institution, but the commemoration of the Lord's passion that very night suppresses the rejoicing proper to the occasion. Today's observance, therefore, accents the joyous aspect of Holy Thursday.

The Mass and the Office for the feast was edited or composed by St. Thomas Aquinas upon the request of Pope Urban IV in the year 1264. It is unquestionably a classic piece of liturgical work, wholly in accord with the best liturgical traditions. . . It is a perfect work of art.

In the words of St. Thomas:

"How inestimable a dignity, beloved brethren, divine bounty has bestowed upon us Christians from the treasury of its infinite goodness! For there neither is nor ever has been a people to whom the gods were so nigh as our Lord and God is nigh unto us.

"Desirous that we be made partakers of His divinity, the only-begotten Son of God has taken to Himself our nature so that having become man, He would be enabled to make men gods. Whatever He assumed of our nature He wrought unto our salvation. For on the altar of the Cross He immolated to the Father His own Body as victim for our reconciliation and shed His blood both

for our ransom and for our regeneration. Moreover, in order that a remembrance of so great benefits may always be with us, He has left us His Body as food and His Blood as drink under appearances of bread and wine.

"O banquet most precious! O banquet most admirable! O banquet overflowing with every spiritual delicacy! Can anything be more excellent than this repast, in which not the flesh of goats and heifers, as of old, but Christ the true God is given us for nourishment? What more wondrous than this holy sacrament! In it bread and wine are changed substantially, and under the appearance of a little bread and wine is had Christ Jesus, God and perfect Man. In this sacrament sins are purged away, virtues are increased, the soul is satiated with an abundance of every spiritual gift. No other sacrament is so beneficial. Since it was instituted unto the salvation of all, it is offered by Holy Church for the living and for the dead, that all may share in its treasures.

"My dearly beloved, is it not beyond human power to express the ineffable delicacy of this sacrament in which spiritual sweetness is tasted in its very source, in which is brought to mind the remembrance of that all-excelling charity which Christ showed in His sacred passion? Surely it was to impress more profoundly upon the hearts of the faithful the immensity of this charity that our loving Savior instituted this sacrament at the last supper when, having celebrated the Pasch with His disciples. He was about to leave the world and return to the Father. It was to serve as an unending remembrance of His passion, as the fulfillment of ancient types — this the greatest of His miracles. To those who sorrow over His departure He has given a unique solace."

**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:  
Corpus Christi**

The Solemnity of the Most Holy Body and Blood of Christ is also known as the Solemnity of Corpus Christi, which translates from Latin to "Body of Christ." This feast originated in France in the mid thirteenth century and was extended to the whole Church by Pope Urban IV in 1264. This feast is celebrated on the Thursday following the Trinity Sunday or, as in the USA, on the Sunday following that feast.

This feast calls us to focus on two manifestations of the Body of Christ, the Holy Eucharist and the Church. The primary purpose of this feast is to focus our attention on the Eucharist. The opening prayer at Mass calls our attention to Jesus' suffering and death and our worship of Him, especially in the Eucharist.

At every Mass our attention is called to the Eucharist and the Real Presence of Christ in it. The secondary focus of this feast is upon the Body of Christ as it is present in the Church. The Church is called the Body of Christ because of the intimate communion which Jesus shares with his disciples. He expresses this in the gospels by using the metaphor of a body in which He is the head. This image helps keep in focus both the unity and the diversity of the Church.

The Feast of Corpus Christi is commonly used as an opportunity for public Eucharistic processions, which serves as a sign of common faith and adoration. Our worship of Jesus in His Body and Blood calls us to offer to God our Father a pledge of undivided love and an offering of ourselves to the service of others.

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



**WEEKLY SCHEDULE**

**Monday, June 20**

Live Stream Mass: 7:00 a.m.

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**Tuesday, June 21**

Live Stream Mass: 7:00 a.m.

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**Wednesday, June 22**

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 23**

Live Stream Mass: 7:00 a.m.

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**Friday, June 24**

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 25**

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 26**

Live Stream Mass: 10:00 a.m.

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Weekday Confessions thirty minutes before morning Mass.

