

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

“Holy Father, keep them in your name that you have given me, so that they may be one just as we are.
When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled.
But now I am coming to you. I speak this in the world so that they may share my joy completely.
I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world.”
John 17:11b-14

May 9th Collection

Regular:	\$2,312.70
Parish Maintenance:	\$93.00
St. Vincent de Paul:	\$40.00
St. Anne’s Altar Society:	\$75.50
Social Outreach:	\$95.00
Ascension:	\$128.00
Online 5/3—5/10:	\$120.00

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



OUR MOTHER OF MERCY

Historically African-American Catholic Church—all are welcome!

May 16, 2021



Bulletin printed in-house at:
Our Mother of Mercy Catholic Church
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Fort Worth, TX 76104
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Parish Secretary: Lydia Salas



Bookkeeper: Jennifer Rattliff



Musician: Zenobia Collins



Society of St. Vincent de Paul

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



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**Easter — May 16th
Seventh Sunday of Easter**

The Ascension

The death of a member of his family or of a loved friend, must be the saddest event imaginable in the life of an atheist. He is one who really is convinced that there is no God, no future life and therefore that the relative or friend is to turn into dust in the grave, never to be met with again. The thought that every day that passes is bringing him too nearer to that same sad fate, death, which will be the end of all his ambitions, all his enjoyments, the end of everything he thought he was or had, must be something hard to live with.

Thank God, we have the good fortune to know, and reason and faith convince us of this truth, that death is not the end of man. It is rather the real beginning. Today's feast—the Ascension of our Lord in his human nature—to his Father's and our Father's home, is the confirmation and the guarantee of this doctrine of our faith. We shall all rise from the grave with new, glorified bodies and ascend to heaven, as Christ did. There we'll begin our true life of eternal happiness.

While it is true that even for good Christians the death of a beloved one is a cause of sorrow and tears, this is natural as we still are of the earth earthly. Yet the certitude that our beloved one has gone to his true life and will be there to meet us when

our turn comes, is always at the back of our minds to console and comfort us. What all human beings want is to live on forever with our dear ones. Death breaks that continuity but only for a little while. That break is necessary for the new life to begin.

Look up to heaven today. See Christ ascending to his Father and our Father. Say: Thank you, God, for creating me, and for giving me, through the Incarnation of your beloved Son, the possibility and the assurance that if I do my part here, when death comes it will not be an enemy but a friend, to speed me on my way to the true, supernatural life which you have, in your love, planned and prepared for me.

It was written, and foretold, that Christ should suffer and so enter into his glory. The servant is not above the Master. I too must suffer. I too must accept the hardships and the trials of this life, if I want, and I do, to enter into the life of glory. Christ, who was sinless, suffered hardship and pain. I have earned many, if not all of my hardships, by my own sins. I should be glad of the opportunity to make some atonement for my past offenses, by willingly accepting the crosses he sends me. These crosses are signs of God's interest in my true welfare. For every prayer I say for success in life, I should say three for a successful death, a death free from sin and at peace with God.

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.** 

Zenobia H Collins

Pianist
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PO Box 200162, Arlington, Texas 76006

Space Available
Please contact Lydia
at the Church Office
(817) 335-1695

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:

Mon, Wed, & Fri

10:00 a.m. — 3 :00 p.m.

FATHER BART'S CORNER

My sisters and brothers:

Saint John I, Pope and Martyr

Saint John was born in Tuscany and elected bishop of the Church of Rome in 523. He went to Emperor Justin in Constantinople as an ambassador of King Theodoric.

The pope arrived in Constantinople shortly before Easter in 526, and since he was the first pope to leave Italy, his reception was more than he could have dreamed. He had been met by the entire city at the twelfth milestone, where the clergy led the procession carrying candles and crosses, and even the emperor prostrated himself before the Holy Father. The day of Easter, John was seated in a throne higher than the one occupied by the patriarch, in the church of Sancta Sophia, where he celebrated Mass in the Latin tradition. John was accorded the highest honor when he placed the customary Easter crown on the head of Emperor Justin.

After meeting with Justin on Theodoric's behalf, the pope made the exhausting trip back to Ravenna. The king's fury raged. Jealous of the pope's grand reception in the East, Theodoric accused the pope of failing his mission by not securing all of the demands put to Justin. The king then ordered John to remain in Ravenna at his disposal. The aged pope was spent; the prospects before him were dismal. Already ailing, Pope John died and was hastily buried outside the castle walls. Pope John's body was exhumed and on May 27, 526, was returned to Rome and placed in the nave of St. Peter's.

Excerpted from *The Popes: A Papal History*, J.V. Bartlett

With prayers and love,

Fr. Bart, S.V.D

WEEKLY SCHEDULE

***	***
Monday, May 17	Friday, May 21
Live Stream Mass: 7:00 a.m.	Live Stream Mass: 7:00 a.m.
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Tuesday, May 18	Saturday, May 22
Live Stream Mass: 7:00 a.m.	Live Stream Mass: 8:00 a.m.
***	***
Wednesday, May 19	Sunday, May 23
Live Stream Mass: 7:00 a.m.	Live Stream Mass: 10:00 a.m.
***	***
Thursday, May 20	Weekday Confessions thirty minutes before morning Mass.

