

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, "Today this scripture passage is fulfilled in your hearing."

And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, "Isn't this the son of Joseph?"

He said to them, "Surely you will quote me this proverb, 'Physician, cure yourself,' and say, 'Do here in your native place the things that we heard were done in Capernaum.'"

And he said, "Amen, I say to you, no prophet is accepted in his own native place."

Luke 4:21-24

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January 30, 2022



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**ORDINARY TIME : January 30th
Fourth Sunday**

The **Gospel** reading is taken from St. Luke (Lk 4:21-30). This rejection of Jesus by his own townfolk must have sincerely grieved him. But it was only the beginning of similar rejections. Their attempt to murder him was an indication of what was yet to come. "To his own he came but his own did not accept him" as St. John says (1:11). The reason was that the Messiah they were looking for was a political leader who would make Israel a political power not only among the nations but over the other nations. Nearly all the messianic prophecies had references to the universality of the messianic kingdom this universality they interpreted in a political, worldly sense. Their interest in things spiritual was then at a very low ebb and therefore the message of Christ had little interest for them. They did not want a spiritual kingdom.

For seventeen centuries they had been God's Chosen People, and they were proud of their superiority over the sinful Gentiles who did not know the true God. That very pride of theirs was their undoing. The Gentiles were God's children too, and they also were to share in the new kingdom which the Messiah would establish, but the very thought of this was abhorrent to the vast majority of the Jews.

In spite of all their opposition, however, Jesus spent his public life amongst them. He gave them the first offer of entering the new kingdom. They could still continue to be God's Chosen People together with, and alongside, the other nations of the earth. They refused. And their refusal went so far as to call in the aid of the hated Gentiles to crucify the One—their own fellow Jew—who had come to bring them the message of the

true kingdom and the offer of being its first citizens.

There were exceptions, of course, and honorable exceptions at that. Christ founded his Church, the new kingdom of God on the Apostles, who were Jews, and through their noble sacrifices and efforts, the kingdom spread to all the Gentile nations of the earth. Because of their sacrifices, we are Christians, members of Christ's kingdom on earth and heirs to his eternal kingdom in heaven. Through our Christian teaching we have learned that our life on this earth is but a period of preparation, a period during which we can earn the true life as citizens of his eternal kingdom. How often do we, like the Jews of Christ's day, forget this and bend all our efforts to building for ourselves a kingdom of power or wealth in this world, a kingdom which we will have to leave so soon?

We would not, of course, openly deny Christ, much less try, like his neighbors in Nazareth, to throw him to his death over a cliff: but how often in our private actions, and in our dealings with our neighbors, do we push him and his doctrine quietly aside and act as if we knew him not. In this we are no better than Christ's neighbors of Nazareth and we grieve his loving heart as much as they did on that sad day. Am I one of those (each one of us can ask himself)? Do I really love Christ or, to put it in a more personal way, do I really love myself? If I do, I will not risk losing my place in the eternal kingdom for the sake of some paltry pleasure or gain in this present life which will end for me so very soon.

--Excerpted from *The Sunday Readings* by 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:

Presentation of the Lord/World Day of Consecrated Life

On February 2 the Church celebrates the feast of the Presentation of the Lord which occurs forty days after the birth of Jesus and is also known as Candlemas day.

The feast was first observed in the Eastern Church as "The Encounter." In the sixth century, it began to be observed in the West: in Rome with a more penitential character and in Gaul (France) with solemn blessings and processions of candles, popularly known as "Candlemas." The Presentation of the Lord concludes the celebration of the Nativity and with the offerings of the Virgin Mother and the prophecy of Simeon, the events now point toward Easter.

"In obedience to the Old Law, the Lord Jesus, the first-born, was presented in the Temple by his Blessed Mother and his foster father. This is another 'epiphany' celebration insofar as the Christ Child is revealed as the Messiah through the canticle and words of Simeon and the testimony of Anna the prophetess. Christ is the light of the nations, hence the blessing and procession of candles on this day. In the Middle Ages this feast of the Purification of the Blessed Virgin Mary, or 'Candlemas,' was of great importance.

Instituted by Pope John Paul II in 1997, World Day for Consecrated Life is a **day of prayer for women and men in consecrated life**. The celebration is attached to the feast of the Presentation of the Lord on February 2nd.

This Feast is also known as Candlemas Day; the day on which candles are blessed symbolizing Christ who is the light of the world. So too, those in consecrated life are called to reflect the light of Jesus Christ to all peoples.

The celebration of World Day for Consecrated Life is transferred to the following Sunday in order to highlight the gift of consecrated persons for the whole Church.

With prayers and love,

Fr. Bart, S.U.D

WEEKLY SCHEDULE

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Monday, January 31

Live Stream Mass: 7:00 a.m.

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Tuesday, February 1

Live Stream Mass: 7:00 a.m.

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Wednesday, February 2

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, February 3

Live Stream Mass: 7:00 a.m.

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Friday, February 4

Live Stream Mass: 7:00 a.m.

Adoration 8:00 a.m.—noon

Confessions 9:00 a.m.—noon

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Saturday, February 5

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, February 6

Live Stream Mass: 10:00 a.m.

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Weekday Confessions thirty minutes before morning Mass.

