

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

As they were about to part from him, Peter said to Jesus, "Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah." But he did not know what he was saying.
While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud.
Then from the cloud came a voice that said, "This is my chosen Son; listen to him."
After the voice had spoken, Jesus was found alone. They fell silent and did not at that time* tell anyone what they had seen.

Luke 9:33-36

March 6th Collection

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Thank you so much
for your generosity and support
of our Parish.



OUR MOTHER OF MERCY

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March 13, 2022



Bulletin printed in-house at:
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**SECOND SUNDAY OF
LENT—MARCH 13th**

The **Gospel** is from St. Luke 9:28-36. It was out of the abundance of his divine love that God gave a glimpse of the future glory of Christ in his risen humanity to the three disciples on that memorable occasion. And with Christ he showed two others of his faithful servants also in glory. He understood the human weakness of the disciples, and foresaw the shock to their faith which the sad scenes of the passion and crucifixion of their beloved Master would be some weeks later. So, to strengthen and forearm them for that sad trial, he gave them a glimpse of the future glory which was to be theirs, too, if they persevered.

It is for this same reason that this all-important event in the life of Christ and of his Apostles has been preserved for us in the Gospels and is put before us today.

Like the Apostles, we, too, believe firmly in God. We, too, are convinced that Christ was sent by God to bring us to heaven. We now have much more convincing proof that Christ was not only the Messiah, an envoy of God, but the very Son of God—something the Apostles did not then understand. But we are still very like them in our human weakness, and in our half-hearted acceptance of God's purpose for and promises to us.

The Apostles had to face the awful test to their faith and trust in God, which the passion and crucifixion of Christ was for them. We now accept with gratitude and realize that Christ "had to suffer and thus enter into his glory." We even understand that the very purpose of

Christ's passion was that, in spite of our mortality and weakness, we also might enter into eternal glory through his suffering, on condition that we remain true to our faith.

In our moments of cool, calm reasoning we can see clearly how good God has been to us, how wonderful his love which has arranged for us an eternity of happiness, the perfect fulfillment of every rational human desire. We can also see how little God asks of us during our few short years here, in return for the everlasting happy home he has prepared for us.

But unfortunately we have many moments in life in which cool, calm reasoning does not prevail. We have moments when our vices and not our virtues take charge, moments when we are prepared to sell our eternal heritage in exchange for a mess of earthly pottage. Some of us may already have bartered our heavenly home for some temporal gain or pleasure—but while there is life there is hope. We can still put things right with God.

"Lord, it is good for us to be here"; it is wonderful to be adopted sons of God on the road back to our Father. It is wonderful to be assured that in death this body of ours with its pains and aches, its attraction to earthly things and worse still its propensity to sin, will give place to a glorified body. This glorified body will be free from all pain and corruption and will possess all the human spiritual gifts of intelligence and will to so much greater a degree as will enable us to appreciate and enjoy the eternal happiness in store for us.

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

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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FATHER BART'S CORNER

My sisters and brothers:

Seven Deadly Sins—Greed and Gluttony

What is greed? It is the insatiable desire for more. St Thomas says, *Man seeks, according to a certain measure, to have external riches, in so far as they are necessary for him to live in keeping with his condition of life. Wherefore it will be a sin for him to exceed this measure, by wishing to acquire or keep them immoderately. This is what is meant by covetousness, which is defined as "immoderate love of possessing."* No matter how much we have, we still want more, and then if we get more we want more still.

Of the virtues that are medicine for greed surely generosity is the chief virtue, followed closely by gratitude. For indeed, we already have so much for which to be grateful and when our focus is there a kind of joy permeates our soul that makes us more generous and kind to others. Another virtue that is key is trust and Faith in God. For, when we trust God through faith we are less concerned about the needs of tomorrow.

Gluttony is eating or drinking inordinately, contrary to reason. It is a sin opposed to the virtue of temperance because it is the immoderate indulgence in the delights of food or drink. Gluttony can involve more than merely eating too much. Drunkenness is also a type of gluttony because it is excessive indulgence in intoxicating drink.

Virtues that assist in battling gluttony – Rather than concentrating on the gluttony itself, we must turn our back on the problem and look to God as our joy and fulfillment. Gluttony is one of those sins we must crowd out with other virtues such as joy, zeal for heavenly things, gratitude, temperance, and moderation. We must gain the insight that when it comes to food and drink, “less is more”; things are best enjoyed in moderation. These can also be helpful: shame over excess, interest in physical fitness, and charity exhibited by preferring meals for the company rather than merely the food or drink.

With prayers and love,

Fr. Bart, S.V.D

WEEKLY SCHEDULE

Monday, March 14

Live Stream Mass: 7:00 a.m.

Tuesday, March 15

Live Stream Mass: 7:00 a.m.

Wednesday, March 16

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.

Thursday, March 17

Live Stream Mass: 7:00 a.m.

Weekday Confessions thirty minutes before morning Mass.

Friday, March 18

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.

Saturday, March 19

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.

Sunday, March 20

Live Stream Mass: 10:00 a.m.

