

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

And he told them a parable, "Can a blind person guide a blind person?
Will not both fall into a pit?
No disciple is superior to the teacher; but when fully trained,
every disciple will be like his teacher.
Why do you notice the splinter in your brother's eye, but do not perceive
the wooden beam in your own?
How can you say to your brother, 'Brother, let me remove that splinter in
your eye,' when you do not even notice the wooden beam in your own eye?
You hypocrite! Remove the wooden beam from your eye first; then you will
see clearly to remove the splinter in your brother's eye."

Luke 6:39-42

February 20th Collection

Regular:	\$3,354.00
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St. Vincent de Paul:	\$178.00
St. Anne's Altar Society:	\$64.00
St. Anne's (Candles):	\$104.05
Bricks	\$100.00
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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!

February 27, 2022



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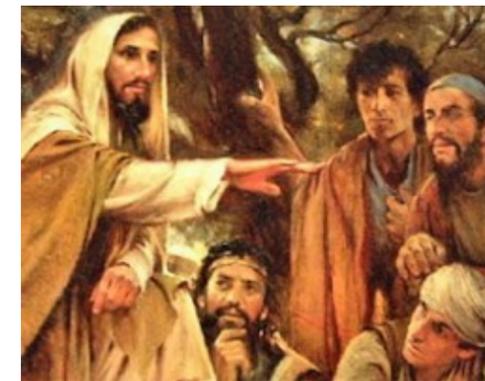
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**ORDINARY TIME : February 27th
Eighth Sunday**



The **Gospel** is taken from St. Luke (6:39-45). These statements of Christ spoken centuries ago to his fellow Jews of Palestine are as true and as crystal clear today as they were in the year 29 A.D. They are the words of him who was the Truth. They are put before us today for there are few amongst us who do not need to be reminded of their lesson. We are all so prone to see the neighbor's faults and shortcomings and so inclined to cover up or deny our own.

While we ourselves are blind to, or wanting in, many necessary virtues, yet we can spot this lack in our brother Christian and have the audacity to offer to lead him on the right road. We are often lacking in the basic knowledge of the teachings of our faith and yet we can find a thousand faults in the official doctrine of the teaching Church. We can all criticize minor defects in our neighbor's Christian behavior whilst our own Christian way of living is giving far greater scandal.

In other words, most if not all of us, are to some degree hypocrites. We pretend to be what we are not, but should be. We pretend to be producing good fruit: figs

and grapes, whereas we are only thorn bushes and brambles which produce nothing but harmful thorns which sting and poison ourselves and our neighbors. And while I am making these comments I shouldn't be at all surprised if some of my listeners are saying in their hearts: "Mrs. X or John Y is getting it today, I hope they are taking it in," when what we should all be saying is: "How truly our Lord read my heart. How many times in the past week have I criticized my fellow men without knowing all, or any perhaps, of the true facts. How seldom have I honestly examined my own conscience to see my own more serious defects and tried to correct them?"

When our Lord spoke these words, his purpose and intention was not to condemn his hearers, the vast majority of whom were guilty of the defects he mentioned, but rather to open their minds and their hearts to their shortcomings so that they would change for the better and learn to live with their neighbor's faults, and do all in their power to correct their own.

It is for the very same purpose the Church has selected this particular lesson for us today. We are all guilty of rash judgment and unjustified criticism, to a greater or lesser degree. Let us turn this criticism on ourselves rather, and judge ourselves honestly and sincerely and in a short while we may, with God's grace helping us, notice a change in our Christian conduct. We shall not become saints in a week or a month but little by little, imperceptibly at first perhaps, we shall find ourselves becoming more Christian and therefore more charitable towards our neighbor and less critical of the faults of others.

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

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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:

Ash Wednesday

At the beginning of Lent, on Ash Wednesday, ashes are blessed during Mass, after the homily. The blessed ashes are then "imposed" on the faithful as a sign of conversion, penance, fasting and human mortality. The ashes are blessed at least during the first Mass of the day, but they may also be imposed during all the Masses of the day, after the homily, and even outside the time of Mass to meet the needs of the faithful. Priests or deacons normally impart this sacramental. The ashes are made from the palms used at the previous Passion Sunday ceremonies.

— *Ceremonies of the Liturgical Year*, Msgr. Peter J. Elliott

The act of putting on ashes symbolizes fragility and mortality, and the need to be redeemed by the mercy of God. Far from being a merely external act, the Church has retained the use of ashes to symbolize that attitude of internal penance to which all the baptized are called during Lent.

— *Directory on Popular Piety and the Liturgy*

From the very early times the commemoration of the approach of Christ's passion and death was observed by a period of self-denial. St. Athanasius in the year 339 enjoined upon the people of Alexandria the 40 days' fast he saw practiced in Rome and elsewhere, "to the end that while all the world is fasting, we who are in Egypt should not become a laughing stock as the only people who do not fast but take our pleasure in those days." On Ash Wednesday in the early days, the Pope went barefoot to St. Sabina's in Rome "to begin with holy fasts the exercises of Christian warfare, that as we do battle with the spirits of evil, we may be protected by the help of self-denial."

— *Daily Missal of the Mystical Body*

With prayers and love,

Fr. Bart, S.V.D

WEEKLY SCHEDULE

Monday, February 28

Live Stream Mass: 7:00 a.m.

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Tuesday, March 1

Live Stream Mass: 7:00 a.m.

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Wednesday, March 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, March 3

Live Stream Mass: 7:00 a.m.