Weekly Readings

1/31—2 SM 15:13-14,30, 16:5-13;

MK 5:1-20

2/1—2 SM 18:9-10, 14b, 24-25a, 30-19:3; MK 5:21-43

2/2—MAL 3:1-4; HRB 2:14-18; LK 2:22-40 or 2:22-32

2/3—1 KGS 2:1-4, 10-12; MK 6:7-13

2/4—SIR 47:2-11; MK 6:14-29

2/5—1 KGS 3:4-13; MK 6:30-34

2/6—IS 6:1-2a, 3-8; 1 COR 15:1-11 or 1 COR 15:3-8, 11; LK 5:1-11

Vocation View

“Love never fails.”

Trust the love of God and follow your heart.

1 Corinthians 11:8

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PARISH CORNER

St. Blaise

St. Blaise was a physician and Bishop of Sebaste, Armenia. He lived in a cave on Mount Argeus and was a healer of men and animals. According to legend, sick animals would come to him on their own for help, but would never disturb him at prayer.

Agricola, governor of Cappadocia, came to Sebaste to persecute Christians. His huntsmen went into the forests of Argeus to find wild animals for the arena games, and found many waiting outside Blaise's cave. Discovered in prayer, Blaise was arrested, and Agricola tried to get him to recant his faith. While in prison, Blaise ministered to and healed fellow prisoners, including saving a child who was choking on a fish bone; this led to the blessing of throats on Blaise's feast day.

Thrown into a lake to drown, Blaise stood on the surface and invited his persecutors to walk out and prove the power of their gods; they drowned. When he returned to land, he was martyred by being beaten, his flesh torn with wool combs (which led to his association with and patronage of those involved in the wool trade), and then beheading.

Blaise has been extremely popular for centuries in both the Eastern and Western Churches and many cures were attributed to him. He is one of the Fourteen Holy Helpers. He is invoked for all throat afflictions, and on his feast two candles are blessed with a prayer that God will free from all such afflictions and every ill all those who receive this blessing.

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

It is customary in many places to bless the throats of the faithful with two candles tied together with a red ribbon to form a cross. The rite of the blessing of throats may take place before or after Mass.

The priest or deacon places the candles around the throat of whoever seeks the blessing, using the formula: "Through the intercession of St. Blaise, bishop and martyr, may God deliver you free from every disease of the throat, and from every other disease. In the name of the Father and of the Son, and of the Holy Spirit. Amen."

—Excerpted from *Ceremonies of the Liturgical Year*

ANNOUNCEMENTS

Grapevine Magnificat

You are Cordially Invited to Magnificat Prayer Breakfast Hosted by "Our Lady of the Most Blessed Sacrament" Grapevine TX Chapter Saturday, February 19, 2022 9:00a.m. – 12:30p.m. Please Arrive Early, Limited & No Reserved Seating Location: St. Michael Catholic Church 3713 E Harwood Rd, Bedford, TX 76021 For Questions Call: 214-868-5559

Guest Speaker: Mary Trevino – Grapevine TX. Chapter Coordinator and Central Service Team Leadership Ministry Chair. Mary Trevino lives in Denton, TX, with her husband Manuel of 48 years, she has 4 children and 18 grandchildren. Mary has served the Catholic church as Eucharistic Minister, Lector, Sacristan, Catechist, Prayer Group Leader, Confirmation Coordinator and Parish Council, and has served on teams with Cursillo, ACTS and Marriage Encounter. Mary has been a member of Magnificat, A Ministry to Catholic Women, since 1999 and has served in various positions such as, for the Grapevine Chapter, Music Ministry, Hostesses leader, Prayer Ministry and Secretary. In 2014, Mary was invited to work with Regional Formation for Region 3, and in 2015, to work with Regional Leadership for Region 3, which lead to being selected and invited to work with the Central Service Team (CST) in 2020 where she currently serves Magnificat, as Central Service Team Leadership Ministry Chair. And, she is also currently the Coordinator of "Our Lady of The Most Blessed Sacrament" Grapevine, TX. Chapter.

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Everyone involved in any ministry at any Catholic Church or school is required to attend a Safe and Sacred/ Environment class every 2 years. Please create a profile under Virtus.org, and then it will prompt you to sign up for a class. You can pick a location, time and date convenient to your schedule.

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CATECHISM OF THE CATHOLIC CHURCH

THE LIFE OF PRAYER

THE LORD'S PRAYER

Abba - "Father!"

2785 Second, a humble and trusting heart that enables us "to turn and become like children";⁴¹ for it is to "little children" that the Father is revealed.⁴²

[The prayer is accomplished] by the contemplation of God alone, and by the warmth of love, through which the soul, molded and directed to love him, speaks very familiarly to God as to its own Father with special devotion.⁴³

Our Father: at this name love is aroused in us . . . and the confidence of obtaining what we are about to ask.... What would he not give to his children who ask, since he has already granted them the gift of being his children?⁴⁴

"Our Father!"

2786 "Our" Father refers to God. The adjective, as used by us, does not express possession, but an entirely new relationship with God.

2787 When we say "our" Father, we recognize first that all his promises of love announced by the prophets are fulfilled in the new and eternal covenant in his Christ: we have become "his" people and he is henceforth "our" God. This new relationship is the purely gratuitous gift of belonging to each other: we are to respond to "grace and truth" given us in Jesus Christ with love and faithfulness.⁴⁵

41 Mt 18:3.

42 Cf. Mt 11:25.

43 St. John Cassian, Coll. 9, 18 PL 49, 788c.

44 St. Augustine, De serm. Dom. in monte 2, 4, 16: PL 34, 1276.

45 Jn 1:17; Cf. Hos 2:21-22; 6:1-6.

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That we may live more "God-centered" lives and live less "self-centered" lives.

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