

**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**

Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus.

He first found his own brother Simon and told him, "We have found the Messiah" (which is translated Anointed).

Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called Cephas" (which is translated Peter).

St. John 1:40-42

**January 10th Collection**

Regular:	\$2,629.00
Parish Maintenance:	\$500.00
Social Outreach:	\$400.00
St. Vincent de Paul:	\$10.00
Mass Intentions:	\$70.00
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Priest Care Fund:	\$75.00
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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!

January 17, 2021



Bulletin printed in-house at:  
**Our Mother of Mercy  
Catholic Church**

1001 E Terrell Avenue  
Fort Worth, TX 76104

**817-335-1695**  
ommftworth1@gmail.com

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**Pastor:** Fr. Bartłomiej "Bart" Jasilek, SVD

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**Parish Secretary:** Lydia Salas

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**Bookkeeper:** Jennifer Rattliff

\*\*\*

**Musician:** Zenobia Collins

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**Society of St. Vincent de Paul**

Help Line: 817-768-1950/svdpomm@gmail.com

\*\*\*

**Sick/Shut-In Outreach Ministry:**

Beverly Carter

817-551-1449/bacarter913@gmail.com

\*\*\*

**Lector Coordinator:**

Lanette Martinez Vidaurri

817-228-3338/lanettemartinez@ymail.com

\*\*\*

**Eucharistic Coordinator:**

Lana Wilborn

817-980-0138/lolan42@yahoo.com

\*\*\*

**Pastoral Council:**

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**THE SECOND SUNDAY  
IN ORDINARY TIME**

The **Gospel** is from St. John 1:35-42 and gives an account of the vocation of the first four Apostles who followed Jesus. It was a momentous event in the history of salvation. It was the beginning of a stream of vocations that would grow and spread down through the ages until the end of the world. It was momentous, firstly, in that Christ, who had come to open heaven for all men and who could find means of bringing them all to that eternal home without help from any man, decided instead to let men cooperate with him in this divine task. He decreed to set up a kingdom in this world—his Church—which would be run by mere mortals for their fellow-mortals, but which would be under his protection and assisted by his divine aid until the end of time. Christ chose this very human way, in order to make his Church more acceptable to our limited, human understanding and more approachable for sinful, human nature.

Christ, as God, could deal directly with every human being on earth. He could teach the infallible truth; he could pardon sins; he could give all the graces needed to travel successfully to heaven. There would then be no need for a Church with its teaching magisterium, no need for the sacrament of Baptism, or of Penance, nor of the Holy Eucharist itself or of any other such aids. Christ could do all that his Church does for the salvation of mankind, and more successfully, of course, but yet he chose the way which divine wisdom saw was best.

We mortals know that God can speak directly to our hearts, and actually has done so to many men in the past. We

know that he can do directly all that is done by his Church, to whom he gave the power, with its teaching magisterium and sacraments. If he were to act in this way we should be open to continuous doubts about the source of our inspirations and the objectivity of the graces we thought we were receiving. It was to remove such doubts, and the possibility of self-deception that Christ left to us the external visible kingdom to which he gave all the powers necessary for men's salvation. It was for the security and peace of men's consciences that he set up a visible Church founded on the Apostles, men like ourselves, but transformed by his assisting grace.

We can see clearly the divine wisdom governing Christ's choice of Apostles! Had his message of salvation been spread and promulgated by men of learning and social standing, the cry would soon go up on all sides: "This religion is the invention of philosophers; it is a clever plan of the upper classes to keep the poor and humble workers in subjection." But it was the poor and working classes who spread Christ's message, and who suffered imprisonment and death itself at the hands of the educated and upper classes for so doing.

Today, let us thank our blessed Lord who provided so humanly—and yet so divinely for our eternal welfare. In the Church, which he founded on the lowly but solid foundation of simple fishermen of Galilee, he erected an institution against which the gates of hell, the power of all the enemies of our salvation, cannot prevail, for his divine guidance and help will be with it forever. "If God is with us," it matters not "who is against us."