*Vocation View*

**Jesus asked, "Why do you not give them something to eat yourselves?" What do you have to offer to the hungry world?**

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

**Weekly Readings**

6/20—1 KGS 21:1-16; MT 5:38-42

6/21—1 KGS 21:17-29; MT 5:43-48

6/22—2 KGS 2:1, 6-14; MT 6:1-6, 16-18

6/23—SIR 48:1-14; MT 6:7-15

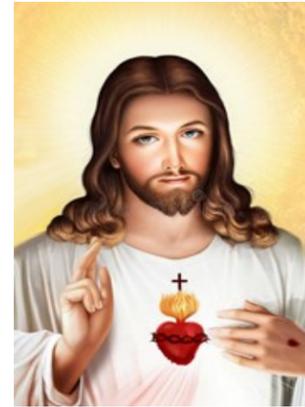
6/24—2 KGS 11:1-4, 9-18, 20; MT 6:19-23

6/25—2 CHR 24:17-25; MT 6:24-34

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

**PARISH CORNER**

**The Most Sacred Heart of Jesus**



What the Holy Scriptures understand about the heart of man applies also to the Sacred Heart of Jesus, for His heart is the heart of a man. Through the mystery of the Incarnation, God the Son, by the overshadowing of the Holy Spirit, took a human heart under the Immaculate Heart of the Virgin Mary. In the Litany of the Sacred Heart, there is a most beautiful invocation which is inspired by our reflection upon the Incarnation: "Heart of Jesus formed by Holy Spirit in the womb of the Virgin Mary, have mercy on us." The invocation which follows reminds us again that the human heart of Jesus was made one with His divine nature: "Heart of Jesus, substantially united to the Word of God." It is to His own Heart that Christ refers in the Gospels: "My heart goes out to My people" (Mt 15:31); and "Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light" (Mt 11:28-29).

The outpouring of Christ's Life for us, represented in the blood and water which flowed from His pierced Heart, continues in the Church, especially through the sacraments. The Church has always seen in the water and blood which flowed from the Pierced Heart of Jesus a sign of the Sacraments of Baptism and the Holy Eucharist, by which we come to life in the Church through the outpouring of the Holy Spirit into our souls, and by which the life of the Holy Spirit dwelling within us is nourished by the Heavenly Food which is the true Body of Christ.

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**ANNOUNCEMENTS**

**Centennial Celebration**

**The 'What' & 'Why' we are celebrating on**

**October 28<sup>th</sup> & 29<sup>th</sup> 2023**

The Divine Word Missionaries will be remembering the 100<sup>th</sup> year of the establishment of Saint Augustine Seminary in 1923. The Seminary was founded for the purpose of educating African American men for the priesthood.

Noted historian: Cyprian Davis in his book; "Black Catholics in the United States" said -

*"Certainly, the establishment of a seminary for African American students by members of the Society of the Divine Word was one of the most important events in the history of black Catholics during the first part of the twentieth century".*

Although there had been a few black priests over the course of the nation's history (often trained abroad), most Catholic colleges and seminaries, like other American schools at the time, did not admit black students. St Augustine Seminary would change that tragic omission in the Catholic Church in America. For years the only place an African American candidate could be ordained into the priesthood was at Saint Augustine Seminary in Bay Saint Louis, Mississippi.

We the Divine Word Missionaries will always cherish that day of September 16<sup>th</sup>, 1923, when Saint Augustine Seminary was opened.

**Join us** as we prepare to celebrate in 2023 the great contribution made by the Divine Word Missionaries 100 years ago.



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**New Website:**  
**[www.divineword-uss.org](http://www.divineword-uss.org)**

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**CATECHISM OF THE CATHOLIC CHURCH**

**THE LORD'S PRAYER**

**THE SEVEN PETITIONS**

**"And Lead Us not into Temptation"**

**2849** Such a battle and such a victory become possible only through prayer. It is by his prayer that Jesus vanquishes the tempter, both at the outset of his public mission and in the ultimate struggle of his agony.<sup>159</sup> In this petition to our heavenly Father, . . . Jesus prayed for us to the Father: "Keep them in your name."<sup>160</sup> The Holy Spirit constantly seeks to awaken us to keep watch.<sup>161</sup> . . . it asks for final perseverance. "Lo, I am coming like a thief! Blessed is he who is awake."<sup>162</sup>

**"BUT DELIVER US FROM EVIL"**

**2850** The last petition to our Father is also included in Jesus' prayer: "I am not asking you to take them out of the world, but I ask you to protect them from the evil one."<sup>163</sup> . . . Our interdependence in the drama of sin and death is turned into solidarity in the Body of Christ, the "communion of saints."<sup>164</sup>

**2851** In this petition, evil is not an abstraction, but refers to a person, Satan, the Evil One, the angel who opposes God. the devil (dia-bolos) is the one who "throws himself across" God's plan and his work of salvation accomplished in Christ.

**2852** "A murderer from the beginning, . . . a liar and the father of lies," Satan is "the deceiver of the whole world."<sup>165</sup> Through him sin and death entered the world and by his definitive defeat all creation will be "freed from the corruption of sin and death."<sup>166</sup> Now "we know that anyone born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him. We know that we are of God, and the whole world is in the power of the evil one."<sup>167</sup> . . . "If God is for us, who is against us?"<sup>168</sup>

<sup>159</sup> Cf. Mt 4:1-11; 26:36-44.  
<sup>160</sup> Jn 17:11; Cf. Mk 13:9, 23, 33-37; 14:38; Lk 12:35-40.  
<sup>161</sup> Cf. 1 Cor 16:13; Col 4:2; 1 Thess 5:6; 1 Pet 5:8.  
<sup>162</sup> Rev 16:15.  
<sup>163</sup> Jn 17:15.  
<sup>164</sup> Cf. RP 16.  
<sup>165</sup> Jn 8:44; Rev 12:9.  
<sup>166</sup> Roman Missal, Eucharistic Prayer IV, 125.  
<sup>167</sup> 1 Jn 5:18-19.  
<sup>168</sup> St. Ambrose, De Sacr. 5, 4, 30: PL 16, 454; cf. Rom 8:31.

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