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Weekday Confessions thirty minutes before morning Mass.

Friday, March 4

Live Stream Mass: 7:00 a.m.

Adoration 8:00 a.m.—noon

Confessions 9:00 a.m.—noon

Adoration 6:00 p.m.—7:00 p.m.

Stations of the Cross and Confessions 7:00 p.m.—7:30 p.m.

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Saturday, March 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, March 6

Live Stream Mass: 10:00 a.m.

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Weekly Readings

2/28—1 PT 1:3-9; MK 10:17-27

3/1—1 PT 1:10-16; MK 10:28-31

3/2—JI 2:12-18; 2 COR 5:20-6:2;

MT 6:1-6, 16-18

3/3—DT 30:15-20; LK 9:22-25

3/4—IS 58:1-9a; MT 9:14-15

3/5—IS 58:9b-14; LK 5:27-32

3/6—DT 26:4-10; ROM 10:8-13;

Vocation View

Jesus leads where we need to go. Do not close your eyes, your ears or your heart to Jesus' plan for your life.

Divine Word Vocation Office

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PARISH CORNER

St. Katharine Drexel

Katharine Drexel was born in Philadelphia in 1858. She had an excellent education and traveled widely. As a rich girl, she had a grand debut into society. But when she nursed her stepmother through a three-year terminal illness, she saw that all the Drexel money could not buy safety from pain or death, and her life took a profound turn.

She had always been interested in the plight of the Indians, having been appalled by reading Helen Hunt Jackson's *A Century of Dishonor*. While on a European tour, she met Pope Leo XIII and asked him to send more missionaries to Wyoming for her friend Bishop James O'Connor. The pope replied, "Why don't you become a missionary?" His answer shocked her into considering new possibilities.

Back home, she visited the Dakotas, met the Sioux leader Red Cloud and began her systematic aid to Native American missions.

After three and a half years of training, she and her first band of nuns (Sisters of the Blessed Sacrament for Indians and Colored) opened a boarding school in Santa Fe. A string of foundations followed. By 1942 she had a system of African American Catholic schools in thirteen states, plus forty mission centers and twenty-three rural schools. Segregationists harassed her work, even burning a school in Pennsylvania. In all, she established fifty missions for Native Americans in sixteen states.

Two saints met when she was advised by Mother Cabrini about the "politics" of getting her order's rule approved in Rome. Her crowning achievement was the founding of Xavier University in New Orleans, the first university in the United States for African Americans.

At seventy-seven, she suffered a heart attack and was forced to retire. Apparently her life was over. But now came almost twenty years of quiet, intense prayer from a small room overlooking the sanctuary. Small notebooks and slips of paper record her various prayers, ceaseless aspirations and meditation. She died at ninety-six and was canonized in 2000.

—Excerpted from *Saint of the Day*, Leonard Foley, O.F.M.

ANNOUNCEMENTS

Ash Wednesday Distribution of Ashes

Ashes will be distributed within the 7:00am Mass and after Adoration at 7:00pm on Wednesday, March 2.

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Lent and Spiritual Nourishment

During Lent Adoration of the Blessed Sacrament will be from 6:00pm to 7:00pm every Friday. We will lift up prayers of repentance, reparation, thanksgiving, peace and healing for ourselves, our families, and the whole world. Stations of the Cross and Confessions will be from 7:00pm to 7:30pm.

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Divine Mercy Chaplet

Recognizing the special time of Lent at Our Mother of Mercy we would like to emphasize the Divine Mercy Chaplet, every Sunday after the 10:00am Mass starting from the first Sunday of Lent, March 6 until Divine Mercy Sunday, April 24. We are inviting everyone to participate in this beautiful prayer for the intentions of ourselves, our families and the whole world.

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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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"How to Pray?"

This is a simple matter. I would say: Pray any way you like, so long as you do pray."

—St. John Paul II

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CATECHISM OF THE CATHOLIC CHURCH

THE LORD'S PRAYER

"Who Art in Heaven"

IN BRIEF

2800 Praying to our Father should develop in us the will to become like him and foster in us a humble and trusting heart.

2801 When we say "Our" Father, we are invoking the new covenant in Jesus Christ, communion with the Holy Trinity, and the divine love which spreads through the Church to encompass the world.

2802 "Who art in heaven" does not refer to a place but to God's majesty and his presence in the hearts of the just. Heaven, the Father's house, is the true homeland toward which we are heading and to which, already, we belong.

THE SEVEN PETITIONS

2803 After we have placed ourselves in the presence of God our Father to adore and to love and to bless him, the Spirit of adoption stirs up in our hearts seven petitions, seven blessings. the first three, more theological, draw us toward the glory of the Father; the last four, as ways toward him, commend our wretchedness to his grace. "Deep calls to deep."⁶³

2804 The first series of petitions carries us toward him, for his own sake: thy name, thy kingdom, thy will! It is characteristic of love to think first of the one whom we love. In none of the three petitions do we mention ourselves; the burning desire, even anguish, of the beloved Son for his Father's glory seizes us:⁶⁴ "hallowed be thy name, thy kingdom come, thy will be done...." These three supplications were already answered in the saving sacrifice of Christ, but they are henceforth directed in hope toward their final fulfillment, for God is not yet all in all.⁶⁵

63 Ps 42:7.

64 Cf. Lk 22:14; 12:50.

65 Cf. 1 Cor 15:28.

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That we use God's gifts in the way He intended to bear good fruit and for the glory of His name.