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

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Larry & Olga Martinez,  
One Day at a Time. ✝

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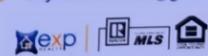


February 26, 1930—January 7, 2019



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**Mass Schedule:**

Monday-Friday — 7 a.m.

Saturday — 8 a.m.

Saturday — 5 p.m.

Sunday — 10 a.m.

Holy Day -- see bulletin

**Reconciliation  
(Confession):**

Friday & Saturday Confessions  
9:00 a.m. — noon

**Office Hours:**

Mon, Wed, & Fri  
10 a.m. — 3 p.m.

**FATHER BART'S CORNER**

**My sisters and brothers:**

The Week of Prayer for Christian Unity has a history of over 100 years, in which Christians around the world have taken part in an octave of prayer for visible Christian unity. By annually observing the WPCU, Christians move toward the fulfillment of Jesus' prayer at the Last Supper "that they all may be one." (cf. *John 17:21*)

The theme for 2021 was chosen by the Monastic Community of Grandchamp located near Lake Neuchatel in Switzerland. The community, founded in the 1930s where a group of Reformed women, searching for a place to pray in solitude in imitation of Jesus Christ, repeatedly gathered and drew a growing group of guests that necessitated a permanent presence. The community continues to welcome guests and retreatants for periods of retreat, silence, healing or in search of meaning.

The theme, "Abide in my love... You shall bear much fruit" from the Gospel of John, chapter 15, expresses the Grandchamp Community's vocation to prayer, reconciliation and unity in the Church and the human family.

Here, Jesus reminds his disciples that he is the vine and we are the branches. If we abide in him, in Jesus and the Covenant made in his precious blood, we will be such a healthy branch as to bear much fruit, abundant grapes.

Jesus manifests this in his references to loving one another: "Abide in my love." This love of Christ figuratively speaking is akin to the healthy sap that nourishes the vine throughout all its branches. Jesus the man is lovingly begotten into human society by the love God has for all human beings, through the cooperation of a human woman, the Virgin Mary. In return, humanity is repeatedly raised from sin to justification by the love of Christ, the only Son of God, one with the Father and the Spirit through all the ages. This resource for abiding in his love is endless.

Therefore, abiding in Christ's love, let us love one another.

**With prayers and love,**

*Fr. Bart, S.V.D*

**WEEKLY SCHEDULE**

Monday, January 18

**Live Stream on  
our Church Website  
Mass: 7 a.m.**  
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Tuesday, January 19

**Live Stream on  
our Church Website  
Mass: 7 a.m.**  
❖❖❖

Wednesday, January 20

**Live Stream on  
our Church Website  
Mass: 7 a.m.**  
❖❖❖

Thursday, January 21

**Live Stream on  
our Church Website  
Mass: 7 a.m.**

Friday, January 22

**Live Stream on  
our Church Website  
Mass: 7 a.m.**

**Adoration: 8:00 a.m. — noon**  
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Saturday, January 23

**Live Stream on  
our Church Website  
Mass: 8 a.m.**

**Mass: 5 p.m.**  
❖❖❖

Sunday, January 24

**Live Stream on  
our Church Website  
Mass: 10 a.m.**  
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*Vocation View*

**We don't always recognize the voice of God. Spend time in silence regularly to listen to God's voice. God calls, keep an open ear.**

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

**Weekly Readings**

- 1/18—HEB 5:1-10; MK 2:18-22
- 1/19—HEB 6:10-20; MK 2:23-28
- 1/20—HEB 7:1-3, 15-17; MK 3:1-6
- 1/21—HEB 7:25-8:6; MK 3:7-12
- 1/22—HEB 8:6-13; MK 3:13-19
- 1/23—HEB 9:2-3, 11-14;  
MK 3:20-21
- 1/24—JON 3:1-5, 10;
- 1 COR 7:29-31; MK 1:14-20

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**PARISH CORNER**

**Martin Luther King**

The Martin Luther King Jr. holiday on January 18, 2021, is the 26th anniversary of the day of service that celebrates the Civil Rights leader's life and legacy. Observed each year on the third Monday in January as "a day on, not a day off," MLK Day is the only federal holiday designated as a national day of service to encourage all Americans to volunteer to improve their communities. It celebrates the life and achievements of Martin Luther King Jr., an influential American civil rights leader.