Vocation View

We are called to live in accord with the calling we have received, whether as priest, religious, married or single; encouraging one another by the example of our lives.

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

Weekly Readings

5/17—ACTS 19:1-8; JN 16:29-33
5/18—ACTS 20:17-27; JN 17:1-11a
5/19—ACTS 20:28-38; JN 17:11b-19
5/20—ACTS 22:30, 23:6-11; JN17:20-26
5/21—ACTS 25:13b-21; JN 21:15-19
5/22—ACTS 28:16-20, 30-31; JN 21:20-25
5/23—ACTS 2:1-11; 1 COR 12:3b-7, 12-13 or GAL 5:16-25; JN 20:19-23

PARISH CORNER

World Day of Social Communications

The Message for the 55th World Social Communications Day is **“Come and see” (Jn 1: 46).**

Communicate by meeting people where and how they are.

The message is in continuity with the preceding – “That you may tell your children and grandchildren” (Ex 10:2) Life becomes history – because, says Pope Francis “To tell the truth of life becoming history it is necessary to leave the comfortable presumption of the ‘already known’ and get moving.”

This dynamism starts from the invitation **“Come and see”** (Jn 1:46), which Philip addresses to Nathanael, that the Pope defines as the **“method of all authentic human communication”**, an effective word of mouth that sets in motion towards the search for the Truth and modalities with which the faith has been communicated from the time of Jesus until today.

“Come and see” is the call to a clear and honest communication, which knows how to intercept the truth of facts and people, without being satisfied with pre-packaged, ‘hearsay’ self-referential information.

There is no lack of attention to the “tools of the trade”: social media, which multiply the possibilities of sharing, digital technology that ensures timeliness, the network, a formidable tool for reaching people. But information created in newsrooms, in front of a computer, is not enough: *“Every tool is useful and precious only if it pushes us to go and see things that we would not otherwise know, if it puts on the net knowledge that otherwise would not circulate, if it allows encounters that otherwise would not happen”*.

The “Come and see” described by the Pope is not only for professionals – journalists, cameramen, editors, directors – it is a method for everyone, because the responsibility for what is communicated, for verifying and sharing information lies with everyone: **“We are all called to be witnesses of the truth: to go, see and share”**.

ANNOUNCEMENTS

Progress on the Statue’s restoration:

A local handyman and daily communicant has taken Our Lady of Kibebo statue into his workshop for repairs and restoration. So far the parts that were broken have been mended quite nicely, missing pieces have been restored with a sculptable resin. The restorer is currently reinforcing the inner strength and weight of the statue and preparing her to be remounted to her base. The final phase will consist of restoring the color and finish in those areas that have been repaired. When fully restored, the statue will be much more stable and the repair work should be imperceptible.

Our Lady is in loving hands and should hopefully be back home soon.

OMM New Landscape

You may recall sometime ago we talked about upgrading the landscaping around our facilities to help prevent soil erosion and foundation problems to the Church. Phase 1 of the project was completed last year and we are now moving forward with a few more upgrades. With the assistance and advice of Mr. Stephen Nunez, a landscape architect, work will begin to help transform our parish grounds to a more inviting place for our current parishioners and for people looking for a new place of worship. The plans include planting native trees and plants that are weather resistance and will require less maintenance. The plans also include enhancing the area around our Blessed Mary and relocating Our Lady of Kibebo near the sacristy door for a second prayer garden. As we continue to pray for the spiritual growth of us all, let us also pray for the success of this project and let's look forward to the beauty we will be able to share upon its completion.

A clean heart create for me, God; renew within me a steadfast spirit.

CATECHISM OF THE CATHOLIC CHURCH

PRAYER IN THE CHRISTIAN LIFE

THE TRADITION OF PRAYER

THE WAY OF PRAYER

Prayer to the Father

2664 There is no other way of Christian prayer than Christ. Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray "in the name" of Jesus. The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God our Father.

Prayer to Jesus

2665 The prayer of the Church, nourished by the Word of God and the celebration of the liturgy, teaches us to pray to the Lord Jesus. Even though her prayer is addressed above all to the Father, it includes in all the liturgical traditions forms of prayer addressed to Christ. Certain psalms, given their use in the Prayer of the Church, and the New Testament place on our lips and engrave in our hearts prayer to Christ in the form of invocations: Son of God, Word of God, Lord, Savior, Lamb of God, King, Beloved Son, Son of the Virgin, Good Shepherd, our Life, our Light, our Hope, our Resurrection, Friend of mankind.

2666 But the one name that contains everything is the one that the Son of God received in his incarnation: JESUS. The divine name may not be spoken by human lips, but by assuming our humanity The Word of God hands it over to us and we can invoke it: "Jesus," "YHWH saves."¹⁶ The name "Jesus" contains all: God and man and the whole economy of creation and salvation. To pray "Jesus" is to invoke him and to call him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved him and who gave himself up for him.¹⁷

¹⁶ Cf. *Ex* 3:14; 33:19-23; *Mt* 1:21.

¹⁷ *Rom* 10:13; *Acts* 2:21; 3:15-16; *Gal* 2:20.