Weekly Readings

- 3/14—DN 9:4b-10; LK 6:36-38
- 3/15—IS 1:10, 16-20; MT 23:1-12
- 3/16—JER 18:18-20; MT 20:17-28
- 3/17—JER 17:5-10; LK 16:19-31
- 3/18—GN 37:3-4, 12-13a, 17b-28a; MT 21:33-43, 45-46
- 3/19—2 SM 7:4-5a, 12-14a, 16; ROM 4:13, 16-18, 22; MT 1:16, 18-21, 24a or LK 2:41-51a
- 3/20—EX 3:1-8a, 13-15; 1 COR 10:1-6, 10-12; LK 13:1-9

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PARISH CORNER

Saint Joseph



St. Joseph was an ordinary manual laborer although descended from the royal house of David. In the designs of Providence he was destined to become the spouse of the Mother of God. His high privilege is expressed in a single phrase, "Foster-father of Jesus." About him Sacred Scripture has little more to say than that he was a just man—an expression which indicates how faithfully he fulfilled his high trust of protecting and guarding God's greatest treasures upon earth, Jesus and Mary.

The darkest hours of his life may well have been those when he first learned of Mary's pregnancy; but precisely in this time of trial Joseph showed himself great. His suffering, which likewise formed a part of the work of the redemption, was not without great providential import: Joseph was to be, for all times, the trustworthy witness of the Messiah's virgin birth. After this, he modestly retires into the background of holy Scripture.

Of St. Joseph's death the Bible tells us nothing. There are indications, however, that he died before the beginning of Christ's public life. His was the most beautiful death that one could have, in the arms of Jesus and Mary. Humbly and unknown, he passed his years at Nazareth, silent and almost forgotten he remained in the background through centuries of Church history. Only in more recent times has he been accorded greater honor. Liturgical veneration of St. Joseph began in the fifteenth century, fostered by Saints Brigid of Sweden and Bernadine of Siena. St. Teresa, too, did much to further his cult.

At present there are two major feasts in his honor. On March 19 our veneration is directed to him personally and to his part in the work of redemption, while on May 1 we honor him as the patron of workmen throughout the world.

ANNOUNCEMENTS

Finance Council Report

Members of the Finance Council, Amanda Flood, Juan Ibarra, Jr. and Romel Clayton met with Father Bart at the Parish Life Center Office on January 28.

Financially, our Parish is in good shape. The donations that you so generously give every month help to pay all operating expenses, such as utilities, security, maintenance, payroll expenses and property insurance in a timely manner for the Church, Parish Life Center and the Parish Rectory. We have no outstanding debts and our savings and checking account balances have remained stable.

Many of you have noticed many improvements around the Parish. All of the improvements were made possible by outside donations. Part of the reason why our bank account balances are stable, is because we have been blessed by outside donors who have donated so generously to these projects.

Lastly, it is the expectations of the Bishop that each Parish is required to have an armed security strategy in place. For the past several months, Mr. Francisco Ruiz, who works closely with the Diocesan Guardian Ministry, has been observing our Parish and has made several recommendations to Father Bart for security and safety of the parishioners while attending Mass. Bases on his recommendations, we will employ security here at the Parish. The cost will run between \$360-\$420 per month. We project that this cost may decline, as more parishioners become trained through the Guardian Ministry Program.

Feel free to speak with any of the members of the Finance Council with any questions you may have.

CATECHISM OF THE CATHOLIC CHURCH

THE LORD'S PRAYER

THE SEVEN PETITIONS

"Hallowed be Thy Name"

2808 In the decisive moments of his economy God reveals his name, but he does so by accomplishing his work. This work, then, is realized for us and in us only if his name is hallowed by us and in us.

2809 The holiness of God is the inaccessible center of his eternal mystery. What is revealed of it in creation and history, Scripture calls "glory," the radiance of his majesty.⁶⁸ In making man in his image and likeness, God "crowned him with glory and honor," but by sinning, man fell "short of the glory of God."⁶⁹ From that time on, God was to manifest his holiness by revealing and giving his name, in order to restore man to the image of his Creator.⁷⁰

2810 In the promise to Abraham and the oath that accompanied it,⁷¹ God commits himself but without disclosing his name. He begins to reveal it to Moses and makes it known clearly before the eyes of the whole people when he saves them from the Egyptians: "he has triumphed gloriously."⁷² From the covenant of Sinai onwards, this people is "his own" and it is to be a "holy (or "consecrated": the same word is used for both in Hebrew) nation,"⁷³ because the name of God dwells in it.

2811 In spite of the holy Law that again and again their Holy God gives them - "You shall be holy, for I the LORD your God am holy" - and although the Lord shows patience for the sake of his name, the people turn away from the Holy One of Israel and profane his name among the nations.⁷⁴ For this reason the just ones of the old covenant, the poor survivors returned from exile, and the prophets burned with passion for the name.

⁶⁸ Cf. Ps 8; Isa 6:3.
⁶⁹ Ps 8:5; Rom 3:23; cf. Gen 1:26.
⁷⁰ Col 3:10.
⁷¹ Cf. Heb 6:13.
⁷² Ex 15:1 cf. 3:14.
⁷³ Cf. Ex 19:5-6.
⁷⁴ Ezek 20:9, 14, 22, 39; cf. Lev 19:2.