Martin Luther King was an important civil rights activist. He was a leader in the movement to end racial segregation in the United States. Through his activism and inspirational speeches, he played a pivotal role in ending the legal segregation of African American citizens in the United States, as well as the creation of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. His most famous address was the "I Have A Dream" speech. He was an advocate of non-violent protest and became the youngest man to be awarded the Nobel Peace Prize. He was assassinated in 1968.

*"I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."*

Martin Luther King, Jr.  
"I Have A Dream" speech,  
August 28, 1963

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Ads and memorials are still being advertised in the bulletin. If interested please contact Lydia in the church office.

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**ANNOUNCEMENTS**

January 22 is the anniversary of *Roe v. Wade* and the day established by the Church of penance for abortion, has been formally named as the "Day of Prayer for the Legal Protection of Unborn Children."

Through our natural intelligence and through Divine Revelation we become aware of the value of this most basic of all gifts which is life. Mere reason leads us to comprehend that it is better to be alive than never have had been in existence. The knowledge of the value of life that comes through revelation leads us to understand better this gift and to appreciate it: as a result, we worship and love more and more the Giver of this gift. This love is what moves us to protect the life of the unborn or any who might be unjustly treated. We are also led to protect women that might feel tempted or forced to commit abortion, as we know the devastating consequences that abortion will have in their lives. Last but not least we have to love, even if most of them seem to be utterly unlovable, the many perpetrators of abortion: medical personnel, and pro-abortion activists and politicians. We have to do everything that we can to convince them of their errors so that they repent and change their ways, both for their own benefit and for the benefit of society.

Excerpted from *Spirit & Life*, Monsignor Ignacio Barreiro-Carámbula, Interim President, Human Life International

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**Church Tax Statements**

The tax statements are being prepared and will be mailed in the next two weeks. If your address has changed please let us know via email or call the church office.

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**CATECHISM OF THE CATHOLIC CHURCH**

**PRAYER IN THE CHRISTIAN LIFE**

**Jesus teaches us how to pray**

**2614** When Jesus openly entrusts to his disciples the mystery of prayer to the Father, he reveals to them what their prayer and ours must be, once he has returned to the Father in his glorified humanity. What is new is to "ask *in his name*."<sup>78</sup> Faith in the Son introduces the disciples into the knowledge of the Father, because Jesus is "the way, and the truth, and the life."<sup>79</sup> Faith bears its fruit in love: it means keeping the word and the commandments of Jesus, it means abiding with him in the Father who, in him, so loves us that he abides with us. In this new covenant the certitude that our petitions will be heard is founded on the prayer of Jesus.<sup>80</sup>

**2615** Even more, what the Father gives us when our prayer is united with that of Jesus is "another Counselor, to be with you for ever, even the Spirit of truth."<sup>81</sup> This new dimension of prayer and of its circumstances is displayed throughout the farewell discourse.<sup>82</sup> In the Holy Spirit, Christian prayer is a communion of love with the Father, not only through Christ but also *in him*: "Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full."<sup>83</sup>

78 *Jn* 14:13.  
79 *Jn* 14:6.  
80 Cf. *Jn* 14:13-14.  
81 *Jn* 14:16-17.  
82 Cf. *Jn* 14:23-26; 15:7,16; 16:13-15; 16:23-27.  
83 *Jn* 16:24.